THE

Latter-day Saints'

MILLENNIAL STAR.

VOLUME XVI.

"COME, AND LET US GO UP TO THE MOUNTAIN OF THE LORD, AND TO THE HOUSE OF THE GOD OF JACOB; AND HE WILL TEACH US OF HIS WAYS, AND WE WILL WALK IN HIS PATHS: FOR THE LAW SHALL GO FORTH OF ZION."—*Micah* iv, 2.

Liverpool:

EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS,

15, WILTON STREET, ST. ANNE STREET.

MDCCCLIV.

ENTERED AT STATIONERS' HALL.

PREFACE.

THROUGH the tender mercies of our Heavenly Father, we have been enabled to bring the present Volume of the *Star* to its close. We have endeavoured to reflect faithfully through its pages, the celestial light which shines from Zion's hill. Faithful observers will discern the declining tendency of the nations, the majestic rising of the Kingdom of God, and the daily increasing difference between the two.

"The wicked shall slay the wicked," which, with plague, famine, diseases, and other judgments of Heaven, will continue to depopulate the earth, until the consumption which God has determined upon the whole face thereof is accomplished.

The just will flee to Zion, learn the ways of the Lord, walk in His Statutes, Ordinances, and Judgments, become qualified to rule on the earth as Kings and Priests unto God, having attained an endless dominion. It is to lighten the way of this class, that the *Star* reflects its light; and by its aid we trust they may realize their path made brighter and brighter until the perfect day.

EDITOR.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1.—Vol. XVI. Saturday, January 7, 1854. Price One Penny.

THE NEW YEAR.

Eighteen hundred and fifty-three has rolled away. With its cares and duties, its sorrows and joys, it has passed by us, never to return. Many who saw its beginning, saw not its end; while others who saw the end of the year, saw not the beginning. The commencement of a new year is esteemed a period of congratulation and rejoicing, and we think that such a season is peculiarly favourable for spending a few moments of sober thought in reflecting upon the past, and in anticipating the future. Now is a proper time for all to ascertain their progress, note past errors and failings, examine the present position of things, take fresh courage, and form new resolutions for the future.

What has been done the past year? Much, both in the Church and in the world. The Saints in Britain have increased greatly in knowledge and understanding. If they look back upon the knowledge they possessed twelve months ago, the Saints will become convinced that they have made rapid and considerable progress, greater progress than in any preceding year.

To provide for the increasing spiritual wants of the Saints under our jurisdiction, two new periodicals have been commenced and circulated amongst them the past year. The *Seer*, a reprint from the Washington edition, and the *Journal of Discourses*, are welcome ministers of intelligence, whilst the *Star* has not been backward in supplying, in addition to the news of the day, other varieties of food for the minds of the Saints. These means, seconded by the teachings of the numerous Elders from Zion, have strengthened the Saints, and given a solidity to their faith in many points where it was previously unstable. The doctrine of Celestial Family Organization, now made plain to the Saints, has filled their hearts with joy and hope, and with eager desire for, and anticipation of, the time of deliverance from Babylon, where wickedness and oppression reign, and of arrival in Zion, where the law of the Lord measurably prevails. Indeed, the desire for gathering is growing stronger every day among the Saints, as may naturally be expected.

Not only has a satisfactory progress been made by the work in Britain, but in other nations the Gospel has been waking up thousands to a realization that the times of restitution are at hand. We have not yet chronicled success in China, Siam, Ceylon, British Guiana, the West India Islands, Sardinia, and Prussia. From China and Siam, we hope to hear good news; the other places appear closed up against the Gospel, for the present. But in Scandinavia, Germany, France, Italy, Switzerland, Malta, Bombay, Calcutta, Burmah, Australia, and the Sandwich and Society Islands, the work is spreading in an encouraging manner—in some of these places slowly but steadily, and in others rapidly. In Scandinavia, amidst persecutions, mobbings, and imprisonments, the fire of Truth burns with astonishing fierceness, and the Church grows fast in numbers, knowledge, strength, and desire and exertions for the gathering. The

past year witnessed the establishment of a new monthly periodical, *Le Reflécteur*, in Switzerland, another, *Zion's Watchman*, in Australia, and, we have every reason to believe, the publication of the Book of Mormon in the native language of the Pacific Islanders; also the formation of flourishing missions at Gibraltar, the Cape of Good Hope, Madras, and the extension of the labours of the Elders in India North to Agra, Delhi, and the Himmalehs. During the year, too, we have forwarded extensive assortments of all, or the principal, of our publications to the Cape of Good Hope, the Sandwich Islands, to Washington, Calcutta, and Australia. These works, seconded by the exertions of the numerous Elders appointed from Zion in the fall of 1852, and the other Elders in the various fields of labour, have accomplished a cheering amount of good, and they will, no doubt, the present year, accomplish much more. We have also published a large edition each of the Book of Mormon, the Doctrine and Covenants, and the Hymn Book, for the use of the Saints in Deseret. Elder O. Pratt, with his *Seer*, and the assistance of his fellow-labourers, has been waking up the Saints in the United States and the British N.A. Provinces to a realization of their position, and to a greater and more decided exertion in favour of the preaching of the Gospel, the gathering, and Zion's interests generally.

Seeing that there has been, in 1853, so great and general a dispensing of knowledge to the Saints, what ought to be their conduct in 1854? What manner of persons ought they to be in all holy conversation and godliness? Doubtless there are a few who cannot thoroughly understand all the "big things" they hear. Let not such be discouraged in the least. When persons have more food at hand than they can eat, they need not fret about it, as the little child did, who "couldn't eat any more," but they should lay it by till their stomachs are prepared to receive it. So with the understanding of men. If they can not receive and digest all the knowledge presented before them, the wisest plan is to lay aside that which is beyond their capacity to comprehend, and discuss it another time. It is a foolish plan for men to nibble and snap at a piece of knowledge until they have made themselves and every body else *sick*. Mind that, O ye Saints, when great principles are revealed to you, and then you will preserve a *healthy* spirit and a *sound* mind.

As the Saints have received great knowledge, it will be expected that they will now make a wise use of that knowledge, according to circumstances, so that still more knowledge may be obtained. God gives line upon line, and precept upon precept. To those persons who carefully treasure up, and improve upon, given knowledge, He gives more and more; but from those who hide the knowledge they obtain, He will be very likely to take away that which they have, or to darken their minds, so that they will fall into temptations and snares. It should ever be the duty, as it is ever the interest, of the Saints to realize the responsibility under which they are placed, that they may be enabled to discharge it to their own credit and exaltation, and to the advancement of the purposes and glory of God.

There is a time to all things. Last year the channels of intelligence were opened, in a great degree, to the Saints, and, as far as we can see, the present year should be spent by them in searching forth among those channels, in studying out the intelligence they contain, and in making judicious application of that intelligence to the furtherance of the work of the Lord. We would that the Saints should not forget that it is their duty to seek diligently to obtain and wisely apply all knowledge, that they may be "thoroughly furnished unto all good works." Let them remember that the Spirit of the Lord, whether manifested in the revelations and teachings of the Priesthood, or in individual inspiration, is given to *lead*, and not to *force*, men into the truth Consequently it is the bounden duty of all Saints, to study out in their own minds the principles which have recently been laid before them, and all others which may be within reach. And if the Saints do this the coming year, they will make no mean advance towards perfection. No one should rest satisfied because another says a principle is all right, but every person should carefully, prayerfully, and judiciously canvass for himself any principle that is presented before him, and he should not rest satisfied until his understanding of the principle equal the understanding which his teacher has of it. A humble, careful, prayerful, indomitable searcher after truth, is a character to be

commended. And all Saints should strive to be of such a character, otherwise how can they expect to advance, with any degree of rapidity, in the knowledge of God. If the Saints will attend to these exhortations, they will increase in knowledge, and be strengthened in understanding, and be prepared to receive every new truth which may be taught them from the proper source.

A great work will undoubtedly be done this year in Gathering, particularly as regards the poor. This work will extend to the foreign missions, especially to Scandinavia. Switzerland and Italy will also afford an encouraging number to swell the tide of those who will flow unto Zion. Thus, whilst wars and rumours of wars, so often foretold by both ancient and modern Prophets, appear to be gathering thickly and more thickly over the political horizon of Europe, the Saints will be pursuing the highway to Zion, to worship the Lord, and to build up His kingdom. The Saints who will be left behind, will feel responsibility rolling upon them, from the shoulders of their home-bound brethren. And we would counsel all upon whom this responsibility may fall, to round up their shoulders and bear it off triumphantly in the strength of Israel's God. Let there be no indifference, nor short comings, but let every one prepare himself to stand, like a man and like a Saint, in the place appointed him, and to discharge every duty laid upon him. Then, with the blessing of Jehovah, may we expect the work to strengthen, and to extend on every hand during the present year, to the astonishment of the world, the joy of the Saints, and the glory and honour of God.

REVEALED RELIGION.

BY E. W. TULLIDGE.

There is no subject, perhaps, more thoroughly misapprehended than "Revealed Religion." Its nature is very faintly, and ofttimes very erroneously, conceived. The general notions concerning it amount to this—that it is not altogether adapted to man in this world, but is more applicable to his state in another. Men have always looked upon it with a jealous eye, as though it would bring them into bondage. Instead of its being interwoven with the very life of society, and circumscribing every movement of the world, it has been subordinate in the greatest degree, nor can men think of allowing the Universal King more than the tribute of a few formal ceremonies.

Religion, as it has existed among the nations, is foreign and unnatural, and, consequently, altogether impotent in leading the human family to exaltation and eternal happiness. Its ordinances are capricious, and its character is common-place and degrading. To embrace it, we have to bend, rather than elevate ourselves, in the scale of being, for, with all the profession of Christian nations, the most which they have possessed through a long night of spiritual darkness is, faith in the inspired records of former ages. Without the Spirit which dictated the ancient Prophets, men have established systems by their own wisdom, and, therefore, their most perfect schemes have been powerless to effect the salvation of man.

In treating of "Revealed Religion," I would have it understood in its legitimate sense, and not as a loose, undefined thing. We cannot with propriety apply the term "Revealed" to any Religion which does not admit of immediate and continued revelation. "Revealed Religion" is essentially connected with theocratical institutions, in fact it is Divine government expressed by a synonymous term; and no people can be said to be in possession of it unless they are living directly under a Theocracy. To imagine that having a few books written by men who have lived under such a government, will constitute us its subjects equally with them, is equivalent to thinking that by reading the history of Greece we shall become Greeks.

Men have fallen into a great error in treating religion as an abstract speculation, and making it evaporate in a few prayers and absurd ceremonies, inasmuch as it is real and practical government. Its aim and scope are to solve the social problem, and define the relation of man to man, and of man to God; to give the main motives of all actions, and to be the

teacher of Art, Science, and Philosophy; in short, it is a Theocracy, which, viewed from what point you will, reveals its Divine source.

God, as the Creator of all things, and the Author of our existence, has an unquestionable right to be acknowledged the Universal King. That man should be under His authority absolutely, is natural, consistent, and just. It is natural, because He is the Great Father of the human family, to Him we sustain a relation of a far more exalted character than to our earthly parents. It is consistent, because His power, wisdom, and love, are infinite; and His majesty is declared by all His works; while, on the other hand, our best and wisest rulers are altogether incapable of governing the world in righteousness. To define the rights of all, and to deal out to them impartially, according to their deserts; to satisfy the infinite wants and aspirations of the mind, and guide mankind to exaltation and eternal happiness, is a task more than human. Our sublimest efforts are immeasurably disproportionate to the stupendous undertaking of a world's government. Besides, the wicked ofttimes reign, and the people mourn because thereof. Ever and anon society is torn piecemeal by the ambitions and jealousies of its leaders. Then the earth groans under the burthen of her slain, and sickens at the rivers of blood forced upon her to drink by the crimes of men in authority. It is not an uncommon thing for the innocent and virtuous to be oppressed, and forced to live and die in wretchedness and want; nor is it uncommon for the crafty and vile to sit in the councils of the nations, and revel in the luxuries of the earth. Therefore, a Divine government is the greatest blessing which the human family could enjoy.

It is just, because all things come from God—by Him were they created, and by Him are they upheld. The earth, and the fulness thereof, are the Lord's; and none can legally hold it, only in right of stewardship. All that we are or have, is dependent on His power and benevolence, therefore it is just that He should be the moral governor of all. It is also just to mankind, inasmuch as the blessings of this life are not righteously divided. Thousands are sent by want to an untimely grave, virtue is seldom rewarded, and human institutions are utterly incapable of satisfying the cravings of the immortal soul. These things all prove that a divine government alone is applicable to man.

Herein consists sin—that men have departed from the government of God! Not only is it sin in the abstract, but it is also sin in its consequences. It is sin in the abstract—because we usurp the authority of God. It is sin in its consequences—inasmuch as by departing from Him, we leave the source of intelligence, purity, and exaltation. Every step which the world makes from theocratical institutions, is one towards degradation, misery, and death. To assert that "these things are no longer needed," is equivalent to saying that the wisdom of man is greater than that of God. It is an infallible sign of the darkness of the world, and of its fall from virtue and true religion. These things will always be needed, both in this state, and that which is to come.

It is one of the most absurd and degrading notions imaginable, to think that "Revealed Religion" is an institution of *unnatural* things, or that miracles and revelation were given only to establish the mission of Christ, and to make men believe in his teachings. In fact, the very spirit of Christianity is Divine government, and without it there is no Christianity. A theocracy is the most *natural* system which the mind of man can conceive, and instead of wondering that it ever existed, we ought rather to wonder that it is not universal.

What is more natural than that He who rules the day and night, upholds the planets, and directs their revolutions, who created man, and still must nourish the life which He gave—what is more *natural* than that He should govern us.

There is another absurd notion which obtains in the minds of many; namely, that God, in the act of creation, administered once for all ages—that He made things perfect, and endowed man with reason by which he might discover their laws, and obey them, at the same time affixing a penalty to disobedience. This notion may be stated in plain language thus—God having set the world a-going, left it to get on as best it might. And the ideas of the religious sects amount to much the same thing. True, they allow the consistency of His interfering a *few* other times, but no more. Now the faith of the ancient heathens, is certainly far preferable to the faith of the moderns. Although the gods of the

heathens were considered capricious, and defective, it was believed that they had some love for man, and took an immediate interest in his welfare. But the God of the moderns is believed to have no such weakness, it is supposed to be enough that He made men, and will hold them accountable for their actions.

Admit the existence of a God, and the *right* and *consistency* of a theocracy is established. Without Divine government, we live as though there were no God. This is so obviously and universally true, that an illustration of it may be found in every nation and every sect. Take the Christian nations, for instance, and there we find that God has no more to do with the government of the people, than as though He did not exist; or if we view them in their religious character, it is no less true; their faith is at most only a negative one, nor are they subject to His authority, any more than the unbeliever. In the pulpit, or among the flock, in the senate, or at the bar, in the life of a philosopher, or in the life of a working-man, the great characteristic is practical Atheism. Yet with all this, every one acknowledges how necessary for the happiness of the world, are correct teachings and exalted truths. Herein is the superiority of civilization to barbarism, that it fosters wiser teachers, and reveals greater truths. Now this, I apprehend to be the chief end of a theocracy. Who so wise a teacher as God, or so qualified for the revealing of great truths? Who so good a King, or so capable of exalting His kingdom? I say, again, that a Divine government is the most natural, and our wonder ought to be that it is not universal. The cause of the present unnatural state of society is given in the following striking language of Jeremiah — "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

To bring the world again under the absolute dominion of its Creator, has been the *design* and *end* of every dispensation of God to man. For this the Prophets and holy men have preached repentance unto their apostate race, for this they suffered, and laid down their lives, for this the Son of God left the courts and glory of his Father; and this is redemption!

That all things will be restored unto the government of God, is a point clearly stated in the inspired records; in fact, it was the great theme on which the ancient Saints delighted to dwell. The apostle Peter informs us, that the times of the restitution of all things had been spoken of by all God's holy Prophets since the world began. Jesus instructed his disciples to pray that the kingdom of his Father might come, and His will be done on the earth, as it is in the heavens. The great object of the mission of Christ, was to subdue all things unto God; and when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all!

EDUCATION.

EXTRACTS FROM A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8TH, 1852.

(From the "Journal of Discourses," No. 5, Vol. I.)

When we speak upon education, it is not to be understood that it alone consists in a man's learning the letters of the alphabet, in being trained in every branch of scholastic lore, in becoming a proficient in the knowledge of the sciences, and a classical scholar, but also in learning to classify himself and others. It has been hinted that education commences with the first dawn of knowledge upon the mental faculties of the child, and continues with it till death. But I will trace it a little further back still, and say that education commences with the mother and the child in connexion. I will state the facts in the case, as you will find them to be hereafter, in the education of your children. It depends in a great degree upon the

mother, as to what children receive, in early age, of principle of every description, pertaining to all that can be learned by the human family. When will mothers understand this? Knowing that this is the case, I am perplexed with grief when I see such a wanton diversion from the real design of life, it causes me to mourn for my poor, ignorant fellow mortals, and sometimes almost goads me to anger. I can see mothers pay attention to everything under heaven, *but* the training up of their children in the way they should go, and they will even make it appear obligatory on the father to take care of the child at a year old. How often is it the case that mothers will say—"Why, Pa, this child is growing up in ignorance, he is going to ruin. Really, dear husband, what shall we do with him?" I will tell you the truth as you will find it in eternity. If your children do not receive impressions of true piety, virtue, tenderness, and every principle of the holy Gospel, you may be assured that their sins will not be required at the hands of the father, but of the mother. Lay it to heart, ye mothers, for it will unavoidably be so. The duty of the mother is to watch over her children, and give them their early education, for impressions received in infancy are lasting. You know, yourselves, by experience, that the impressions you have received in the dawn of your mortal existence, bear, to this day, with the greatest weight upon your mind. It is the experience of people generally, that what they imbibe from their mothers in infancy, is the most lasting upon the mind through life. This is natural, it is reasonable, it is right. I do not suppose you can find one person among five hundred, who does not think his mother to be the best woman that ever lived. This is right, it is planted in the human heart. The child reposes implicit confidence in the mother, you behold in him a natural attachment, no matter what her appearance may be, that makes him think his mother is the best and handsomest mother in the world. I speak for myself. Children have all confidence in their mothers; and if mothers would take proper pains, they could instill into the hearts of their children what they please. You will, no doubt, recollect reading, in the Book of Mormon, of two thousand young men, who were brought up to believe that, if they put their whole trust in God, and served Him, no power would overcome them. You also recollect reading of them going out to fight, and so bold were they, and so mighty was their faith, that it was impossible for their enemies to slay them. This power and faith they obtained through the teachings of their mothers.

The character of a person is formed through life, to a greater or less degree, by the teachings of the mother. The traits of early impressions that she gives the child, will be characteristic points in his character through every avenue of his mortal existence.

This is the education I wish you to establish in this Church, that mothers may not suppose they are not required to watch over the early education and impressions of their children, but over their husbands to know where *they* are every moment of their lives, taking special care to order them thus and so, so as to keep them advised and properly instructed all the time, instead of doing that which they ought in their houses with their children. I am not quite so strenuous as some of the ancients were, who taught that if the women wanted to learn anything, to learn it at home from their husbands. I am willing they should come to the meetings and learn, but some of the ancients proscribed them in this privilege, and would confine them at home to learn through their husbands. I am a little more liberal than they were, but this is not liberal enough for many of the women, they must also be watching their husbands, while at the same time their children are running abroad in the streets, naked and barefooted, cursing and swearing. What time have I got to watch my children today? Does not my duty demand my presence here? Where are my children? Some are here. Where are the rest of them? Perhaps in the streets, with other children, playing, or doing that which is wrong, entirely unnoticed by their mothers. This applies to the community. And then their mother will say—"Husband, our children will certainly be ruined." Mothers, what do you want? Do you wish your husband to sit all the time in the parlour with you? Yes, and I should suppose, by the conduct of some, you want to be seated over the head of God Almighty, to rule over Him, and all His kingdoms. If I mention my own family, and use them as an example, I do it that other people cannot complain. Do you suppose that I cannot see faults in my

own family, as well as in my neighbours'? I am not so prejudiced in their favour, as not to discover faults in them, neither can I close my eyes upon the faults of my neighbours.

What faults do I discover in my neighbours' families? I can see their women go off visiting, riding on horseback, attending parties, while their little ones are neglected, and left to run at large in the streets, exposed to the pernicious examples of vile company. Hear it again! The blood of these wicked children will be required at the hands of their mothers! Should your husbands be called out to fight the Indians, or go to the islands of the sea to gather the poor, it is none of your business, when it is their calling to be away from home.

I want education to commence here. I wish you strictly to follow out this principle, and when children are old enough to labour in the field, then the father will take them in charge. If children are not taught by their mothers, in the days of their youth, to revere and follow the counsels of their fathers, it will be hard indeed for the father ever to control them. I know it is so, for it is too true. Mothers will let their children go to the Devil in their childhood, and when they are old enough to come under the immediate guidance of their fathers, to be sent out to preach the Gospel in the world, or to learn some kind of mechanism, they are as uncontrollable as the winds that now revel in the mountains.

It is not for the mother to rise up and encourage her children to fight against their father. You know my feelings on this point—they are pointed, resolute, and strong. And when I undertake to conquer a child who wants to conquer me, it shall be death to him before I yield. I would rather see every child I have, go into the grave this day, than suffer them to rise up and have control over me.

Mothers, if you suffer your children to grow up wild, and uncorrected, when they come into the hands of their fathers, and will not follow their counsels, let them be disowned, and have no portion in the inheritance; let them be disfranchised, be banished from Israel, and not be numbered in the books of the offspring of Abraham. This shall be the fate of my disobedient children, if I have any; and if there are any of my children here to-day, let them hear it! for if they will not keep my commandments, they shall have no part or lot in the household of faith.

Let education commence at this point, you mothers! and then with brother Spencer and the board of Regents. Let mothers commence to teach their children while in their laps, there do you learn them to love the Lord, and keep His commandments. Teach them to keep your commandments, and you will learn them to keep the commandments of your husbands. It is not the prerogative of a child to dictate to his mother, or his father; and it is not the prerogative of the father to rise up and dictate to his God whom he serves. Is it right that my wife should dictate to me? It is just as reasonable, and as right, as it is for your children to rise up and dictate to their mother. It is not their business to dictate to you, their duty is to obey, and not to dictate.

* * * * *

I wish to impress my lecture more particularly upon the minds of mothers. Am I not continually exhorting the brethren to be kind to their families, and never to ill use a human being on the earth? I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you preside over. And let them be obedient, let the wife be subject to her husband, and the children to their parents. Mothers, let your minds be sanctified before the Lord, for this is the commencement, the true foundation of a proper education in your children, the beginning point to form a disposition in your offspring, that will bring honour, glory, comfort, and satisfaction to you all your life time. To the mothers who may be here to-day, who have not the experience they will have, and young women who are perhaps just entering upon the stage of life, let me say, (and I wish you always to keep it in remembrance, even you younger females who have newly entered into the sacred state of matrimony,) fulfil the commandments of Eloheim, fill up the measure of your creation, that the joy of your hearts may be full in the day of the resurrection, in that you have done all you could to fulfil His law, and bring to pass the purposes of the Lord. Always keep your minds pure before the Lord. You may say it is impossible, because of your temptations, but let me inquire, Do you pray? Did you pray this morning,

before you left your houses? Did you pray last evening, before you laid your bodies down to rest? Did you pray that the Holy Spirit might rest upon you, so that your sleep might be sweet and refreshing? Some of you may reply, that you have children, and have not time to pay attention to this duty in the morning. Some of you may have sick families, and others of you may be afflicted in other ways, and you will offer these facts as reasons for similar neglect. In these circumstances the mind must be centered upon the Lord, and upon His work, continually. When you embark to fill up the end of your creation, never cease to seek to have the Spirit of the Lord rest upon you, that your minds may be peaceable, and as smooth as the summer breezes of heaven. Never cease a day of your life to have the Holy Ghost resting upon you. Fathers, never cease to pray that your wives may enjoy this blessing, that their infants may be endowed with the Holy Ghost, from their mother's womb. If you want to see a nation rise up full of the Holy Ghost, and of power, this is the way to bring it about. Every other duty that is obligatory upon man, woman, or child, will come in its place, and in its time and season. Remember it, brethren. Let your hearts be pure before the Lord, and never cease to do anything you can for the satisfaction and comfort of your family, that all may enjoy the comforts of the Spirit of the Lord continually. If you do not come to this, your literary attainments will not exceed those of the world.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 7, 1854.

As many changes are taking place about the New Year, in the various responsible departments of the Church in the British Isles, and thereby many are entering upon important duties, with which they have not been heretofore familiar, we take this early opportunity of reminding all such of the necessity of seeking in every possible way to become thoroughly acquainted with what will be expected at their hands. It will therefore become all such persons to counsel with their predecessors in office, and avail themselves of the advantage of the experience of others, while those experienced persons are within their reach.

We are happy in reflecting upon the general conduct of the Elders who have been labouring in connection with us the past year, and, having witnessed their untiring zeal and integrity in the ministry, we cannot but hope that the New Year which has now opened to them may be rife with that happiness which is only known to those who have a consciousness of having done the will of God, and kept themselves unspotted from the world.

We have pleasure in entering upon the Editorial labours of a New Year, and of a new Volume, feeling humbly to dedicate the labours of the past to that God whom we have sought to serve, and supplicate His mercy and blessing upon our future efforts, that both our word and deed may be sanctified to the good of His people, and contribute to our eternal happiness and glory.

We also earnestly supplicate the same blessings upon those who are now called to a closer proximity with us in their labours for the coming year, and trust that we may be able to see eye to eye in all things that can affect the work of the Lord under our administration. Surely no work can inspire nobler feelings than that of being engaged in promoting the happiness and salvation of men. The reward of such a work is sure. When it is performed at the sacrifice of the society of wife, children, friends, and Saints, its worth peradventure can be better appreciated. Many are labouring, in foreign missions, under these circumstances, from whom we hope often to hear.

We ever crave the indulgence and support of our readers, and should any of them feel disposed to arrange their thoughts, whether in prose or verse, upon paper, and forward them to us, we shall always be happy to receive them, and, if appropriate, it will give us pleasure to assist them to a place in the *Star*, for the instruction and edification of the Saints.

ARRIVAL.—We have been favoured by an agreeable interview with Elder Jabez Woodard of the Italian Mission, who arrived in England on the 10th ult. Elder Woodard is rejoicing in the success which has attended his labours in Italy, and is also buoyant in the anticipation of accompanying a worthy band of Swiss and Italian Saints, the present season, to the gathering place of God's people. He will spend a few weeks in England, before his embarkation for the western world, where we trust the spiritual atmosphere will impart more freely the exhilarating influences of Liberty and Life than can be found among the Alpine steeps, or the loveliest vales of the sunny clime of Italy. We rejoice to see the Elders gathering, with their sheaves from foreign countries, to the thrashing floor of the Almighty. There the wheat will be garnered up, while the chaff is blown to the four winds of heaven.

NEW TYPE FOR THE "STAR."—We have much pleasure in presenting the present Number in new type, and we presume that our subscribers will be gratified thereby.

APPOINTMENTS.—Elder Millen Atwood is appointed to succeed Elder John A. Albiston, in the Presidency of the Bradford Conference.

Elder Philemon C. Merrill is appointed to succeed Elder Millen Atwood, in the Presidency of the Carlisle Conference.

Elder Thomas Williams, of the Herefordshire Conference, is appointed to the Presidency of the Hull Conference.

Elder Andrew Galloway is appointed to succeed Elder Thomas Williams, in the Presidency of the Herefordshire Conference.

Elder William Empy, of the Hull Conference, will hold himself in readiness to act under our further instructions.

S. W. RICHARDS, President.
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 851, *Vol. XV.*)

[1837.]

On the 28th of May a charge was preferred against John Patten, for not complying with his agreement, by John Corril and others, which being sustained by testimony, the High Council decided that John Patten be disfellowshipped until he make satisfaction.

About this time, the Presidency of the Church at Far West called a general meeting of the Church, among whom were the High Council, two of the Twelve Apostles, ten of the Seventies, the Bishop, and one Counsellor, when it was resolved that we withdraw fellowship from James Emmet, for unwise conduct, until he returns and makes satisfaction.

Resolved unanimously, that we will not fellowship any ordained member who will not, or does not observe the *Word of Wisdom according to its literal reading*.

Resolved unanimously, that we sanction the LITERARY FIRM, and give them our voice and prayers, to manage all the concerns of the same, as far as it concerns this place, according to revelation in Book

of Doctrine and Covenants, first edition, published at Kirkland, Ohio, page 152, section 26th, given November, 1831.

Minutes of a High Council held in the Lord's House, in Kirtland, Monday, May 29th, 1837, ten o'clock, A.M.

Isaac Rogers, Artemas Millet, Abel Lamb, and Harlow Redfield, appeared as complainants against Presidents F. G. Williams and David Whitmer, and Elders Parley P. Pratt, Lyman Johnson, and Warren Parrish.

Sidney Rigdon presiding.

COUNSELLORS.

John Smith,	John Johnson,
Jared Carter,	John P. Green,
Noah Packard,	Oliver Granger,
Joseph Kingsbury,	Samuel H. Smith,
Joseph Coe,	Martin Harris,
Gideon Carter,	Willard Woodstock.

President Rigdon then read the following complaint—

"To the Presidency of the Church of Latter-day Saints—We, the undersigned, feeling ourselves aggrieved with the conduct of Presidents David Whitmer and F. G. Williams, and also with Elders Lyman Johnson, Parley P. Pratt, and Warren Parrish, believing that their course for some time past has been injurious to the Church of God, in which they are high officers, we therefore desire that the High Council should be assembled, and we should have an investigation of their behaviour, believing it to be unworthy of their high calling—all of which we respectfully submit.

"ABEL LAMB,
"NATHAN HASKINS,
"HARLOW REDFIELD,
"ARTEMAS MILLET,
"ISAAC ROGERS.

"Kirtland, May, 1837."

Elder W. Parrish then stated that the declaration just read was not in accordance with the copy which they received, of the charge preferred against them.

A resolution was then offered and carried, that three speak on a side.

The Council was then opened by prayer, by President Rigdon.

After a short address to the Counsellors, by President Rigdon, President F. G. Williams arose, and wished to know by what authority he was called before the present Council; that according to the Book of Covenants, he ought to be tried before the Bishop's court.

After some discussion between Presidents Rigdon and Williams, President Rigdon gave his decision that President Williams should be tried before the present Council.

President David Whitmer also objected to being tried before the present Council.

President Williams then expressed a willingness to be tried for his conduct, and if this was the proper tribunal, he would be tried before it, but still thought it was not.

President David Whitmer objected to being tried before the present Council, stating that he thought the instructions in the Book of Covenants, showed that this was not the proper authority to try him.

Counsellor Green gave it as his opinion that the present Council was not the proper authority to try Presidents Williams and Whitmer.

President Rigdon then submitted the case to the Counsellors.

Counsellor John Smith then put the question to the Council for a decision, in substance as follows—Have the present Council authority, from the Book of Covenants, to try Presidents Williams and Whitmer? A majority of the Council decided that they could not conscientiously proceed to try Presidents Williams and Whitmer, and they were accordingly discharged.

After one hour's adjournment, the Council sat again at one o'clock, P.M. Sidney Rigdon and Oliver Cowdery presiding.

Counsellor John Smith stated that he had selected three High Priests to sit in the Council to fill vacancies, and asked the Council if they accepted the selection he had made. Council decided in the affirmative.

On motion of Warren Parrish, the Counsellors were directed to sit as they were originally chosen, or according to the form in the Book of Doctrine and Covenants as far as possible.

Resolved, that three speak on each side.

Counsellor Martin Harris motioned that President F. G. Williams take a seat with the Presidents.

After much discussion as to the propriety of his sitting, motion carried, and President Williams took his seat.

Elder P. P. Pratt then arose and objected to being tried by President Rigdon, or Joseph Smith, junior, in consequence of their having previously expressed their opinion against him, stating also that he could bring evidence to prove what he then said.

President Rigdon then stated that he had previously expressed his mind respecting the conduct of Elder Pratt, and that he had felt and said that Elder Pratt had done wrong, and he still thought so, and left it with the Council to decide whether, under such circumstances, he should proceed to try the case.

After much discussion between the Counsellors and parties, President Rigdon said that, under the present circumstances, he could not conscientiously proceed to try the case, and after a few remarks left the stand.

President Oliver Cowdery then said, that

although he might not be called upon to preside, yet if he should be, he should also be unfit to judge in the case, as he had previously expressed his opinion respecting the conduct of Elder Pratt and others, and left the stand.

President Williams then arose and said, that as he had been implicated with the accused, he should be unwilling to preside in the case, and left the stand.

The Council and assembly then dispersed in confusion.

W. F. COWDERY, Clerk,

Some time this month, the *Messenger and Advocate* office and contents were transferred to William Marks, of Portage, Alleghany County, New York; and Smith and Rigdon continued the office, by power of Attorney from said Marks.

At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostacy followed, in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end. Other Banking Institutions refused the "Kirtland Safety Society's" Notes. The enemy abroad, and apostates in our midst, united in their schemes, flour and provisions were turned towards other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

No Quorum in the Church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling, as to begin to take sides, secretly, with the enemy.

In this state of things, and but a few weeks before the Twelve were expecting to meet in full Quorum, (some of them having being absent for some time,) God revealed to me that something new must be done for the salvation of His Church. And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him, (for he had begun to drink of the cup filled with the overflowings of speculation,) he acknowledged all his faults, asked forgiveness, and offered to accompany President Kimball on his mission to England. His offer was accepted, and he was set apart for that purpose.

Thirty-five Elders', three Priests', two Teachers', and two Deacons' Licenses, were recorded in the Licence records in Kirtland, during the quarter ending June 3rd, by T. Burdick.

On the 10th of June, 1837, a Conference of the Church was held at Portland, district of Johnstown, Upper Canada, at which Elder John E. Page presided. There were present thirteen Elders, five Priests, eight Teachers, and six Deacons; and there were seven Elders, nine Priests, eleven Teachers, and five Deacons ordained; and West Bastard, Bedford, Bathurst, North Bathurst, East Bastard, Williamsburgh, Leeds, and South Crosby Branches were represented at the Conference, comprising three hundred members in good standing, and five baptized at Conference, total three hundred and five, being the fruits of the labours of John E. Page in the last thirteen months.

At a meeting of the High Council, at the Committee Store, Far West, June 11th, 1837, John Whitmer and W. W. Phelps presiding, Resolved by the Council and all present that the building Committee be upheld in the Mercantile business, by our prayers; that Lyman Wight, Simeon Carter, and Elias Higbee be upheld in a leather store; that John Corrill, Isaac Morley, and Calvin Bebee engage in the Mercantile business if they choose; that the right of no man shall be infringed upon, to do as he choose according to the law of God or man; and that the above named men shall be upheld in purchasing goods as other men.

It was reported that certain individuals, not of the Church, were desirous, or were about to establish themselves as Grocers, *retailers of Spirituous Liquors*, and so forth, in Far West, whereupon it was resolved that we will not uphold any man or men to take a partner out of the Church to trade or traffic in this line of business, or sell for any man or men out of the Church, in his name, or on commission.

David W. Patten requested that the Church pay his debts, and take him for security, that he might go forth and preach the Gospel.

Resolved that Elder Patten's request be granted, and that David W. Patten, and Thomas B. Marsh, receive each a lot in the town of Far West, free of charge, and that the Bishop, if he approve, give a title.

JOHN CORRILL, Clerk.

The same evening, while I was engaged in giving some special instructions to Elders Kimball and Hyde, and President Joseph Fielding, concerning their mission to England, President Brigham Young came into my house, where we were sitting, accompanied by Dr. Willard Richards, who had just returned from a special business mission to New York, Boston, and other Eastern cities, on which he started with President Young the 14th March; Dr. Richards having been ordained an Elder on the 6th of March, and President Young having returned from the mission a few days previous. My instructions to the brethren were, when they arrived in England, to adhere closely to the first principles of the Gospel, and remain silent concerning the gathering, the vision, and the Book of Doctrine and Covenants, until such time as the work was fully established, and it should clearly be made manifest by the Spirit, &c.

Monday, June 12th, I was taken sick, and kept my room, unable to attend to business.

Elder W. Richards, having reported his mission, requested the privilege of fulfilling a covenant which he made with President Kimball in January, which was, that he should, agreeable to his desire, accompany the Twelve on their first foreign mission. President Hyrum Smith and Sidney Rigdon granted his petition, laid their hands upon his head, and set him apart for the English mission.

Tuesday, 13th. My afflictions continued to increase, and were very severe, insomuch I was unabled to raise my head from my pillow when the brethren called to bid me farewell; and at nine o'clock, A.M., Elders H. C. Kimball, O. Hyde, W. Richards, and Joseph Fielding, a Priest, a native of Honedon, England, left Kirtland in company with President Brigham Young and several of the Kirtland brethren and sisters, who continued with them as far as Fairport, on Lake Erie, where the mission took a steamer for Buffalo, directing their course for New York City.

Wednesday, 14th. I had continued to grow worse and worse until my sufferings were excruciating, and although in the midst of it all, I felt to rejoice in the salvation of Israel's God, yet I found it expedient to call to my assistance those means which a kind Providence had provided for the restoration of the sick, in connexion with the ordinances; and Dr. Levi Richards, at my request, administered to me herbs and mild food, and nursed me with all tenderness and attention; and my heavenly Father blessed his administrations to the ease and comforting of my system, for I began to amend in a short time, and in a few days I was able to resume my usual labours.

This is one of the many instances that I have suddenly been brought from a state of health, to the borders of the grave, and as suddenly restored, for which my heart swells with gratitude to my heavenly Father, and I feel renewedly to dedicate myself and all my powers to His service.

While I was thus afflicted, the enemy of all righteousness was suggesting, apostates reporting, and the doubtful believing that my afflictions were sent upon me, because I was in transgression, and had taught the Church things contrary to godliness; but of this the Lord judge betwixt me and them, while I pray my Father to forgive them the wrong.

The brethren engaged in the mission to England, landed at Buffalo, and went down the canal. While walking on its bank, President Kimball found an iron ring, about one and one fourth inch diameter, which he presented to Elder Richards, saying, "I will make you a present of this, keep it in remembrance of me, for our friendship shall be as endless as this ring."

The brethren having been disappointed in not receiving funds from Canada, while at Buffalo, Elder Richards left the company at Albany, and in company with President Kimball visited his friends in Richmond, Massachusetts, where they obtained means sufficient to continue their journey; and arrived in New York on the eve of the 22nd of June, where they found Elder Hyde, and brother Fielding, also three brethren from Canada, viz., John Goodson, one of the Seventies; and Elder Isaac Russel, and John Snider, a Priest, who had gone forward to join the mission; and on the 23rd they engaged

passage to Liverpool in the second cabin of the merchant ship *Garrick*.

The brethren found but one member of the Church in the City of New York, viz., Elder Elijah Fordham, who was very attentive, and rendered them assistance according to his means; but they, being short of funds to pay their passage, &c., removed from their lodgings at Mrs. Fordham's (Elder Fordham's sister-in-law), on the 24th, and, hiring a room in an unfurnished store house, of Elder Fordham's father, took lodgings on the floor, and eat their bread and drank their water, until they went on ship board.

Sunday, 25th, the brethren kept in fasting, prayer, and Council, for the success of the mission, and had a joyful time. In the afternoon two sectarian priests came in, to talk and find fault, but they were soon confounded, and left. On the 28th the brethren deposited one of O. Hyde's *Timely Warnings*, in the New York Post Office, for each of the sectarian priests in the city, amounting to some hundreds; went on board the *Garrick* on the 29th, and left the dock; on the 30th, lay at anchor in the east river; and at 7½ A.M., of the first of July, were towed out of harbour by a steamer, hoisted sail, and were out of sight of land 4½ P.M.

The following is an extract of a letter to the brethren in Kirtland, written at—

Far West, Missouri, July 7, 1837.

Monday, the 3rd of July, was a great and glorious day in Far West, more than fifteen hundred Saints assembled at this place, and at half-past eight in the morning, after prayer, singing, and an address, proceeded to break the ground for the Lord's House. The day was beautiful; the Spirit of the Lord was with us. A cellar for this great edifice, one hundred and ten feet long by eighty feet broad, was nearly finished. On Tuesday the 4th, we had a large meeting, and several of the Missourians were baptized; our meetings held in the open prairie, were larger than they were in Kirtland, when I was there. We had more or less to bless, confirm, and baptize, every Sabbath. This same day, our School Section was sold at auction, and although entirely a prairie, it brought, on a year's credit, from three and a half to $10 20c. per acre, making our first school fund five thousand and seventy dollars!! Land cannot be had round town, now, much less than ten dollars per acre.

Our numbers increase daily, and notwithstanding the season has been cold and backward, no one has lacked a meal, or went hungry. Provisions have risen, but not as high as accounts say they are abroad. Public notice has been given by the mob in Davis county, north of us, for the Mormons to leave that county by the first of August, and go into Caldwell: our enemies will not slumber, till Satan knows the bigness of his lot. Our town gains some, we have about one hundred buildings, eight of which are stores. If the brethren abroad are wise, and will come on with means, and help enter the land, and populate the county, and build the Lord's House, we shall soon have one of the most precious spots on the globe; God grant that it may be so. Of late, we receive little news from you, and we think much of that is exaggerated. As ever,

W. W. PHELPS.

N.B.—Please say in your *Messenger and Advocate*, a "Post office has been established at Far West, Caldwell county, Missouri."

The same day, the *Garrick* passed the banks of Newfoundland.

Some time previous to this I resigned my office in the "Kirtland Safety Society," disposed of my interest therein, and withdrew from the Institution; being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the Church, but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation, and wickedness. Almost all Banks throughout the country, one after the other, suspended specie payment, and gold and silver rose in value in direct ratio with the depreciation of paper currency. The great pressure of the money market is felt in England, as well as America, and bread stuffs are every where high. The season has been cool, wet, and backward.

Mexico, unwilling to acknowledge the independence of Texas, considers her inhabitants as rebellious subjects. Spain is divided against herself, wasting her blood and treasure in her own destruction. Portugal is rapidly exhausting her resources in princely luxuries. Poland has lost her rank among the nations, to gratify the ambition of Nicholas, the Russian Autocrat. The government of the Buenos Ayres has declared war against Peru, and nearly all the Republics of South America are mingled in the strife, while the Indians continue their depredations on the inhabitants of Forida. Trouble and distress are the grand topics of conversa-

tion amongst politicians, merchants, mechanics, and demagogues; and crimes, misdemeanors, and casualties, occupy a large space in the public journals.

Sunday, July 16. Elder Hyde preached on the quarter-deck of the *Garrick*, concerning the Prophecies; the cabin passengers listened with attention, and were particularly affected during prayer, also a little child belonging to some of the steerage passengers, that was sick until it was considered hopeless, was healed by the power of God, President Kimball laying his hands upon it secretly.

On the 18th, the *Garrick* entered St. George's Channel, in sight of Cape Clear.

On Thursday morning, July 20th, the *Garrick* anchored in the River Mersey, opposite Liverpool, and while the cable chains were yet rattling, the merchant ship, *South America*, which left New York at the same time with the *Garrick*, under a bet of $10,000, as was said, which would be in Liverpool first, came along side, having kept in sight daily during the voyage, but never getting a-head of the *Garrick;* and in all the different stages from Kirtland to Liverpool, no conveyance was permitted to go past the mission.

While the passengers were going on board a steamer, Elders Kimball, Hyde, Richards, and Goodson jumped into a small boat and were rowed toward shore. When within leaping distance Elder Kimball sprang from the boat, as if impelled by some superior power, and alighted on the steps of the dock, followed instantly by Elders Hyde and Richards, all three of whom had not one farthing on earth at their command, while Elder Goodson, having a heavy purse of silver in his hand, waited until the vessel touched shore.

On the brethren went to Preston, about thirty miles from Liverpool, and as they alighted from the coach, a large flag was unfurled, nearly over their heads, with this inscription, in letters of gold, "Truth will prevail," it being Election day for members of Parliament, King William the Fourth having recently died, and Queen Victoria being about to organize her Cabinet. Taking lodgings in Wilford Street, some of the Elders had an interview that evening with the Rev. James Fielding, brother to Joseph Fielding, who had a chapel in that place, where all the seven brethren went to hear him preach on Sunday 23rd, when, after his sermon in the morning, Mr. Fielding gave notice to his congregation that there were present some ministers from America, and they would occupy his pulpit in the afternoon. This unexpected offer was unsolicited, but joyfully received, and in the afternoon, President Kimball gave a brief relation of the history of the Church from the commencement, followed by Elder Hyde, who bore testimony to the same; thus was the key turned, and the door opened to the inhabitants of England. At the close of the meeting Mr. Fielding offered his pulpit for the evening, when Elder Goodson preached, and brother Fielding bore testimony.

(To be continued.)

MASSACRE OF CAPT. (LATE LIEUT.) J. W. GUNNISON, AND OTHERS, BY THE INDIANS.

(From the "News of the World," Dec. 25.)

Advices by the Salt Lake mail report the massacre of Captain Gunnison and part of his exploring party. An express reached Governor Young on the 31st Oct., from Captain Morris, giving an account of the massacre, which was committed by a party of Indians on Sevier River. The killed were Captain Gunnison, Mr. Kern, the topographical engineer, William Porter, a guide, two others, and three privates of Company A., Mounted Riflemen. The following are the particulars:—Captain Gunnison and twelve of his party had departed from the rest, and while at breakfast, a band of Indians, intending to destroy a Mormon village near at hand, came upon them and fired with rifles, and then used bows and arrows. Shots were returned by the Gunnison party, but they were overpowered, and only four escaped. Gunnison had 20 arrows shot in his body, and when found had one of his arms off. The notes of the survey, which had been nearly completed, instruments, and the ani-

mals were taken by the Indians. Governor Young immediately sent aid to Captain Morris, to release him from his critical position in the midst of treacherous Indians, and endeavour to obtain the lost property. The party intended soon to go into winter quarters.

[The above may be true, but we have, as yet, received no confirmation of it, direct from Great Salt Lake City.—Ed.]

VARIETIES.

Honest loss is preferable to shameful gain.

The Swedish peasantry are all educated. No man that cannot read and write is allowed to marry.

Man ought never to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health.

A man once asked another whom he liked the best to hear preach? "Why," said he, "I like to hear Mr. ——— preach, because I don't like any preaching, and his comes nearest to nothing of any that I ever heard."

Milton, when blind, married a shrew. The Duke of Buckingham called her a rose. "I am no judge of colours," replied Milton, "but I dare say you are right, for I feel the thorns daily."

Napoleon one day said to Madam Campan: "The old systems of education are good for nothing. What is wanting in order to train up young people properly in France?" "Mothers," said Madam Campan. This word struck the Emperor. "Right," said he; "therein lies a complete system of education, and it must be your endeavour, Madam, to form mothers who know how to educate their children."

Gleanings.—Smart shocks of earthquake were felt in the Alps at Val d'Illiez, and at Sion in the Valais, on the 3rd and 4th of December.—Persia has declared war with England and Turkey, and alliance with Russia.—The recent dense fogs not only extended over these islands, but over the Continental countries, and to a great distance at sea, causing many shipwrecks and other accidents.—Council Bluff City, Iowa, was visited with a tremendous fire on the night of the 11th of November, and property to the amount of 200,000 dollars was consumed.

Influence of man.—Every man is a missionary now and forever, for good or for evil—whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the *lessees* that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive every man speaks.

Lecturers and preachers often wonder why they are disturbed in the midst of their discourse by their hearers rising up and going out. The question was investigated at a National Council of Lecturers. Some thought the habit was due to natural infirmity; but that could not be, as it was frequently observed in able-bodied men and women. It was suggested that it might be owing to the lecture being stupid, but that idea was proved false by the President, who remarked he had seen people go out at a lecture of his own. The conclusion was that the habit was owing to a congenital disproportion, the mind of the goer out being able to contain only half a lecture—so he went when his mind was full.

STANZAS.

The night of darkness soon will set,
For Zion's light doth shine;
Behold the Star of Deseret,
And let us not repine!

Though wand'ring on a foreign shore,
As captive exiles stray,
Ere long our bondage will be o'er,
Hail! hail! that glorious day!

When countless Saints are gathered home,
As sheaves of endless worth,
We'll shout, O Lord, "thy kingdom come,
Thy will be done on earth!"

Bradford.

W. Burton.

DELIVERANCE.

Eternal Priesthood! sacred power!
To whose my faith still clings,
And patient waits the gladsome hour
That my deliverance brings.

Like some chased roe my spirit pants
To reach that blest abode,
Where Zion's converts spread their wants
And cares before their God.

Where revelation reigns, and love abounds,
Such as the world ne'er knew,
Superstition, and tradition's bonds,
The gospel seed o'ergrew.

Hope still inspires with cheering ray,
Although my prospect 's drear;
Methinks I hear my Saviour say,
"Thy soul hath naught to fear.

Thy chains shall break, thy bands give way,
Thy ransom 's wrought by me;
Released from dark oppressive sway,
My glory thou shalt see."

My heart responds, "Thy will be done,"
And "all is well" with me;
Best known to the Eternal One,
Is human destiny.

No servile fear my spirit binds,
'Tis Jesus makes me free;
I seek to dwell with kindred minds,
And Deseret to see.

M. A. Walker.

Erratum.—In *Star* No. 52, Vol. XV, page 842, line 27, for "Martin Slack," read Charles Derry.

Addresses.—Thomas Colborn, 23, Fleet Street, Leicester.
Joseph France, 15, Townsend Street, Cheltenham.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND DECEMBER, 1853.

	£	s	d
Robert Kirkwood	37	1	7
John B. Pears	10	0	0
John Roberts	0	6	6
R. J. Townsend	10	0	0
Samuel Johnson	3	0	0
John Aird	4	2	6
Jabez Woodard (Italy)	1	0	0
Samuel Church	5	0	0
James Linforth	10	0	0
George Simpson	4	10	0
Carried forward	85	0	7

	£	s	d
Brought forward	85	0	7
Henry McCreery	65	0	0
Simon Irwin	2	10	0
John Memmott	20	0	0
John Holsall	5	0	0
Henry Savage	5	0	0
John Hole	7	0	0
Thomas Kempin	7	0	0
James Robson	20	0	0
	216	10	7

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2.—Vol. XVI. Saturday, January 14, 1854. Price One Penny.

TENTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS SCATTERED ABROAD THROUGHOUT THE EARTH; GREETING:

(*From the "Deseret News," Oct.* 15.)

Beloved Brethren—This short Epistle we now send you, testifying that we always hold you in lively remembrance in our hearts, and before the throne of our Father in heaven, humbly acknowledging that the goodness of our God still continues to abound towards His gathering Israel, both in the fruitfulness of the past season, and the many confirmations of the faith of such as diligently keep His commandments without wavering.

Many appreciate the privilege of their adoption into the glorious kingdom of our Redeemer, and also the covenants of promise whereby the faithful are made partakers of the divine nature; their peace consequently abounds, and their pathway readily shines brighter in every successive step of their delightful and yet peculiar journey. Striving to keep pace with the unfolding signs of the times, and lending both ears to the whisperings of the Holy Spirit, and with eyes fixed vigilantly upon all movements that can in any way help to interpret the opening designs of the Father concerning the great latter-day work, our hearts are often rejoiced with the increased dawn and brightness of the long promised day of the restoration of the remnants of Jacob, and the full completion of the *Lord's House* in the tops of the mountains.

The best observers of morning light usually lie very low, so that any observable object that is above them, cannot well escape the scrutiny of their watchful eye. The meek and lowly in heart are always satisfied. To *them* the work of the Father progresses just fast enough. To them the work could not be bettered, though it should move faster or slower. Why? Because they live by their faith in every word that proceedeth from the mouth of God. They have renounced their own righteousness, knowing that they cannot of themselves survey the end from the beginning, and consequently cannot judge of the things of God only by the Spirit of God.

The world by wisdom do not know God; but the meek Saint, by the Spirit of God, judges all things. Who can tell, without the Spirit of God, or the immediate revelations from above, when and where it is a time to build and to plant, and which of two or of many things will prosper? Who can tell how near a desolating sickness may be, or a pinching famine, or a great division of the nations in a war? The true answer to these questions is, He only who knows the end from the beginning, and such as He appoints to receive the manifestations of His will. The kingdom of God cometh without observation.

On the 20th April last, the Governor visited some of the Southern settlements, passed Palmyra, a new town that had sprung up in the short period of a few

weeks, and staid at Payson and Nephi in his journey.

On the 26th of the same month, our brethren A. Lyman and C. C. Rich started for San Bernardino.

On the 27th, the brethren at Allred's settlement were warned to build a fort and caral, and subsequent events have proved the necessity of the warning.

Although the Presidency did not return home till the 2nd of May, still the journey was performed through a period of considerable frosts, hail, and snow; and at Spanish Fork the waters overflowed their usual barriers to that degree that the waggons were obliged to be taken over the stream by the hands of the brethren. The waters during the past season have rushed down the mountains in greater abundance than in any previous year since the Saints' settlement in the valley.

On the 7th of May, the Nauvoo Legion had a general parade; and as late as the 16th of the same month, the frost was sufficiently severe to kill potatoes and vines. On the 29th, the Delegate to Congress, Hon. J. M. Bernhisel, arrived in the City of Great Salt Lake, cheerful and blessed.

On the 1st of June, the Legislature of Utah celebrated their anniversary, which happened to be on Prest. B. Young's birth day, by a Legislative Ball, and went into public session on the 2nd and 3rd. At this period the waters became very high, doing damage to many places in the city.

On the 12th the first Emigrant Train arrived from the Missouri, when the waters of the valley were very high, doing much damage, necessitating a ferry across the river Jordan, through the loss of the principal bridge. Big Cottonwood was rendered impassable at the same time, while the snow was fifteen feet deep in North Kanyon; and, strange as it may seem to the inhabitants of some countries, a field of wheat was harvested on the 28th, almost in the immediate vicinity of such immense quantities of mountain snow. But neither mountain snows, nor frightful torrents of water, with thunder and hail trying their fury upon the Emigrants in the mountains, sweeping off their animals of burden, have as yet deterred the gold seeking emigrant from pursuing his favourite idol through difficulties in the spring of the year, often greater difficulties, and more perilous to health and prosperity, than the Saints' experience in the month of October.

Our own people have experienced the loss of some cattle, and the inconvenience of frosty nights, and sometimes of short fare before plenty could be conveyed to them on the plains, yet their privations can scarcely be counted as strange, or even severe. Generally they have made a great improvement on the score of health, without the painful servitude of taking medicine, or paying doctors' bills. And generally, they have learned by the journey to set light by the luxuries and superfluities that, in some countries and circumstances, require a life of servitude to supply.

Our emigration over the plains have mostly arrived here, the rear company under charge of Capt. John Brown, being within a few miles of the city. They have found the land journey very healthy, and met with no serious impediments on their route.

Some depredations have been committed upon our citizens by the more ungovernable portion of Indians, which it is hoped will be checked without any very serious hostilities on the part of the inhabitants of Utah Territory. On the 19th of July, brother Creel was shot while standing sentry at Payson, by an Indian belonging to Walker's band; since that time a few others have been killed by the Indians: two were shot while riding express from Fillmore city. But, brethren, let us not be shaken in our minds by these outbreaks committed by the savage remnants that surround us. The Lord, our Redeemer, has a purpose to subserve by these long degraded, and often much abused descendants of Abraham, and when the Saints shall have learned to do as well as Laman, in proportion to their knowledge and long experience, we may reasonably expect little more difficulty from that source.

This chastening from our enemies may prove to be a timely warning and benefit to many, to arouse themselves from their lethargy and neglect of *express* and *timely* counsel, while the immediate, and, perhaps, unoffending victims of their cruelty have not fallen to the earth unnoticed by our Heavenly Father. The rigorous dicipline which our enemies are sometimes allowed to inflict upon the Saints, as a body, for negligence of their salvation, may sometimes contribute to keep them from errors, much more to be dreaded than the chastenings which are designed to forewarn them. The promises of God, concerning the restoration of Israel, cannot fail, and

nothing should divert our faith and our prayer from the constant expectation of their fulfilment.

You will perceive, by reference to the minutes of our last General Conference, that the time has come for the leaven of salvation to be offered to the remnants that dwell on the continent of America. While the Church of Jesus Christ of Latter-day Saints are carrying the Gospel to every considerable and distant portion of the inhabitants of the earth, not excepting any nation, however distant, we can not seal up our testimony concerning the degraded sons of Abraham, on our immediate borders, without offering them the same glorious Gospel which their fathers so meekly and nobly obeyed in the day of their visitation; but the Elders abroad will not slacken their hands on this account, for if they persecute in one nation, and cast you out, go to the first door that is open in the next nation that will receive you; and spare not your exertions, from the rising to the setting of the sun, till every ear has had the opportunity to hear the Gospel of salvation.

Active preparations are now in operation to wall in the cities and all the considerable settlements throughout the Territory. The Twelve Apostles, with few exceptions, have recently received important appointments to the charge of considerable sections of the Territory, and will repair to the field of their missions as soon as practicable. And the facilities for instructions to all the cities and settlements through the Territory will be increased by the Twelve officiating personally among the people that dwell in different locations.

It is intended to make increased efforts for gathering the Saints from distant lands; and while some means at home can and will be spared to assist foreign Saints to gather to the appointed places of safety, over and above the expense of accumulated efforts to build and fortify cities and towns, and send out a larger number of missionaries, we would still remind Saints in England and elsewhere, that have a stewardship over a portion of earthly treasures, that now they may enjoy the privilege of helping themselves to come to Zion, and also of helping such as cannot help themselves, even the Lord's poor, and receive their reward in the resurrection of the just.

Finally, brethren, slacken not your hands, but be diligent to do with your might a good work in every just and laudable calling, and prove your own selves by embracing every opportunity to be useful, and magnify your callings, that you may be counted worthy of eternal life. Live your religion so manifestly and indisputably, that you may feel the peaceful and purifying fruits of it, and the power thereof, lest temptations seize upon you that you have not power to withstand, and you lose what you have seemed to gain. Let not your lives be such that your own hearts will condemn you, lest He who is greater than your hearts should prefer charges against you far more and greater than a misty, darkened mind has supposed.

Ever remember, dear brethren, that if you would be righteous like your heavenly Father, His righteousness comes by REVELATION, through your faith. Be content with nothing short of the revealed will of your heavenly Father; for being built upon this foundation, the floods of error and temptation that must come upon all them that dwell upon the earth, will not be able to overthrow you.

Remember the teachings of your Prophets, Joseph and Brigham, and obey them. Think of the teachings of the Conference Minutes, which accompany this Epistle. Walk humbly before your heavenly Father, and do His will. If any Presidency of the various branches of the Church in the different nations, have the opportunity of forwarding the Saints from the torrid zone to San Pedro, or San Diego, California, send them; let them go directly to Presidents Amasa Lyman and Charles C. Rich, San Bernardino, and take their counsel, and may God our Heavenly Father give you wisdom in all things, Elders, sisters, and friends, that you may meet us in the celestial kingdom, is the prayer of your brethren,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
W. RICHARDS.

Great Salt Lake City,
Oct. 13, 1853.

LORD SHAFTESBURY says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1853, 10 A.M. PRESIDENT BRIGHAM YOUNG, PRESIDING.

(*From the "Deseret News," Oct.* 15.)

PRESENT. — *Presidents.* B. Young, H. C. Kimball, W. Richards.

Patriarch. Isaac Morley.

Of the Twelve Apostles. O. Hyde, P. P. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. T. Benson, L. Snow, E. Snow, F. D. Richards.

Seventies. Jos. Young, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, B. L. Clapp.

High Priests' Quorum. John Young, R. Cahoon.

Presiding Bishop. Edward Hunter.

Presidency of the Stake. D. Fullmer, Thomas Rhoades, P. H. Young.

Clerk of Conference. Thomas Bullock.

Reporter. George D. Watt.

Choir sung a hymn. Prayer by Elder George A. Smith. Singing.

ELDER HYDE opened the Conference by reviewing the arrival of the Saints this season, the Indian disturbance, and exhorting the Saints to look to the beacon light, who guides us to be the heirs of all things both in heaven and on earth; and we should be thankful we have the privilege to follow such a leader.

When a person is appointed to be a leader, it proves that he has passed through tribulation and trials, and has been proven to be worthy to be a leader; and that he has earned it, by his upright conduct, and is sustained by the good will of the Saints.

If God Himself was to descend from His throne, and declare the truths of the Gospel to fallen man, many would want some angel to come and bear testimony that He was of a truth the God. Our Heavenly Father has ascended to His throne through trials and sufferings, similar to many of the Saints, and therefore He can sympathize with our weaknesses, and can send forth assistance to our aid; therefore He sent His beloved Son, that *who* would hear and obey him, heard and obeyed the Father; and when that Son was distressed in the Garden of Gethsemane, He sent an angel to comfort him in his trial. Those who will not obey the Son, will not obey the Father that sent him.

A person who goes out into the world, goes to bear the buffetings of mankind, and with a feeling to earn a crown of reward. The angels are like us, they are unwilling to come here, unless they are sent; they, like us, are too willing to stay at home. When brother Kimball and I were in England, brother K. felt to take off his hat and bless the people, and bless the land, for there was a peaceful spirit, and many souls were willing to receive the truth; but the time will come when peace will be taken from the earth. It is the Saints who are going to judge the earth, under the supervision of the Almighty. It is the duty of Saints to increase and multiply; and will be their duty to pass sentence on the fallen spirits, for they will be the witnesses of their own persecution, and that will cause the sinners to cry for the rocks and mountains to fall on them and hide them from the wrath of God. When the curse is taken from the earth, it will be given to the Saints, and there will be no night, but all will be light, and the glory of God will surround it. There will be a place for everybody, and those who love darkness better than light, will have a world rolling eternally in darkness.

Singing. Benediction by J. M. Grant.

Half-past One, P. M.

Conference opened with singing. Prayer by Elder E. T. Benson. Singing.

ELDER F. D. RICHARDS congratulated many of the Saints on their arrival this season, having accomplished their gathering. Exhorted them to live *right*, that they may have the favour of God continually, and not feel sad because those who have come in previously have got the best locations in the city, but rather rejoice that you have a name in this place. Be careful and retain the Spirit of God, lest you get the spirit of murmuring and complaining, and drop away from the Church. As the sisters exercise a great influence upon the rising generation, I exhort you not to keep the society of any person who speaks evil of the authorities, but rather

associate with those who tend to perfection. You never lived in a country where persons spoke what they meant, before you came to this. Brethren, you should be always *ready*, and then nothing will come amiss, even when you are called to bear glad tidings to nations who know not God; for the Lord God will pour out His Spirit upon all Israel, that they may be saved; and you can bear witness, that the Spirit of God has been poured out in richer abundance within the past few years, or since the brethren received their blessings in the temple at Nauvoo, and in this place.

PRESIDENT BRIGHAM YOUNG said—I wish to call the attention of this Conference to an invitation I shall give them, and wish to extend it to the Saints in this Valley, and elsewhere. I allude to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Saints when they came to this valley six years ago, also five and four years ago. Were we to go through this community and search out the men, women, and children, who have come here on their own resources, and those who have been helped here by the Perpetual Emigrating Fund, and by private individuals, it would be seen that a large proportion of the community have been brought here through the assistance of others. I will not say a majority have come here under those circumstances, but there are thousands who have. Thousands of men, women, and children have been helped here by the Perpetual Emigrating Fund alone.

This is the subject to which I wish to call the attention of the Conference, and the community at large. I wish all to hearken to it, to reflect upon it, and contemplate it seriously.

I call upon those who have not yet put forth their hands to assist in Gathering the poor, to give us their names, and their means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did four years ago, when we were in the midst of our greatest poverty and distress; we had just arrived here, and had scarcely sufficient to sustain life. Notwithstanding these straitened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and $5,700 in gold was raised, and sent to gather in the poor. Dare I venture to flatter myself that we can raise $5,000 or $6,000 this Conference, to be applied to the same good purpose? The people are better able to raise $50,000 now, than they were $5,000 then. Suppose we raise $15,000 or $20,000 to send for our poor brethren and sisters, who long to be here as much as any of you did before your way was opened. This amount can be raised now, and not call forth an unusual effort.

We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets, or enter a shop, like another citizen, without the finger of scorn being pointed at you; without suffering the malignant taunts and sneers of the ungodly, for the sake of your religion. Let me refer your minds to the time that the Gospel was first introduced to you, and the light and glory of it opened up to your understandings; when eternity and eternal things reflected upon your benighted minds, and your conceptions were aroused to see things as they were, as they are, and as they will be. What were your feelings and meditations, when Zion and its glory burst upon your vision? when the people of God appeared to you, assembled together, preparatory to the coming of the Son of Man? Again, what were your feelings when in every direction that you turned your eyes they were met with scenes of wickedness, and your ears saluted with deep-dyed blasphemies of every description? Was there any that feared the Lord? No. The most pious could do nothing more than some did in the days of the Apostles; they could erect an image to the unknown God, and worship somebody, or something, but they knew not what. What were your feelings and reflections, under such circumstances, when you first heard of the Latter-day work? of the Gospel in its fulness? when you first learned that the Lord had a Prophet and Apostles, who held the words of life for the people? What was there you would not have sacrificed in a moment for the privilege of assembling with the Saints? of mingling your voices and conversation with theirs, day by day? of visiting, journeying, doing business, labouring, and spending your lives with those who know and love the Lord, and will serve Him? Was there anything you would not have sacrificed? Verily, no!

If you can remember your own feelings then, you can know how others feel; you

can realize how thousands, and scores of thousands, feel at this present moment. There is no hardship they would refuse to undergo, no danger they would not endeavour to surmount, if they could assemble with us here, this day. No trial would be too keen for them; there is no sacrifice that they would not readily and willingly make for the privilege you enjoy this day. Brethren and sisters, can you realize this?

Let us now read a chapter on the other side of the page, and we find the hearts of men and women, by crossing the ocean, by travelling a few weeks or months, by water and land, appear to become partially closed up, and they lose sight of the object of their pursuit. It seems as though the hardships they pass through, in coming to this land, banish nearly every particle of the light of Christ out of their minds.

If you started on your journey with the influence of the Holy Spirit warming your hearts, who prevented you from retaining it every day of your life? You may say it was the devil that robbed you of it. But what business had you with the devil? Was there any necessity that you should enter into fellowship with him, or into partnership with the works of darkness? "No," you reply, "I had forsaken him and all my old associates and feelings, and had given myself to the Lord, had embraced His Gospel, and set out to build up His kingdom, and wished to gather with the Saints at the gathering place."

Suppose the devil does tempt you, must you of necessity enter into partnership again with him, open your doors and bid him welcome to your house, and tell him to reign there? Why do you not reflect, and tell master devil, with all his associates and imps, to begone, feeling you have served him long enough?

Says one, "I did not know that I could possibly come here with unruly cattle without getting wrong in my feelings;" or, "this brother did wrong and marred my feelings; I was irritated, and the cares of the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I started for, or no; things are different here than I expected to find them," &c.

This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, *go and be baptized for the remission of sins, and start afresh*, that temptation may not overcome you again; pause and reflect, that you be not overcome by the evil one unawares.

In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light, and beauty; but if your hearts are so engrossed in the things of this world that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some kanyon or closet, to repent of your sins, and call upon the name of the Lord, until you get His Spirit, and the light thereof, to reflect upon you, that you may know the nature of your offences, and your true condition; that you may realize and appreciate the blessings you enjoy in being here with the Saints of the Most High.

Let me lead your minds a little further. I wish to tell you something which you may perhaps know as well as I do, but you may not have realized it. When the Lord Almighty opens the vision of a person's mind, He shows him the things of the Spirit, things that will be. If any of you have had a vision of Zion, it was shown to you in its beauty and glory, after Satan is bound. If you have reflected upon the gathering of the Saints, it was the spirit of gathering that enlightened you; and when your minds were opened in vision to behold the glory and excellency of the Gospel, you did not see a vision of driving cattle across the plains, and where you would be mired in this or that mud hole. You did not see the stampedes among the cattle, and those of a worse character among the people: but you saw the beauty and glory of Zion, that you might be encouraged, and prepared to meet the afflictions, sorrows, and disappointments of this mortal life, and overcome them, and be made ready to enjoy the glory of the Lord as it was revealed to you. It was given to you for your encouragement. RECOLLECT THAT.

You will recollect my exhortation to those who have means; we want them to give the Perpetual Emigrating Fund a lift. Bring in your tithes and offerings, and we will help a great many more to this place in the future than we have this year. We wish to double our diligence, and treble the crowd of immigrants by that fund.

I wish to show you a little of the philosophy of human nature in its fallen and degraded state. You may consider it in the Gospel, or out of it; in the light of the

Holy Spirit, or without it, as you please. The philosophy of mankind, in their daily avocations, you may all know for yourselves by your own observation and experience. I wish to mention a portion of it that has come under my notice. I could mention names, but I will content myself with naming circumstances.

We pick up, say 200 persons, in England, and convey them across the water, and across the plains, and set them down in this valley. They commence to labour, and in a short time they make themselves comfortable. They can soon obtain plenty of the best kind of pay for their labour, such as bread (the staff of life), butter, cheese, and vegetables. When a man gets these things, without the fancy nicknacks, he does well.

Suppose we pick up a company of these poor Saints in England, whose faces are pale, and who can scarcely tread their way through the streets for want of the staff of life; you may see them bowed down from very weakness, with their arms across their stomachs, going to and from their work, the greater part of them not enabled to get a bit of meat more than once a month, and, upon an average, only about one table spoonful of meal per day for each person in a family, without butter or cheese, by working 16 hours out of the 24; and when they go to their work, and return from it, they need a staff in their hands to lean upon. We bring 200 of them here: instead of their being obliged to work for two or three pence per day, they can get a dollar and a dollar and a half per day. With one day's wages they can purchase flour, and meat, and vegetables enough to last a moderately sized family one week.

They have not been here long, when they may be seen swelling in the streets with an air of perfect independence. Ask one of these men if he will pay you for bringing him here, and he will reply, "I don't know you, sir." You ask another if he will work for you, for bringing him out to this place, and he will appear quite astonished, saying, "What have I had from you!!" Another will say, "If I work for you, what will you give me? Can you give me some adobies, for I am going to build a fine house, or if you have any money to pay me, it will answer as well."

How does such language and ingratitude make the benefactor of that person feel? Why, his heart sinks within him. I can find thousands of just such men and women in this Territory. When they are brought to this place, they do not know their benefactors, who saved them from death, but they are a head and shoulders above them, when they meet them in the streets.

Do you know the conclusion that is natural to man, when he is treated in such a manner by his fellow man? It is, "I wish I had left you in your own country." I wish so too. I say, let such persons starve to death, and die Christians, instead of being brought here to live, and commit the sin of ingratitude, and die, and go to hell; for, while they remained in their poverty, they were used to the daily practice of praying for deliverance, and I say it is better for them to die praying, and go into eternity praying, and the Almighty have bowels of compassion and mercy towards them, than for them to come here, and lose the Spirit of God through ingratitude, and go into eternity swearing.

I can pick up hundreds of men who have passed by their benefactors, and if they should speak to them, will turn round and say, "I really don't know you." Or if they do, they will speak everything against them their tongues can utter, or can be allowed to; and they will swear falsely about them—about the very men who have saved them from starvation and death.

I frequently refer to facts that come under my own observation. When I came into this valley, we had notes amounting to $30,000 against brethren we had assisted, which no person will pay one cent for. We have helped men, women, and children, from England, to over the amount of $30,000. Except one individual, and that is a man by the name of Thomas Green, who lives in Utah, and one young woman, who came from England, there has never been a single person who has paid one dime towards cancelling a debt amounting to over $30,000, besides other notes, accounts, and obligations which we hold.

Do I mean to be understood that no person pays his passage? By no means. My remarks will not hit those, neither are they directed to them, who are thankful to their benefactors, who do, and are willing to pay. But as far as I am concerned, before we came into this valley, with the exception of one man and woman, no person has offered to pay us one dime, and

eight-tenths of them have turned away from the Church, and a number of them joined the mob, and sought to dye their hands in our blood.

Now do you see the philosophy of human nature, and I will say of divine nature? Let me help a man who makes an evil use of the assistance I render him, and endeavours to injure himself and me, and his neighbour with it, what does the Spirit of the Lord teach me in such a circumstance? What would the Lord do, provided He was here Himself? Do you not think He would withhold the thing from him? Do you think an angel would help a man who would turn round and destroy that angel and himself? I do not, neither do I think the Lord would, and no good man would if he knew it, unless it were done with a view to prove a person. I do not think a bad man would distribute his means to another individual, or to individuals, who would use them to his injury.

It is the evil actions and covetousness in the hearts of the poor that shut up the bowels of compassion in the rich, and they say they will not help the poor. We could have gathered hundreds of thousands more of the poor, were it not that the rich have been so biassed, and still continue to be. Say they, "We do not wish our means to be applied to an evil use."

If you wish to know what I mean by all this, it is that if any men or women refuse to pay their passage to this place, when they are in circumstances to do it, *let them be cut off from the Church, and then sue them at the law and collect the debt.* Sever such limbs from the tree, and then make them pay their honest debts. *That is to the poor.*

We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes; we want the means now, which you can pay into the Tithing Office, and have it recorded on the books, to answer the means we have there, which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season. We have brought out a considerable number this season, but it is hardly a beginning to what we wish to be brought out next season.

The first duty of those who have been brought out by the Perpetual Emigrating Fund is to pay back what they have received from it, the first opportunity, that others may receive the same benefit they have. We wish you in the first place to get something to eat, drink, and wear, but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the fund. It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The $5,000 that was sent for the poor four years ago this fall, if every man had been prompt to pay in that which he received, would have increased to $20,000.

We are the greatest speculators in the world. We have the greatest speculation on hand that can be found in all the earth. I never denied being a speculator. I never denied being a miser, or of feeling eager for riches; but some men will chase a picayune five thousand miles when I would not turn round for it; and yet we are preachers of the same Gospel, and brethren in the same kingdom of God. You may consider this is a little strong; but the speculation I am after, is to exchange this world, which, in its present state, passes away, for a world that is eternal and unchangeable, for a glorified world filled with eternal riches, for a world that is made an inheritance for the Gods of eternity.

The plan is to make every thing bend to the revelations of God; this is the object of our Priesthood, to bring into requisition every good thing, and make it bear for the accomplishment of the main point we have in view; and when we get through we shall reap the reward of the just, and get all our hearts can anticipate or desire. To lay plans for the attainment of this is just as necessary as for a merchant to lay plans to get earthly riches by buying and selling merchandise. It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth, and it is for us to engage in it systematically.

I say to the poor, PAY YOUR DEBTS TO THE PERPETUAL EMIGRATING FUND; and to the rich, HELP THE POOR; and this will bring wealth and strength, by each one, according to his ability, calling, and means, assisting in every point and place in this great speculation for kingdoms, thrones, principalities, and powers. It is said, union is strength, and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the

brethren to whisper this around among their neighbours when they go out of this tabernacle, and say, What can we give to the Perpetual Emigrating Fund? Can we give anything this season? We will not refuse help from the sisters. Do you ask how small an amount we will take? We will take from a pin to a bed quilt; but be sure, when you bring a pin, that you have not many other things in your trunk that would be useful, more than you at present need; for if you bring a pin under such circumstances, you cannot receive a blessing, and the reward it is entitled to. If the clothing you wear each day is all you have, and you need to borrow a shawl to go out in, and you have only a pin to bestow, bring that, and you shall receive a blessing.

We think it is not necessary to give you the report of the Perpetual Emigrating Fund this Conference. It is doing well, but we want it to do a great deal better. We want to swell the operation, and bring the poor from the nations by scores of thousands instead of by hundreds. This embraces what I wished to lay before the Conference upon this point.

Before the Conference is concluded, we shall call for quite a number of Elders. It was anticipated that our Missionaries would have been called at the August Conference of this year, but we will call a considerable number this Conference. You need not inquire where we want you to go, for it will be told you when you are ready.

Prepare your mind and circumstances against that time, for we wish to send the Gospel to Israel.

May the Lord bless you. Amen.

Choir sung, "Go, ye Messengers of glory." Benediction by Patriarch Isaac Morley.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 14, 1854.

FOREIGN INTELLIGENCE.—*Deseret.*—We have received the *Deseret News*, of October 15th, and 29th, with letters. The Tenth General Epistle, and the commencement of the Minutes of the October Conference, appear this week in the *Star*, and will be perused with much pleasure, particularly those portions which show that the Perpetual Emigrating Fund was a subject of much interest and consideration.—The weather was warm and lovely until the night of the 23rd of October, when a frost visited the Valley, and killed the vines in the heart of G. S. L. City. The night of the 24th was also frosty. Snow fell slightly on the 25th.—The walls of the Temple block were progressing, labourers had multiplied in the shops since the Conference and the immigration; and a good quantity of iron, and some other materials needed, had recently been procured.—The editor of the *News* had seen a fine Greening apple, which was grown in President Young's garden, also some English cherries grown by brother Woodbury.—Elders E. D. Woolley and G. D. Grant returned from California on the 15th of October.—A beet measuring 31 inches diameter had been presented by Daniel Wood.

Respecting Indian Difficulties, the *News* says—"The Indian chasing, alluded to in our last, occurred on the 26th of last month, under the command of Major Stephen Markham. The Indians were found encamped near the mouth of Salt Creek. After some firing by both parties, in which C. B. Hancock was slightly wounded, and four or five Indians *supposed* to be killed, Major Markham withdrew and returned home. On the 30th of September, James Nelson, William Luke, William Reed, and Thomas Clark started with two ox teams, loaded with wheat, to come from Manti to this city. They camped about daybreak of October 1st, at the Uinta Springs, just east of Salt Creek kanyon, where some Indians killed them all, and

horribly mutilated their bodies, which were brought into Nephi, and buried. On the 2nd inst., in a skirmish at Nephi, eight Indians were killed, and one squaw and two boys taken prisoners. On the 4th inst., John E. Warner and William Mills were killed by Indians, three or four hundred yards above the grist mill, near Manti. * * * * * * On Friday, the 14th inst., at half-past one, p.m., twenty-five or thirty Indians attacked a few men who were securing their crops at Summit Creek, and killed and scalped Ferney F. Tindrel; also drove off six head of cattle, and killed two."

Concerning the transportation of seed, we quote from the *News*—"We here suggest one idea for the trial of those who are wishing to bring seeds from England to this place, as most seeds have failed. Put your earliest and best seeds in fine dry sand, sufficient to make your box perfectly solid and tight, and free from air; the sand fine and dry enough to absorb all the moisture which may have remained in the seeds, till the time of packing. We wish Saints to try this experiment. Bring all kinds of choice seeds within your reach."

President Brigham Young writes, under date October 31st—"Our this year's immigration arrived in safety, and without encountering any snow storms, and are all located for the winter; and the majority manifest gratitude and delight at reaching this peaceful home of the Saints. Our public and private business is in a very prosperous condition, general health prevails, and we continue to enjoy the rich spiritual and temporal blessings of the Lord, and strive to walk worthy thereof. The Indians are quiet at present, and may continue so."

Henry Lunt writes to the Editor of the *News*, under date of Cedar City, Iron Co., Sep. 25. An immense quantity of hay was stacked in the new fort. Nearly every man was engaged in enclosing the fort, principally with an adobie wall, which it was hoped would be soon finished. A tremendous flood came down Coal Creek on the 3rd Sep., carrying away bridges, dams, and everything before it; bringing down a great quantity of logs, and rocks of an immense size, and doing some damage to the Iron Works.

San Bernardino.—By a letter from Elder Amasa Lyman, in the *Deseret News*, dated San Bernardino, July 29, we learn, that since his return from Great Salt Lake City, much sickness, mostly a malignant form of fever, had prevailed in the settlements, but there had been no deaths from it. The wheat crop had been seriously injured by the rust, yet a surplus was anticipated. Prospects were good for fruit. Three saw mills were built.

China.—The *Deseret News* states that a portion of the Elders appointed to China had returned to Great Salt Lake City. Another portion were in California, striving for a chance to get to the Valley. Elder Hosea Stout, President of the Mission, was reported at San Bernardino, expecting to reach the Valley this winter. No door seemed to open for the Gospel in China, the rebellion absorbing the whole attention of the people.

Bombay.—We have been favoured by the perusal of a letter from Elder Hugh Findlay, dated Bombay, Nov. 13. Elder Allan Findlay arrived there Sept. 7, and was labouring in Poonah, uninterrupted by the authorities. Indeed he had obtained permission of Colonel Hamilton, commandant of the 78th Highlanders, to have such of his men as were Saints marched to their own meeting house. The Branch at Bombay had been broken up by the removal of the right wing of the first Bombay Fuzileers to Aden, on the southern shore of Arabia. An Elder and a Priest, well armed with books and tracts, accompanied them. A most virulent opposition was being carried on, partly through the influence of an apostate. Elder H. Findlay and the Saints generally, were being more favourably looked upon by the authorities than

formerly. Every soldier in India receives pay for each member of his family, the certificate of the chaplain, as to the christening of the person, being required, but government had ordered that the children of the Saints, though unchristened, should receive the same privileges as others. Elders West and Dewey, of the Siam Mission, were still in Bombay, anxiously waiting the opportunity to sail for Siam.

TENT AND WAGON COVER CLOTH FOR EMIGRANTS.—Elder H. S. Eldridge, the Agent for the Church in St. Louis, informs us that the material with which we supplied the emigrating Saints last season was better than any thing of the kind that could be got in that market. He highly approves of the Saints obtaining their supplies here, and having the Tents and Covers made while performing the sea voyage. We shall, therefore, be prepared to supply all the P. E. Fund, and £13 emigrants, with the same material this season. All other persons emigrating can be supplied by informing us immediately of the amount they will require. This will be necessary, as the material cannot be found in market, and the manufacturer requires a special order for the amount furnished.

DEATH.—The *Deseret News* requests us to copy the following—"Died, on Wednesday, September 7, Joseph Chatterly, aged 46, from accident received from his gun, shooting him in the right arm near to the shoulder, on Sunday, September 4th. Brother Chatterly was a native of Manchester, England; a member of the High Council in this Stake of Zion; and died in full faith in the Church of Jesus Christ, much respected by all good Saints."

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 852, *Vol. XV.*)

CHAPTER XI.

BAPTISM.

1. *Q.* What is the third principle of the Gospel?

A. The Baptism of Water.

2. *Q.* What is the proper mode of water baptism?

A. The person to be baptized goes, with another person properly authorized, into the water, and is immersed by him. Book of Mormon, Nephi v, 8. Doc. and Cov. ii, 21.

Q. Repeat the passages.

A. "Verily I say unto you, that whoso repenteth of his sins, through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. And then shall ye immerse them in the water, and come forth again out of the water."

"Baptism is to be administered in the following manner unto all those who repent—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water."

3. *Q.* Is not baptism called a burial?

A. St. Paul calls it so. Rom. vi, 4, 5. Col. ii, 12.

Q. Repeat the passages.

A. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

"Buried with him in baptism."

4. *Q.* Do not many people believe that baptism should be performed by

sprinkling or pouring water upon the person?

A. Yes, but such people are in error, and their sprinkling or pouring is of no avail, for God does not recognize it.

5. *Q.* For what is baptism ordained?

A. For the remission of sins. Acts ii, 38. Book of Mormon, Nephi v, 9.

Q. Repeat the passages.

A. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."

6. *Q.* Is remission of sins to be obtained by mere immersion in water?

A. Of itself, immersion in water cannot remit a man's sins.

7. *Q.* How then can remission of sins be obtained by baptism?

A. Because God has ordained that a man's sins shall be remembered no more against him after he has repented, and has been properly baptized by one having authority. It is the appointment and command of God that give power and virtue to any ordinance.

8. *Q.* But as baptism is an outward ordinance, cannot men be saved without it, if they believe and repent?

A. No person who has arrived at years of accountability, and has heard the Gospel, can be saved without baptism. Book of Mormon, Nephi v, 8, 9. Doc. and Cov. iv, 12.

Q. Repeat the passages.

A. "And whoso believeth not in me, and is not baptized, shall be damned. . . . And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God."

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am."

9. *Q.* Who are the proper subjects of baptism?

A. Those persons who have come to years of accountability.

10. *Q.* Then little children are not required to be baptized?

A. Little children are not held accountable before God, and therefore are not considered sinners, consequently they need no baptism. Book of Mormon, Moroni viii, 2.

Q. Repeat the passage.

A. "Behold, I came into the world, not to call the righteous, but sinners to repentance: the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin. . . . Behold, I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable, and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism."

11. *Q.* Do not many persons teach that little children will not be saved unless they are baptized?

A. Yes, but such a doctrine is very wicked, and an abomination in the sight of God. Book of Mormon, Moroni viii, 2, 3.

Q. Repeat the passages.

A. "Wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. . . . Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God. . . . Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him, and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me."

12. *Q.* At what age are children considered accountable, and old enough to be baptized?

A. The children of the Saints are considered old enough, at eight years, to be baptized. Doc. and Cov. xxii, 4.

Q. Repeat the passage.

A. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord."

13. *Q.* What is baptism sometimes called?

A. The law of adoption, or the door of the kingdom of God.

14. *Q.* Why is baptism so called?

A. Because mankind having become, through sin, strangers and aliens to God, they, by obeying the ordinance of baptism, become His adopted children, and members of His kingdom.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 14.)

The same day that the Gospel was first preached in England, I received the following—

Revelation given at Kirtland, Ohio, July 23rd, 1837.

The word of the Lord unto Thomas B. Marsh concerning the Twelve Apostles of the Lamb.

Verily thus saith the Lord unto you, my servant Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

Verily I say unto you, there have been some few things, in thine heart and with thee, with which I, the Lord, was not well pleased, nevertheless, inasmuch as thou hast abased thyself thou shalt be exalted, therefore all thy sins are forgiven thee. Let thy heart be of good cheer before my face, and thou shalt bear record of my name, not only unto the Gentiles but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

Contend thou therefore morning by morning, and day after day let thy warning voice go forth; and when the night cometh, let not the inhabitants of the earth slumber because of thy speech.

Let thine habitation be known in Zion, and remove not thy house, for I, the Lord, have a great work for thee to do, in publishing my name among the children of men, therefore gird up thy loins for the work. Let thy feet be shod, also, for thou art chosen, and thy path lieth among the mountains, and among many nations, and by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted, thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness.

Be thou humble, and the Lord thy God shall lead thee by thy hand, and give thee answer to thy prayers. I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others; but let thy love be for them as for thyself, and let thy love abound unto all men, and unto all who love my name; and pray for thy brethren of the Twelve; admonish them sharply for my name's sake, and let them be admonished for all their sins, and be faithful before me unto my name; and after their temptations and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted and I will heal them.

Now I say unto you, and what I say unto you I say unto all the Twelve; arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

Verily I say unto you my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve abroad among all nations),

that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum cannot come, for on them have I laid the burden of all the Churches for a little season; wherefore whithersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you that they may receive my word. Whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth those (the First Presidency) whom I have sent, whom I have made counsellors for my name's sake unto you.

And again I say unto you that whomsoever ye shall send in my name, by the voice of your brethren the Twelve, duly recommended and authorised by you, shall have power to open the door of my kingdom unto any nation, whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.

Verily, verily I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face; behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord, first among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

Therefore see to it that you trouble not yourselves concerning the affairs of my Church in this place, saith the Lord, but purify your hearts before me, and then go ye into all the world, and preach my Gospel unto every creature who has not received it; and he that believeth and is baptized shall be saved, and he that believeth not and is not baptized, shall be damned.

For unto you (the Twelve) and those (the First Presidency) who are appointed with you, to be your counsellors and your leaders, is the power of this Priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times; which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation, for verily I say unto you, the keys of the dispensation which ye have received have come down from the fathers, and last of all being sent down from heaven unto you.

Verily I say unto you, behold, how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.

Albert P. Rockwood, of Holliston, Massachusetts, having heard of the Saints, through Elders Young and Richards, came to Kirtland to investigate, and was baptized on the 25th July, by President Brigham Young.

Wednesday, 26th. Elder Hyde preached in the evening in Mr. Fielding's chapel, and Elder Richards bore testimony. Much feeling was manifested by the congregation, and many were convinced of the truth; but Mr. Fielding, fearing for the loss of his society, more than the displeasure of heaven, closed his doors against the brethren from that time, and opposed the work with all his power. Invitations were given to the Elders to preach in private houses in different parts of Preston, which were improved daily, after the close of the factories.

Thursday, 27th. I started from Kirtland, in company with Elders Rigdon and Marsh, for the purpose of visiting the Saints in Canada. Brother Rockwood on his return home, Elder Brigham Young on a mission to the Eastern Cities, started with us. When we arrived at Painesville we were detained all day by malicious and vexatious law-suits. About sun-set I got into my carriage to return home to Kirtland; at this moment the Sheriff sprang into the carriage, seized my lines, and served another writ upon me, which was sworn out by a man who had a few weeks previously brought a new fashioned cooking stove to Kirtland, and prevailed on me to put it up in my kitchen, saying it would give credit to his stove, wishing to have it tested by our people; and now he thought would be a good time to get pay for it. I gave my watch to the officer, for security, and we all returned home.

The following day, I remained at home until evening, when we set out again, in brother S. B. Stoddard's wagon, to Ashtabula, a distance of 30 miles, and arrived there a little after day-break, and stayed till afternoon, and enjoyed ourselves very much in walking on the beach, and bathing in the beautiful clear water of the lake. At four p.m. we took a deck passage on

board the steamer for Buffalo. At night we all lay down to rest on the upper deck of the boat, and for pillows some took their boots, others their valisses, and had a comfortable night's repose. We arrived at Buffalo the next morning in safety. Here we separated from brothers Brigham Young and A. P. Rockwood, they going to the Eastern States; and myself, brothers S. Rigdon, and T. B. Marsh, started for Toronto, Upper Canada.

About day-break, Sunday, July 30th, Elder Russell (who had been appointed to preach on the Obelisk in Preston Market-place that day), who slept in the second story of their lodgings in Wilfred-street, went up to the third loft where Elders Hyde and Kimball were sleeping, and called upon them to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long, unless he obtained relief. They immediately arose, and laid hands on him, and prayed that the Lord would have mercy on His servant, and rebuke the Devil. While thus engaged, Elder Kimball was struck with great force by some invisible power, and fell senseless on the floor; and the first thing Elder Kimball recollected, was being supported by Elders Hyde and Russell beseeching a throne of grace in his behalf. They then laid him on the bed, but his agony was so great he could not endure, and arose, fell on his knees, and prayed; then he arose and sat upon the bed, while the brethren distinctly saw the evil spirits, who foamed and gnashed upon them with their teeth, by legions, for the space of some minutes; Elder Richards was present the latter part of the time. About ten o'clock in the morning, the brethren repaired to the River Ribble, according to previous appointment, and, in the midst of a large collection of people, baptized nine individuals, one of which was George D. Watt, the first man baptized in England in this dispensation.

On Monday, the 31st of July, the Elders held a council, and appointed Goodson and Richards a mission to Bedford, and Russell and Snider to Alton, Cumberland County, continuing in prayer until morning, August 1st, when they took their departure for their several stations.

(To be continued.)

VARIETIES.

Few have been taught to any purpose, who have not been greatly their own teachers.

It is a very common mistake to imagine that others must feel upon a favourite subject as we do ourselves; but it is a very fatal one.

Raillery.—Raillery and wit were never made to answer our inquiries after truth, and to determine a question of rational controversy, though they may sometimes be serviceable to expose to contempt those inconsistent follies which have been first abundantly refuted by argument; they serve indeed only to cover nonsense with shame, when reason has first proved it to be mere nonsense.

SONG OF ZION.

Tune—"*Where, where is the Rover.*"

When shall I go to the Valley?
When, O when shall I roam
Where Zion's children rally,
And find a happy home?
I long to view those mountains
Capped with eternal snow,
Defending, like a bulwark,
The Saints from every foe.
When shall I go to the Valley? &c.

I long to dwell within them,
And walk the pleasant dells,
Where nature, in her beauty
And grandeur, all excels.
When shall I go to the Valley? &c.

I long to breathe the fragrance
Of Zion's lovely flowers,
And taste her fruits so luscious,
And rest within her bowers.
When shall I go to the Valley? &c.

There copious streams still flowing
Refresh the Valley round,
While healing springs are bursting
From out the desert ground.
When shall I go to the Valley? &c.

There earth, in great abundance,
Brings forth her richest stores;
There God, His Royal favours
And choicest blessing, showers.
When shall I go to the Valley? &c.

I love it for its richness,
And healing fountains pure;
But *more* because *there* Zion
Hath found her refuge sure.
When shall I go to the Valley? &c.

Worcester. JOHN KELLY.

ADDRESSES.—David B. Dille, 83, Union Street, Ardwick, Manchester.
Hugh Patrick, Mr. Charles Ford's, 3, Lewis's Buildings, Temple Church, Bristol.
D. D. Mc. Arthur, Scott's Close, 4, Brown Street, Dundee.
Mon. T. B. H. Stenhouse, Cours de Rive 42, Genève.
Patrick Lynch, 11, Charlemont Street, Dublin.
James H. Hart, Bizerta Cottage, Green Street, Jersey.
James G. Willie, 11, Alfred Terrace, Landport, Portsmouth.
Isaac Allred, 11, Alfred Terrace, Landport, Portsmouth.

LIST OF MONIES RECEIVED FROM THE 22ND TO THE 31ST DECEMBER 1853.

	£	s	d
Thomas C. Armstrong	11	0	0
Charles A. Harper	10	0	0
William Ostler	2	5	4
Abraham Smith	3	3	6
William McGhie	1	0	0
Griffith Roberts	0	16	0
John McComie	10	0	0
Robert Kirkwood	12	0	0
Samuel Church (per Job Smith)	7	14	1
Richard Morris	13	0	0
John Memmott	27	0	0
Charles Peat	3	10	0
Carried forward	£101	8	11

	£	s	d
Brought forward	£101	8	11
Samuel Johnson	3	0	0
Joseph Akers	2	10	0
Samuel Gentle	17	0	0
Samuel Church	5	0	0
Hugh Sheppard	0	18	9
Henry Savage	12	13	6
George Bramwell	17	10	0
George Simpson	2	0	0
John Holsall	10	0	0
A. N. McFarlane	3	5	0
James Linforth	6	8	5½
	£181	14	7½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3.—Vol. XVI. Saturday, January 21, 1854. Price One Penny.

ADDRESS BY ELDER FRANKLIN D. RICHARDS,

DELIVERED AT THE GENERAL CONFERENCE, GREAT SALT LAKE CITY, OCTOBER 6, 1853.

(*From the "Deseret News," Oct.* 29.)

Brethren and Sisters—It seems to have fallen to my lot this afternoon to speak to you. Whether I may speak lengthily, or occupy but a short time, will be as I am led and dictated by the Holy Spirit.

I rejoice in the opportunity, for many reasons. The first and greatest is, it is a blessing for a man who is called of God to teach the people, to exercise himself in his office and calling, and try to magnify it, for he is thereby made a blessing to the people, and is himself edified, often, yea, I may say generally, quite as much as they.

I rejoice this afternoon in the privilege of meeting so many of my brethren who have just arrived from the old country. I behold faces in the congregation with whom I have within a few years past been wont to assemble, in England, in Scotland, in Wales, and in other places; there we used to rejoice together. The Spirit and power of God rested upon us while we contemplated the things of God, that are calculated to prepare us for the life which is to come.

I feel to congratulate you, my brethren who have newly come in, and who constitute so goodly a number of my hearers this afternoon, upon your safe arrival in these beautiful valleys; for you have now accomplished one of the greatest undertakings of your lives. Once, had you been told that you would forsake father, mother, brethren, sisters, kindred, and friends, and that you would do it under the stigmatized appellation of "Mormon," to come so great a distance, to traverse one-third of the circumference of the globe, it would have been as incredible to you as to any of us. While you were near the close of this great task, doubtless some felt that had it been one hundred miles further, they scarcely could have endured to the end of the journey; yet, to some of us, this wonderful, great undertaking is but a small thing; we have done it several times, and expect to do it many times more. I congratulate you, however, on your having accomplished the task, and feel, as your brother in the Lord, to welcome you here in the midst of God's people, and to pray with sincerity that the spirit of Zion may rest upon you.

You have come to this place with feelings and views as varied as the degree of faith in, and knowledge you have of, the Gospel, and the measure of spirit in which you walk. There are some who, in their own estimation, are well qualified and fully prepared to judge of the propriety and impropriety of everything that exists here; and such, while they may find some few things answer pretty well, will find many things which, in their opinion, are not right, and really need reformation.

Brethren, you who have just arrived in the Valley, I wish to direct my words to

you this afternoon, to sound a word in your ears that may not be lost upon you, and it is worth your while to hearken to it. You may dwell in this society, and never know what manner of spirit you are of, nor the power of God that dwells in the Priesthood in your midst; and, on the other hand, you may come here in a right frame of mind, and hearken to the Spirit of God through the man whom He has appointed to watch over us, and know that the words of all God's servants are the words of life to you; and their faces will shine with wisdom in your eyes. If you possess this frame of mind, you will be prepared to drink in intelligence from day to day, from their counsel and examples, that will lead you on in the bright and shining way that was discoursed upon this morning.

In the first place, I will offer a word to all, whether they are mechanics or common labourers. No matter what calling you may follow in life, you have need, at this juncture of your existence, to observe and treasure up one thing carefully and faithfully in your minds, namely, if you live a proper life before the Lord, you know that you have the fellowship of His Spirit, so that you know your prayers are heard and answered, because you receive the things you ask for. If you live so as to always have the witness of the good Spirit, you will be saved to-day and every day, and thus it will constantly be well with you. But if you are heedless of *this day*, and calculate on to-morrow, you have no assurance that you will realize your hopes to-morrow. The only certain stepping stone to the great good you may have to-morrow in the midst of this people is, that you are faithful to your covenants with God, and secure thereby the fellowship of the Spirit, and walk in the counsels of it to-day; if you do this, you will have the good that is for you to-morrow.

If you have come into this place nearly penniless, and, in many respects, comparatively destitute, and no one to take you by the hand, your friends are not here, or if they are, and do not hail you as you think they ought, be of good cheer, and let not your heart be sad, knowing you are doing right, and have gathered according to the word of the Lord.

If you look about you, and see the Saints who have been here some years, and the choice locations taken up by them, and you are still at the foot of the hill apparently, do not fret your souls; remember that those brethren made the roads to this place, killed the snakes, or gently turned them out of their path, made the bridges, opened the kanyons, made the fences, ploughed the ground, and worked in the wet and cold, in the midst of hunger and privation, to the best of their ability, more than any portion of this people have. Have they not worked to obtain what they have now got? If you look at it with a single eye, it is marvellous to see the kingdom of God at this day. After being here only six years; after being driven from Nauvoo, and suffering the toils of a wilderness life among savages and wolves, to see it at the present time is indeed comforting and cheering; the aspect is promising beyond all we could have anticipated, or almost what could have been wished. Does it not make your souls rejoice in the Lord, that He has established His people, and to realize that you are blessed above measure in having a name and a place in this city or territory? You are better off this afternoon in this place, in rags, and begging your bread, than in England, Scotland, or Wales, earning one hundred pounds per annum. You would there be dwelling among the cloudy mists of Babylon, where you dare not say your souls were your own. You could make but little advancement in your holy religion there; but here you can receive words of life from those whom God has appointed to lead His people into the way of salvation. Be careful now, that the good Spirit which has accompanied you in the old world, and dwelt with you in the ship across the sea, and has sustained you and your teams while crossing the plains—be careful that you retain it, and make it your counsellor here.

I know how natural it is for the Saints who come from abroad to be very diligent in inspecting God's people, to see if they are as righteous as they ought to be; but they forget they have a duty to perform to themselves. As one of old said, "the eye is not satisfied with seeing, nor the ear with hearing," but they forget to look at themselves; the spirit of murmuring and complaining takes possession of them, and you may see them wandering about in sorrow, affliction, and grief; and what is worse than all, *they have brought it upon themselves*, because they have not retained

the fellowship of the Holy Spirit through faithfulness of conduct, and away they go to California. I felt to speak these things to you, that you might be admonished at the present time to faithfulness, and that you might rejoice in the assembly of God's people, that you have been brought over the mountains to this place in safety. I feel to magnify the name of the Lord to see so many of you, and pray that those who are still journeying on the plains may be safely brought in.

In coming here, you cannot, as individuals, know all things that are before you. You are now dwelling in a society that differs from any you ever dwelt in. The circumstances of life are all different, and the business arrangements different, to those you have been used to in the old country. It is necessary that you look about you for a season, find out whom you are among, and know the condition and nature of the elements and state of the society, that you may drop into business through the fellowship of your brethren and sisters, and take hold with them in the different branches of business that are carried on here for the comforts of life. You Elders, who have been in that country, preaching and building up Branches of the Church there; you that have taken up your cross, and gone from your homes, and warned the inhabitants of the earth where you have laboured, the Lord went with you, when you went in the name of Jesus; His Spirit was upon you, and you were the means of building up Churches, and of doing much good in various ways; that same Spirit will be with you when you go to labour in the kanyons, or do anything else, if you will nourish it, and not cast it from you. Peradventure in the kanyons you may need its premonitions most when your life or limb may be in jeopardy. This, my brethren, is the rock upon which many Saints split—they leave the way of truth, they step aside from the rugged path of duty which they have been wont to walk in, and, feeling a degree of ease and safety, as they suppose, on arriving here, they forget their prayers, and that they have need to continue to increase their fellowship with the Holy Spirit; they leave off their duties, and, ere they are aware of it, they are left to themselves.

It is said that the females are the ones by whom the nations are ruled. It is certain that the females have necessarily great influence upon the whole community, and especially upon the rising generation. Allow me a word with the sisters. In your associations and visitings with those about you, when you find a sister or brother that can speak evil of dignities with impunity, and can find fault with what is being done by the Church, and cannot do any good themselves, (for such folks cannot do anything themselves but bark and snarl like the dog in the manger,) when you get into the society of such people, you will take notes, if you do as I do, and seek the company of those who will speak well of the brethren and sisters, and then you may expect they will speak well of you. When you associate with those who speak well of the truth, their counsels will edify you, and their words will be seasoned with grace to your edification and instruction, and the clouds of adversity that rest down upon you will vanish away.

You will find Saints living about you, that have the good Spirit, and can give you the word of comfort, and take you by the hand and pour the oil of consolation into your heart, and do you good in the name of the Lord. If you seek that kind of society, you will tend upwards towards the realms of light, in duty and intelligence. By taking this course, you will be cultivating the same good Spirit in your own hearts, that you see in the hearts, examples, and general conduct of your brethren and sisters around you, and which is most conspicuous in those who are called to lead and direct in the Priesthood. On the other hand, if you come in here with the intention to he right down sharp, careful to watch and to criticise your brethren very closely, you will find all the evil you look for, and see imperfections which the cloak of charity and good will would have covered, had you possessed it yourself. You never were among a people where men talk as they mean, and mean what they say, so near as in this place. If you feel to take advantage of your brother or your sister, you may, but it will not be good for your soul; it will be money badly earned. But if you come here with a frank and honest heart, and prepared to speak and act without hypocrisy, and just as you feel, you will find yourselves among a community of brethren and sisters that are ready to aid, comfort, and bless you. If you look with your eyes, as I did with mine when I came home from England, you will

find your brethren and sisters to be such kind of beings, whose good works you will wish to emulate.

Take the wisest course to grow in grace, and in the knowledge of the truth; and the only way is by attending diligently to your prayers, and walking in the light of God's Spirit. You will find that condescension in the hearts of your brethren, that love and charity abounding in their bosoms, that if you are in adversity and need, they will extend a helping hand, and comfort you, and do you good, and will not charge you one hundred per cent. interest either, I have to say that if you have come to these valleys determined, as for you and yours, to serve the Lord, you will find it the easiest thing in the world to fellowship with those whose hearts run together like two drops of water, and you will be blessed, as also will those with whom you associate. You have arrived at a juncture of your life where two ways branch out; if you wish to travel downward, the great depot of that route is California; if upward, the great depot on that road is this city, these men that surround me in this stand. You do not know what you may be called upon to do. I do not know what I may be called upon to do before this Conference comes to a close, in addition to what is already laid upon me here at home. It is necessary to be always ready; and if you live as you ought, you will always be ready, and nothing will come wrong to you; and if you always live that way, you may always be as happy as you wish to be.

The work we are called unto in these last days, calls upon us not to narrow our minds down to the building of a piece of fence, to the enclosing of a piece of land, or to the putting up of a house alone, but it is our duty while seeking to make an inheritance here, to reach out our prayers in faith and supplication for the general good, and with becoming liberality feel after those who are to enjoy the same blessings we enjoy. We have our duties to ourselves and families to perform, and our daily and hourly duties to our God; but there is a duty we owe, in common with all God's people, to those who are not yet gathered from the house of bondage. How many of the Israel of God are there sitting in darkness, in distant nations, that have not the light proclaimed to them? Have we come home here to sit down in ease, and let them go down to the grave in ignorance? If we have, we mistake the matter, and in the end will find we shall come short of that glory and reward we anticipate. You have come here to obtain inheritances for yourselves and families, and for your generations for ever, in righteousness, as God shall give you power to do. You have, in connection with this, to build up the kingdom of God, to pay tithing, and be ready to fill every office and duty that is put upon you, making the kingdom of God the first and foremost in your affections and attention, and yourselves and families a secondary consideration; and this Gospel has to be borne off among the nations of the earth.

How good it is for us to hear, by the monthly mails, how many there are continually witnessing afar off to the forgiveness of sins through the Gospel. We ought to remember them, and be prepared for whatever may be expected at our hands in those far off regions. Let us not settle down and become sordid in our affections to anything earthly. It is our duty to seek first the kingdom of God, and the promises that other things shall be added unto us.

The Lord has manifested His readiness, and determination of purpose, to pour out knowledge and intelligence upon His people, as fast as they are prepared to receive it. Since I left you the last time in the old country, the revelations of the Lord have been sent forth, which had never before been made public, and we have all been led along by degrees in the knowledge of life and salvation. Yet a great amount of advancement has yet to be made while we are in the flesh, greater duties are rolling upon us as fast as we can perform those we are already engaged in. We look around us here upon the house of Israel, the Lamanites, and while our hearts are opened towards them for good, they are not backward to administer death to our brethren. Is this always going to be so? No. The Lord God will work upon them in His own way, until they become one with us in building up the kingdom of God.

The Priesthood in the last days has to be manifested in sufficient power to bear off the kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a *law of ordinances* administered to them, not according to the power of an endless life. Men will

be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.

We may speak in terms of wonder and admiration of what has been done, and yet where shall these things grow to? They must grow until they spread over all the face of the earth, and control the powers that exist upon it. There must be other revelations fulfilled in our return to Jackson county, and building up the New Jerusalem there; the Lord prepare us for that day, that we may be able to stand the exhibition of glory that will there be made manifest. Before that comes to pass, something must be done here, there is a temple to be built in this city. You brethren, who received your blessings and endowments in the temple that was built in Nauvoo, have been made witnesses of the wisdom and power that have gone forth to the nations of the earth from that place, and of the power that was realized in the quorums of the Priesthood; no tide of oppression could be raised powerful enough to bear down the authorities of God's kingdom; we see the wicked who came to rule us turned back to their own place, and the Priesthood appears greater than the powers of earth. The powers of the Priesthood must be made manifest before the eyes of all the world, and become transcendantly above every other influence. You have sure grounds for confidence, for every step and every turn this Church makes, is calculated to increase confidence; and if we live so as to have our eyes washed with the eye water of the Gospel, we can ourselves realize the rapid growth of Christ's kingdom, and the growth of grace in ourselves and in others necessary to lead us on to perfection. You have come here to cultivate perfection in yourselves in the name of the Lord; and if you do that, and try to be useful, and willing to do anything here or anywhere else you are instructed to do, you will be made fit for the performance of any essential good in the kingdom of God.

Well then, brethren and sisters, while all is auspicious around us, and everything calculated to encourage us to do good, let us be up and doing, and try to keep the commandments of God with all our hearts, and we shall find it easier and easier to do it. Let us be prepared always for every duty that is laid upon us, and the grace of God will be sufficient for us under every circumstance.

When I was called to preside in England, I felt as though I never could magnify that calling, it appeared too great for me. But if we feel right, we shall feel like the Prophet of old, the Spirit of the Lord will be sufficient for us in the performance of every duty. I pray that the spirit of Zion may be given to you who have newly come in, that you may go on your way rejoicing, and be able to do the will of God here and abroad. May the blessings of God be and abide upon you by day and by night, and increase you on the earth, in blessings and riches forever, is the prayer of your brother Franklin.

OUR SISTERS AND THEIR INFLUENCE;

EXEMPLIFIED IN A CONVERSATION BETWEEN MARY ANN WILLIAMS AND ELIZA G——, OF SHREWSBURY.

PART FIRST.

Eliza. Good evening, Mary Ann.

Mary Ann. Good evening, Eliza. I see we have met again, and truly it makes my heart rejoice.

E. And why should your heart rejoice, Mary Ann?

M. A. For two reasons—one, because I have met my old friend, once more; but more than this, to see that the Lord has answered my prayer.

E. The Lord answered your prayer, Mary Ann! Well, I am happy to hear of it, for I always feel, as the Scriptures teach me, to rejoice with those who do rejoice, as well as mourn with those who mourn. But have you any objections to tell me in what particular the Lord has answered your prayer?

M. A. Not in the least, Eliza; indeed, that was my intention when I addressed you, and I will tell you, if you will promise to banish all prejudice from your mind, and give ear unto what I say.

E. I will make that promise.

M. A. Many a time I have made it a matter of prayer to my heavenly Father,

that He would give me the opportunity to see you alone, and now I think it presents itself before me.

E. Well, Mary Ann, if I may be allowed to judge, I think we are alone now, at least there is no one near who will interfere with us. But pray what are your reasons for wishing to see me *alone?*

M. A. Why I wish to have a little private conversation with you.

E. I feel desirous to know upon what subject. I trust it is nothing but what will be interesting.

M. A. Well, the subject is *not* of a trifling nature, Eliza; it is concerning the principles of the Everlasting Gospel, or the plan of salvation revealed from the heavens in these last days.

E. I am sorry to say I know but little concerning the things of which you speak. If you can give me any instructions, I will return you my sincere thanks.

M. A. I will, by the assistance of the Spirit of Gód, endeavour to tell you my mind, hoping yours will be open to conviction, and that you will for a few moments be an attentive listener.

E. Well, Mary Ann, knowing by experience that you have always been my friend, I feel that I can trust you now, and can only say, that anything you may communicate shall have my most serious attention.

M. A. I thank you, Eliza; then I will at once proceed. For some time past, my mind has been led to contemplate upon the things which relate to my eternal peace; I have sought earnestly *for*, and felt determined to *have*, salvation, were it to be obtained. I was diligent for some time. At length I became acquainted with a body of people, calling themselves Latter-day Saints. In their company, I felt deeply interested. I attended their religious meetings, and whilst there my heart was made to rejoice to see and hear the gifts and blessings they received from the heavens, while in fellowship with each other—one would arise, and, by the power of God, speak in new tongues; another, by the same power, would give the interpretation; another would manifest the spirit of prophecy, &c.; while many would arise in boldness, and testify, in the name of Jesus, that the work in which they were engaged was the work of the Lord. All these things I took into consideration, and was led to exclaim, in the expressive language of the poet—

"I have been there, and still would go,
'Tis like a little heaven below."

I contemplated some time upon the things I had heard and seen. At length I came to the conclusion that, if I did not embrace that doctrine, I should surely be condemned. Having heard the testimony of those professing to be the servants of the Lord, I felt assured they were such. Accordingly, I called for the Elders of the Church, and was baptized for the remission of my sins, and had hands laid upon me for the Gift of the Holy Ghost. Since then, my mind has been gradually enlightened upon the principles of life and salvation—principles that I never once thought of before. And I now thank the Lord I can realize the truth of that Scripture which saith, "Darkness hath covered the earth, and gross darkness the minds of the people."

E. Why, Mary Ann, I am quite surprised to think, that you should have such things in your head. The principles you speak about appear so strange that I feel a desire to know more of them, for, by your discourse, I am led to think they are something new.

M. A. No, Eliza, the principles taught and practised by the Latter-day Saints are *not new*, but the same as taught by Jesus and his Apostles, and recorded in the Scriptures, viz.—Faith in the Lord Jesus Christ, Repentance, Baptism *for* the Remission of sins, and the laying on of hands for the Gift of the Holy Ghost. I would advise you to search the Scriptures and see for yourself.

E. You advise me to search the Scriptures, but I very much question if I shall find those things there.

M. A. You need not have one moment's doubt, for, if it be necessary, I can give you chapter and verse; for instance, in the 28th chapter and 19th verse of St. Matthew's Gospel, you will find that Jesus gave unto his disciples a commission, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Also, in the 16th Chapter and 15th and 16th verses of St. Mark's Gospel, you will read, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." And, in the 2nd chapter of

the Acts of the Apostles, you will find that Peter was preaching to a great multitude on the day of Pentecost, and many were pricked to the heart, and cried out, "Men and brethren, what shall we do." Peter, who was filled with the Spirit of the Lord, answered and said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Many other passages I could quote, but these, I think, should be sufficient to show to any honest mind the truth of the principles which I have named, also that baptism is an essential principle of the Gospel of Christ, and that none can be saved without it.

E. Your remarks are so straight forward, Mary Ann, and so plain to be seen, that I cannot for one moment doubt your word. But, in the commencement of our conversation, you said something about the plan of salvation revealed from the heavens in these last days. I should be happy to have my mind enlightened upon that subject also.

M. A. What I meant is this—some eighteen hundred years ago, when the Gospel was revealed by Jesus, and proclaimed by his Apostles, it was almost universally rejected; and history and tradition agree to testify that those who were its prominent advocates sealed their testimony with their blood, and found a martyr's grave; their successors and followers were everywhere spoken against, and persecuted from city to city, having no abiding resting place; the nations, counting themselves unworthy of eternal life, "transgressed the law, changed the ordinance, and broke the everlasting covenant;" consequently, the Gospel was taken from the earth, and the inhabitants thereof given up to "strong delusions, that they might believe a lie and be damned," according to the Scripture. Since then they have been wallowing in wickedness and sin, and worshipping gods after the imagination of their own hearts, until it hath pleased the Lord, in His infinite mercy in these last days, in fulfilment of the prediction of John the Revelator, to send an angel from heaven to earth, with the Everlasting Gospel to preach to every nation, kindred, tongue, and people. And I can rejoice in having obtained a knowledge for myself that the angel has come and revealed that same Gospel to the Prophet of the last days, even Joseph Smith, he who was so much despised by the people of this generation, who endured so much persecution and imprisonment for the Gospel's sake, yet notwithstanding was faithful to his calling, and finally sealed his testimony with his blood, as did the Prophets who preceded him.

E. Is it possible that angels administer to men in *our day*, and reveal such glorious principles as these? But if you have a knowledge for yourself that these things are so, I should like to have some testimony from you. Will you give me a little?

M. A. I will, Eliza, in all meekness, and in the name of Jesus, bear my testimony to you, before God, angels, or men. The "Church of Jesus Christ of Latter-day Saints," is *the only* Church the Lord acknowledges upon the face of the earth. *In it* there is a *fulness* of life and salvation, *out of it* there is not. I testify that the same signs follow this people as did the ancient Saints. I know that sins are remitted by baptism, that the Holy Ghost is communicated by the laying on of hands, that the gift of tongues is made manifest by the power of God, as also the interpretation of the same; and many other great and glorious blessings too numerous for me to mention.

E. I return you my sincere thanks for your kindness, Mary Ann. But pray tell me, how did you find out that these blessings did follow the ancient Saints?

M. A. By reading the Scriptures, Eliza, you will find it recorded in the 16th Chapter of Mark. Peruse the good old Book, and see for yourself. Then you will be better able to judge.

E. I will, Mary Ann, with more diligence than ever I have done. And should I find what you have repeated in my ears therein recorded, I will give obedience to the same. I must now bid you adieu, but at some future time I will see you and let you know my mind.

M. A. I am truly happy, Eliza, to find you so willing to obey the Gospel, and I promise you that inasmuch as you do it with an eye single to the glory of God, you shall know for yourself whether the doctrine be of God or man. And I

pray that the Lord may let His Spirit rest upon you, that you may see the things of His kingdom, even as they are. And ere long may we meet again. But, for the present, good evening.

E. Good evening!

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 21, 1854.

HOME INTELLIGENCE—*Sheffield Conference.*—Sheffield, December 30, Elder W. Glover writes. The Priesthood and the Saints, generally, were united and in good spirits. Elder Glover gives us a very interesting account of his meeting with the children forming the Sunday School in the Sheffield Branch. No doubt their recitations, songs, &c., were very pleasing.

We should be much gratified if we could hear of such meetings among the Saints in every one of the seven hundred Branches of the Church in the British Isles. We rejoice to hear of people being converted to the truth, but it is no less a matter of rejoicing to us to hear of children being brought up in the way they should go, that they may not need converting therefrom. If all fathers among the Saints were Elders sent out to preach to this unbelieving generation, we think they would not be slow to remember their children, and teach them the purity of the Gospel. Cannot the 30,000 British Saints do *a great deal more* than they are *now* doing to prepare the minds of those of whom is the kingdom of heaven, to become valiant soldiers of that kingdom? Depend upon it, on this earth, there is a struggle yet to come, or rather to be concluded, between the kingdom of God and the kingdom of Satan, in which the rising generation will act a most conspicuous part. And if the children of the Saints are not educated and prepared for that struggle, it will most assuredly come upon them unawares—in an hour they least think it, yea as a thief in the night, and they will inevitably suffer loss. Many of the Saints are forward to talk of the dominion they will yet sway over their countless posterity. They may have that privilege sometime, but many generations will elapse first, if the Saints do not prove to the Lord, by a prompt and proper course of training, that they appreciate the eternal worth of posterity with which they are now entrusted. The Saints will remember that the Scriptures tell us of the one unappreciated and misused talent being taken from its holder, and given to him who had ten talents. Such a rule may work amongst the offspring of the Saints now, if the Lord sees it wisdom, and He very likely will see it wisdom, if the Saints are too negligent, although He is very merciful, long suffering, and slow to anger.

The subject of Sunday Schools should have the attention of Pastors and Presidents in all places where an organization of the Church is found, that the instruction of little children may be wisely conducted under the influence of those who possess richly the spirit of truth, and have authority to teach. We are forward to believe that He who when on earth said—"Suffer little children to come unto me, and forbid them not," feels equal sympathy for them now, and would regard their infant thanks, and songs, and praises as sweetest music to his ears; and that he is as willing to bless now as formerly. And he said—"I and my Father are one."

Shropshire Conference.—Shrewsbury, December 31, Elder J. O. Angus writes. The spirit of mobocracy was still raging, being winked at, aided, and abetted by some who, from their position in society, might be expected to comport themselves in such

a manner as to entitle them to be ranked with the supporters of loyalty, law, and liberty, instead of the actual reverse. The mob repaired to the Saints' meeting room on the evening of Christmas day, being Conference day. However, no Saints were found there to be disturbed, the business having been transacted by Elder Angus taking Father Time by the forelock. The mobbers then went to the lodgings of Elder Angus, and created some little disturbance, though only staying a short time.

It was intended to hold a Festival on the 26th. The Festival was opened, and continued for a short time without molestation. When the intellectual portion of the proceedings commenced, the mob rushed at the door, and forced an entrance, and, after some personal violence had been exhibited to certain of the brethren, the meeting was dismissed. In consequence of the disturbance, one of the mob was arraigned before the magistrates, who dismissed the case, saddling the brethren with the costs, and saying that the mobber had done right.

There is a work for all men to do, Saints or sinners. They should all be diligent, and the business will be more quickly done, for the time is short, and the work will be cut short in righteousness. But a few brief years and every one will go to his own place, to receive a righteous reward for the deeds done in the body, whether they be good or evil. May that day of rewards be hastened, that the righteous may rejoice, and the wicked hang down their ignoble heads in merited shame and contempt.

EMIGRANTS FROM GERMANY AND SCANDINAVIA.—Elder Daniel Carn arrived in Liverpool on the 28th of Dec. last, in company with 33 Saints from the German Mission, and 300 from the Scandinavian Mission, *en route* for Great Salt Lake Valley. The company embarked on the *Jesse Munn*, Jan. 1st, and sailed on the 3rd for New Orleans, under the presidency of Elder B. C. Larsen.

Elder Carn reports as favourably of the German Mission as could be expected. The work is slowly onward, and the number of the Saints increasing. Out of 128 which have been baptized into the Church, fifty have now emigrated, fifty-seven remain in good standing, and twenty-one have been cut off. Those who remain are very desirous of leaving the country where insurrection and revolution are the theme of the people and the dread of rulers, where all hearts fear the approaching evil day, which apparently must soon overwhelm the nations. May the Lord have compassion upon His elect, and gather them from the ends of the earth.

Elder Carn has been honoured to perform a work in that mission, which few could have anticipated under the circumstances. The wisdom and power of God, and the integrity of His servants, can be best appreciated when we behold them successfully coping with the combined opposition of both rulers and people, and advancing with a firm and unyielding tread upon the enemy's ground. May the blessing of God richly abound towards him and the people while he continues in charge of that important field.

ELDERS SESSIONS AND CURTIS.—Elders P. G. Sessions, and Dorr P. Curtis, are expected to accompany the first ship load of Emigrants, and they will be instructed to serve the emigration at New Orleans, or at other important places not supplied with an Agent. Elder Sessions is advised to return on account of his health, which we pray may be restored to him, that his valuable services may be rendered available to the journeying camps the coming season upon the plains. His mission, though short, and mostly performed in affliction, has been successful and beneficial to many who will remember his services with lasting gratitude.

OUTFIT FOR THE PLAINS.—By letter from Elder H. S. Eldredge, St. Louis, received

on the 5th inst., we are informed that almost everything that will be required for Emigrants' Outfit for the Plains, will cost more this year than last. Those who fit up their own teams should go prepared to pay whatever they may cost more than the £45 forwarded by them, as it is thought this sum will be insufficient to cover the expense of good teams. An additional £5, at least, should be in hand for every team ordered, to be paid, if necessary, when the teams are delivered at the place where the Saints will be advised to fit up for their land journey.

DEPARTURE.—Elder William Empy sailed on the 7th inst., on board the steamship *Niagara*, hence for Boston, and will repair *via* New York, to the Western States, and attend to the purchasing of cattle, waggons, &c., for the emigration over the plains. Elder Empy has intrusted to him a very important mission, and we crave for him the faith and prayerful solicitude of all Saints who wish well to God's gathering people, that he may be most successful in promoting the interests of all whom he goes to serve. His ability, with the wisdom and blessing of God attending, will enable him to accomplish great good for the Saints.

DISCOURSE OF ELDER F. D. RICHARDS.—The discourse of Elder F. D. Richards, which appears in our present Number, we take pleasure in recommending to the perusal of our readers, especially those who are about to emigrate, that they may be prepared, upon their arrival in the Valley, to act upon the instructions and wise counsels it contains. If the Saints will bear them in mind, and practise upon them whenever opportunity presents, they will serve greatly to enhance their happiness while in this life, and give them more exalted views of that which is to come. Many things which are, or ought to be associated with our daily life, and are looked upon by many as least worthy of attention, often involve principles of the most vital importance to the salvation of the soul. Those who live best to-day, will be best prepared to welcome to-morrow, and appreciate it as being designed for their advancement in every virtue that tends to perfection.

CORRESPONDENCE.—Our Correspondents need not expect answers to their communications, unless accompanied with their full address. We have neither time nor patience, at this busy season of the year, to search back *Stars*, and letters filed away, for the addresses of those whose inquiries we would otherwise willingly answer.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1853, 10 A.M. PRESIDENT BRIGHAM YOUNG, PRESIDING.

(From the "Deseret News," Oct. 15.)

(Continued from page 25.)

Seven o'clock, P.M.

Singing. Prayer by President Joseph Young. Singing.

PRESIDENT JOSEPH YOUNG appreciated the necessity of the Holy Spirit taking the lead of a speaker, to a congregation of the Saints. Many of this congregation have not a knowledge of the history of this Church from its beginning, although it is very interesting. In June, 1832, I first saw the Book of Mormon, when it arrested my feelings with a conviction that God

was in it. Joseph Smith moved forward in the spirit of his calling, and angels conversed and ministered unto him, and no man could thwart him, for God was with him. I received the testimony, by the Holy Ghost, that the work was true; and when I first saw Joseph, and took him by the hand, *I knew that he was a man of God.* Since Joseph and Hyrum were martyred, Brigham, Heber, and Willard are the men that guide this kingdom, so that not a man nor woman who seeks it will lose the glory, wisdom, purity, and joys of the eternal world. You need have no misgivings, for God is here, angels are round about us, and minister to the Saints, and I bless, and pray for, this people.

Elder B. L. Clapp said—The time is at hand that we have got to be Latter-day Saints in very deed, or else the trials that we have to pass through will cause us to kick out. This people have got to amalgamate their feelings more than they have been, and we shall then receive more of the blessings of God, as we see the Scriptures fulfilled.

Elder A. P. Rockwood remarked, that it is our lot to be the messengers of salvation to all the nations of the earth, to gather out the honest in heart, to prepare for the second coming of the Son of Man, and we should be ready to go any where at a moment's notice, and to fill any mission that may be appointed unto us.

President Joseph Young says he has watched the leaders of this people. There are no misgivings in my heart, and if you will keep Brigham's counsel, he will lead you safely into celestial glory. Be pure and virtuous, and we shall take the kingdom and possess it for ever.

"Come let us anew" was sung by the congregation. Benediction by Elder P. P. Pratt.

Oct. 7, 1853, 10 A. M.

Singing by the choir. Prayer by Elder W. W. Phelps. Singing.

President H. C. Kimball remarked that he felt grateful that we live to see the day we now enjoy. We are blest above all the inhabitants of the earth. All that we need is to cultivate the earth, and if we *live our religion*, and are subject to the government of God, the elements will be changed for our good. If all the Saints would do as well as they know, the Holy Ghost would rest upon the Elders of Israel in tenfold power; and it would take but a few years until "the end" should come. It is for me to serve God, and keep His commandments; and if a person will not fulfil his covenants in *this* world, God will *make that person* fulfil his covenant in the *next*. When the Pioneers arrived in this Valley they did not murmur, neither did they murmur when half their horses were stolen by the Indians, near the South Pass. I am glad you have the privilege of an experience, as well as we had. It is my wish to live here, until the Lord will allow us to go back to Jackson county; but you can not go there, unless you become as one man, and do as you are told. I say it boldly, before God and Angels, that I have more love towards brother Brigham and many other good men, than I have for any woman on the earth. I have gone with him without purse or scrip, and gone hungry, barefoot, sick, and destitute of the comforts of life, to preach the Gospel of Salvation to the nations of the earth. Gentlemen, you will have to pass through the same, or you cannot sit down and appreciate what we and the ancient Saints have passed through.

Every one of you have got to help the Perpetual Emigrating Funds with your substance, which is one of the greatest blessings for the poor, that the Lord ever instituted.

Elder George A. Smith said, he had listened with pleasure to the remarks of President Kimball, which were true. A great portion of the inhabitants of these valleys can bear testimony to the instructions given to fort themselves secure. The people generally do not realize the importance of listening to the counsels of His servant Brigham. Great numbers have been counselled to go to Iron county to make a strong settlement there; many started, but when they got to Utah, they scattered, built fine houses, and made large farms. I told them that order of things would not answer; they did not obey the counsels of the President, when a man by the name of Walker felt he would see if the people would obey him, and by his course of operations, in one week got over 300 houses removed; he actually had more influence than the Presidency had. I do know that if the counsel of President Young had been observed, not one man would have lost his life by an Indian, and it would have saved many thousands of dollars of expense. The Indian war is the result of

the people's thinking they knew more than President Young; and even now, if the people will do as they are told, there need not be any more blood shed by the Indians. If the women and children are not more careful than they have been, some of the women will be carried off prisoners, and some of your children may be killed.

Choir sung the Hallelujah Chorus. Benediction by Elder E. Snow.

Oct. 7, 2 P. M.

Singing by the choir. Prayer by Elder Woodruff. Singing.

President Young rose to present a few missionaries, for the approval of the Conference, viz:

Elders George A. Smith, Erastus Snow, and Franklin D. Richards, to gather up fifty families to strengthen the settlements in Iron County; also fifty families to increase the settlement at Fillmore.

Elders Wilford Woodruff and Ezra T. Benson, to gather up fifty families to strengthen the settlements in Tooele.

Brothers Lyman Stevens and Reuben W. Allred, to gather up fifty families for each of the settlements in San Pete.

Elder Lorenzo Snow, to select fifty families to go to Box Elder.

Elder Joseph L. Heywood, to take fifty families to Nephi, in Juab County.

All of which were unanimously sustained by the voice of the Conference.

Elder Orson Hyde was appointed to raise a company, to make a permanent settlement at Green river, which was also sanctioned by the Conference.

President YOUNG then delivered an address from 6th chap. 3rd verse 1st Corinthians, "Know ye not that we shall judge angels?"

Choir sung a hymn. Benediction by President Kimball.

Adjourned until to-morrow at 10 A. M.

Oct. 8, 10 A. M.

Conference opened with singing. Prayer by Elder B. L. Clapp. Singing.

President H. C. KIMBALL remarked—I am now about to present unto you the authorities of the Church, to see whether you will sustain them in their offices or not: and we do not wish you to vote unless you feel to sustain them. Here is President Brigham Young; I shall present him before you as our President, Seer, and Revelator, who stands at the head of this dispensation, and to whom it is our duty to give heed; to abide his counsel, in all things, as the voice of God unto us; and not to play with his words and feelings as a cat would with a mouse. We have all of us been accustomed to have our own way, whether that was right or wrong; but now it is for us to be governed by the counsel of God, and forsake our own way; and this is the most perfect freedom, for freedom can only be obtained by obedience to the laws of God. Do not vote for him, then, or for any of those men, unless you can sustain him and them, by abiding counsel.

Upon calling the vote, President Brigham Young was unanimously sustained; and Heber C. Kimball as his first Counsellor, and Willard Richards as his second Counsellor, Church Historian, and General Church Recorder.

John Smith was sustained as Presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were severally sustained as members of said Quorum.

David Pettegrew was voted to be the President of the High Priest's Quorum: and Reynolds Cahoon and George B. Wallace were sustained as his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies, and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp, as his associates.

John Nebeker was sustained as President of the Elders' Quorum; also James H. Smith, and Aaron Sceva, his Counsellors.

Edward Hunter was sustained as the Presiding Bishop of the Church.

Lewis Wight was sustained as President of the Priests' Quorum; also George Dockstader and William Whiting, his Counsellors.

McGee Harris was sustained as President of the Teachers' Quorum; also Reuben Perkins and Adam Speirs, his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Os-

wald Barlow and Alexander Hill, his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter, his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of Public Works; and Truman O. Angel, as the Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Fund, to gather the poor; and H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were severally sustained as his Assistants and Agents for said Fund.

David Fullmer was sustained as the President of this Stake of Zion; also Thomas Rhoades and Phineas H. Young, his Counsellors.

Heman Hyde, Eleazer Miller, Phineas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and Nathaniel H. Felt, were severally sustained as members of the High Council; and Seth M. Blair was voted to be a member of said Council, in the room of Wm. W. Major, sent on a mission to England.

John Young, of G. S. L. City, was voted to be a Patriarch; also Enos Curtis, of Hobble Creek; Samuel Alger, of G. S. L. City; James Lake, of Ogden; William Cazier, of Nephi; Elisha H. Groves, of Cedar; and Emer Harris, of Provo, were severally voted to be Patriarchs in the Church of Jesus Christ.

Elder O. Hyde then read the names of thirty-nine persons selected to accompany him to form a settlement on the banks of Green river, and it was voted they should fulfil that mission.

Elder T. Bullock then read over eighty-eight names, who had been selected to go on various missions, under the direction of Elder Parley P. Pratt.

President Young moved that Joseph A. Thompson be cut off from the Church of Jesus Christ of Latter-day Saints, and be turned over into the hands of his master, the devil; and all persons who want to walk in the same steps as he has done, we will serve in the same manner; and let all Israel say Amen. The congregation responded, Amen.

Elder G. A. Smith moved that the Twelve Apostles be authorized by this Conference to select such names as they need, and present the same to the Presidency for approval, without presenting them in detail to this Conference, which if this Conference approve of, they will signify it by the uplifted hand. Carried.

President Young then addressed the persons who were appointed to go on missions, which will be published hereafter.

Choir sung a hymn. Benediction by President Young.

(To be concluded in our next.)

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 29.)

CHAPTER XII.

THE HOLY SPIRIT.

1. *Q.* When a person has been baptized, what is it his privilege to receive?

A. The Gift of the Holy Spirit.

2. *Q.* What is the Holy Spirit commonly called?

A. The Holy Ghost.

3. *Q.* What did Jesus Christ call it?

A. The Comforter.

4. *Q.* For what is the Holy Ghost given?

A. To cheer, comfort, and enlighten the mind, strengthen the memory, and lead into all truth, that men may become perfect. John xiv. 26.

Q. Repeat the passage.

A. "But the Comforter, which is the Holy Ghost, whom the Father will send in

my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

5. *Q.* What are the peculiar manifestations of the Holy Ghost?

A. Amongst others, visions, dreams, prophecies, speaking in divers tongues, interpretation of tongues, discernment of spirits, angels, and Gods; knowledge, wisdom, extraordinary faith, healings, and miraculous powers. 1 Cor. xii. 8—11. Book of Mormon, Moroni x. 1.

Q. Repeat the passages.

A. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

"And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages, and of divers kinds of tongues."

6. *Q.* Can these manifestations of the Holy Ghost be obtained by all men in all ages of the world?

A. The manifestations of the Holy Ghost always follow faith in, and obedience to, the Gospel of Jesus Christ. Acts ii. 38, 39. Book of Mormon, Moroni vii. 4; x. 1.

Q. Repeat the passages.

A. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"Has the day of miracles ceased? or have angels ceased to appear unto the children of man? or has He withheld the power of the Holy Ghost from them? or will he so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you nay."

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to day, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

7. *Q.* Do not many people teach that these gifts are "done away and no longer needed?"

A. Yes, but such persons are false teachers, and the wrath of God is kindled against them, for where these gifts are not enjoyed, unbelief, darkness, confusion, strife, and wickedness are sure to prevail. Prov. xxix. 18. Book of Mormon, Nephi xiii. 6. Moroni x. 2.

Q. Repeat the passages.

A. "Where there is no vision, the people perish."

"Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works; yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; yea, and wo unto him that shall say at that day, that there can be no miracle wrought by Jesus Christ, to get gain; for he that doeth this, shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ."

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not."

8. *Q.* Does not St. Paul say that these gifts shall vanish away?

A. Yes, but not until the Saints are made perfect. 1 Cor. xiii. 8, 9, 10.

Q. Repeat the passage.

A. "But whether there be propheeies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

9. *Q.* In what manner is the gift of the Holy Ghost communicated to man?

A. By the laying on of hands of those having authority. Acts viii. 17—19. Book of Mormon, Moroni ii. 1. Doc. and Cov. lix. 6.

Q. Repeat the passages.

A. "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw, that through laying on of the Apostles' hands, the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

"The words of Christ, which he spake unto his disciples, the Twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, ye shall call on the Father in my name, in mighty prayer, and after ye have done this, ye shall have power, that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine Apostles. . . . And on as many as they laid their hands, fell the Holy Ghost."

"And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the Gift of the Holy Ghost."

10. *Q.* Have not many persons received the Gift of the Holy Ghost without the laying on of hands?

A. The Lord Jesus Christ did, on his coming up out of the waters of baptism; the Apostles did, on the day of Pentecost; Cornelius the centurion did; so also have many others received the Gift of the Holy Ghost without the laying on of hands. Yet God ordained the laying on of hands to be the ordinance whereby the Gift of the Holy Ghost should be imparted from His authorised servants to baptized persons; and if, to accomplish special designs, He sees wise to impart it direct from Himself, this does not lessen, in the least degree, the responsibility of mankind in general to submit to the ordinance of laying on of hands that they may receive the Gift of the Holy Ghost.

11. *Q.* How should persons conduct themselves after they have received the Holy Ghost, in order to retain it.

A. They should be very humble and prayerful, and should strive to keep all the commandments of the Lord, observe all His precepts, and live by every word that proceedeth from His mouth.

(To be continued.)

VARIETIES.

The silent eye is often a more powerful conqueror than the noisy tongue.

A Melting sermon being preached in a country church, all the congregation feel a weeping except one man, who begged to be excused, *as he belonged to another church.*

Keep a low sail at the commencement of life, you may rise with honour, but you cannot recede without shame.

It is useless to look forward to a future state of prosperity, if the present be not occupied towards laying the foundation of it. Many cling to a distant hope, and reject the progressive certainty.

PRAYER OF A SAINT.

God of Creation, thee I own,
And prostrate all before thy throne;
Thine, Father, faithful let me be
In time and through Eternity.
Not only thine when friends shall smile,
Or love's chaste blandishments beguile,
Not only while life's sea is calm,
While every wound can feel a balm;
Or Fortune's choicest flowerets bloom,
Or air is pregnant with perfume,
In Fancy's amaranthine bowers,
With health, youth, peace, and joyous hours.
Not only when the heart can tell,
In ecstasy, that "all is well."
But thine when all of these are fled,
And Hope herself seems with the dead,
When storm on storm shall furious rise,
When lurid lightning rends the skies.
When thunder echoes thunder back,
And desolations mark their track,
In Nature's dark, despairing hour—
Great God, support me by thy power.

Osborn Street, Hull. C. V. Vernon.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES, AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31st, 1853.

CONFERENCE.	AGENT.	Dr.		
London	T. C. Armstrong	£646	1	9¼
Birmingham	Henry McCreery	201	1	9
Bradford	John B. Pears	154	9	5½
Warwickshire	John Hole	135	10	4
Glasgow	T. Kirkwood	131	1	1½
Manchester	James Walker	123	11	1½
E. Glamorganshire	Richard Morris	122	10	10
Newcastle-on-Tyne	James Robson	103	4	10
Lincolnshire	Samuel Johnson	102	5	10½
Reading	James Frewin	93	6	10½
W. Glamorganshire	William Harris	91	9	5½
Norwich	C. A. Harper	89	7	1
South	Simon Irwin	89	1	6¾
Herefordshire	George Picton	86	2	2
Derbyshire	William McGhie	84	7	7¼
Bedfordshire	Samuel Church	79	12	11½
Staffordshire	George Simpson	77	9	5
Southampton	George Bramwell	71	17	0
Lands End	John Kessell	63	8	0¼
Preston	John Holsall	60	1	1½
Cheltenham	Thomas Clarke	59	10	3½
Wiltshire	Samuel Gentle	59	8	4¼
Nottinghamshire	Josiah Holmes	58	14	2
Cambridgeshire	R. J. Townsend	57	13	2
Channel Islands	John Hamblin	55	4	8
Hull	Abraham Smith	53	9	0
Sheffield	John Memmott	42	13	10
Kilmarnock	John Aird	40	15	4½
Carlisle	Millen Atwood	36	11	1
Liverpool	James Linforth	33	10	6½
Leicestershire	Thomas Kempin	32	14	1
Dorsetshire	William Ostler	32	9	0½
Edinburgh	John McComie	32	7	10½
Worcestershire	Charles Peat	32	0	5½
Dundee	A. N. McFarlane	28	9	10½
Monmouthshire	G. W. Davies	26	9	1
Late Herefordshire	John Preece	24	17	9
Belfast	John McDonald	24	12	0½
Pembrokeshire South	John Price	12	18	11½
Shropshire	Joseph Akers	11	9	7
Brecknockshire	Thomas Morgan	11	3	3½
Llanelly	Aneurin L. Jones	8	9	5½
Carried forward		£3381	12	4¼

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3381	12	4¼
Isle of Man	James Tatlock	7	19	0
Carmarthenshire	Isaac Jones	6	11	10
Denbighshire	Griffith Roberts	5	10	2½
Flintshire	Lewis Davies	5	2	4½
Anglesea	John Roberts	4	13	0
Pembrokeshire North	David Rees	4	10	4½

BRANCH.	AGENT.			
Dublin	H. E. Bowring	35	1	6
Tedbury	Joseph Walker	5	0	10
Derry	Hugh Sheppard	4	10	7½
Jersey	W. Ballan	2	5	2
Australian Mission (Augustus Farnham)		231	8	5
Cape of Good Hope	do. (J Haven)	125	5	4
Sandwich Islands	do. (P. B. Lewis)	110	14	5½
East India	do. (N. V. Jones)	65	0	9½
Gibraltar	do. (Edw. Stevenson)	23	0	9½
Bombay	do. (Hugh Findlay)	14	18	9½
Malta	do. (James F. Bell)	13	16	8¾
Scandinavian	do. (John Van Cott)	3	10	8
William Gibson, (St. Louis, U. S. A.)		35	18	7½
Jabez Woodard		3	11	3
Thomas Braidwood		2	13	0
Thomas Margetts		1	15	2
J. W. McLellan, (Donegal, Ireland)		0	17	9
Dr. S M. Brice, (Iowa, U S. A.)		0	10	5
Matthew Hicks, (New York, U. S. A.)		0	8	9
John Druce, (Haverstraw, New York, U. S. A.)		0	16	6
George H. Taylor,	do. do.	0	8	3
P. C. Merrill		0	6	2
D. Roberts		0	3	11
T. B. Broderick		0	2	8
O. B Huntington, (U. S. A.)		0	1	8
L. O. Littlefield		0	1	6
Lawson Simpson		0	0	9
(Errors Excepted.)		£4098	9	7½

LIST OF MONIES RECEIVED FROM THE 31st DEC., 1853, TO THE 6th JANUARY, 1854.

John McDonald	£1	0	0
James Frewin	2	5	0
John Kessell	0	10	6
William McGhie	9	3	10
James Walker	45	18	4½
John B. Pears	5	0	0
Carried forward	£63	17	8½

Brought forward	£63	17	8½
John Aird	4	12	0
Hugh Sheppard	0	8	0
Millen Atwood	4	15	0
Robert Kirkwood	31	4	0
	£104	16	8½

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4.—Vol. XVI. Saturday, January 28, 1854. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1853, 10 A.M. PRESIDENT BRIGHAM YOUNG PRESIDING.

(*From the "Deseret News," Oct.* 15.)

(*Concluded from page* 45.)

October 8th, Two P. M.

Opened by singing. Prayer by P. P. Pratt. Singing.

ELDER JOHN TAYLOR explained that "Mormonism" contains every good thing, both in this world, and the world to come. We begin to find out that we are earthly, we came from the earth, our feelings cling to it, when we die we return to the earth, and when we come forth in the resurrection, it will be as immortal beings to dwell on a celestial earth; it will be renovated, and so will the people that dwell on it. It is a natural desire for us to possess the earth, and for this thousands of persons have been laid low, in order to gain possession of it, but the Saviour has promised that the meek shall inherit it.

If God does not confer blessings upon men, vain are their expectations; vain is the honour that men gather to themselves. Is there any person that can point me out where they ever met a class of persons who could declare the first principles of the Gospel, although they read them in the Bible? No one, until the Elders communicated them to them.

Brother Taylor then reviewed the rise of the Church, and its progress to the present time. The Priesthood is the only legitimate rule upon the earth, and all the nations will yet have to submit to it, for the kingdom of God will have to be extended over the whole of it, not by sword, nor bloodshed, but with wisdom, knowledge, the principles of truth, the revelations from the eternal worlds, and the power of the Priesthood.

Here are the fountain head of intelligence, and the persons who know how to dictate a nation or a kingdom for their own good. Now the door is opened that some of the nations can be benefitted and instructed, and when we have got through bestowing benefits upon the inhabitants of the earth, we shall go to sleep to enter upon far more extensive duties, and have a greater dominion, when the earth is renovated.

Many persons are not satisfied with the situation that they are in, and desire to be something higher: let me tell you, a Priest or a Teacher that magnifies his calling, is far better than an Apostle that does not magnify his calling.

PRESIDENT KIMBALL called for the persons who had been selected to be Patriarchs, to meet in the vestry, to receive their ordinations.

Choir sung a hymn. Benediction by Patriarch Morley.

Adjourned until 10 tomorrow morning.

Sunday, Oct. 9, 1853, 10 A.M.

Opened with singing. Prayer by Elder Lorenzo Snow. Singing.

Elder P. P. PRATT remarked, that during this Conference we had heard many things for our edification and instruction, and we should receive more continually. He read from the Second Book of Nephi, also some of the words of Jesus, after he came to the Nephites in America.

I have been glad of the word of the Lord, and have been sorry that many treat lightly the words of the Prophets, in not having built forts, and made themselves secure from the Indians.

There are three classes of mankind in Christendom; one acknowledge a God of revelation, with power to speak to the people; another, that God can not speak, and must not speak; and the third class are infidels, and believe there is no God. If a Prophet were to go to Congress, and tell them in the name of the Lord what is going to take place, they would say that their rights were infringed upon. They do not believe God has a right to interfere with them in their independence, which they feel very convenient; but we feel He has a right to teach, instruct, reprove, or chasten them, by His Prophets, Apostles, or by the visitation of angels. He has a right to choose and ordain whom He will, and commission and send them forth whithersoever He will. The Lord has in a great measure brought the word of God from among the Gentiles; for there is almost a famine for the word of God already, which is the signal for the restoration of the House of Israel.

We have had just as much as we could do to support ourselves and gather our brethren here, but now we are able to feed and clothe the Indians, or, at least, the women and children. They are discouraged at their situation, which is the cause of their stealing; but now the time has come to improve them, and bring about their restoration and redemption, no matter what labour or expense is incurred thereby; for every word of that book [Book of Mormon] will be fulfilled, for it is the word of God unto you, and if we can redeem the children of Nephi and Laman, we shall be made rich in the promised blessings.

President YOUNG gave a notification for the missionaries to meet this evening, at six o'clock, in the Tabernacle.

Choir sung a hymn. Benediction by Elder F. D. Richards.

TWO, P.M.

Opened with singing. Prayer. Singing.

H. C. KIMBALL said, he was a witness that the kingdom of God was set up; and no person in the Church of Jesus Christ need doubt that he is in the kingdom of God. The Church is protected by that shield, and the Priesthood governs the whole concern. My love and affections are concentrated in President Young; he holds the keys of my salvation in time and hereafter; and should not I love that being who holds the keys of power, and glory, and exaltation? I should. When brother Joseph was alive, brother Brigham and I stuck to him till death; and when that love is in us, should not the same feelings be in the whole Priesthood? Every person has got to prove himself worthy, and every person has to be as obedient, or he will never get where those are who have been obedient.

He then asked a blessing on the bread.

My wish is, that when we leave this place, a reformation may take place in us, and go from us to all the settlements in the valleys; and that you will all do as you are told; then, there are no blessings in heaven or on earth but what will be given to us. God, the Eternal Father, has placed me as a physician in my family. This people should have faith and confidence in those who have authority over them. The time has come that this Church has to be pruned of the dead and rotten branches. The men that are the most passive and willing, we use the most, because we can do far more with them than with those who are rebellious. I hope that mothers will attend to their children, that they may rear them up properly.

CYRUS H. WHEELOCK asked a blessing on the cup.

He stated that he left Nauvoo on a mission to England. I do not know whether it was for my sins that I had to stop there till this time, but was thankful to receive the blessing of the President yesterday. When I was in England, I did the best I knew how, and now I feel that I have been paid for all my labours.

Elder ERASTUS SNOW prophesied, that

inasmuch as the people retain the Spirit they have in this house, blessings will be poured out upon the inhabitants of the Valleys, and upon all Israel, in rich abundance, and it will work a reformation among the Saints.

PRESIDENT YOUNG wished the Latter-day Saints to hearken to this counsel, viz.—

We will now bring our Conference to a close. I wish the Latter-day Saints to hearken to the counsel they receive from time to time, and especially to the counsel I will now give to all the Latter-day Saints in this house, in the valleys of the mountains, and all who are scattered among the nations of the earth. I ask one thing at your hands, and that is, to *live your religion day by day.*

The religion we profess is the religion of the Lord Jesus Christ; a religion of revelation, ministering of angels, and the power of God on the people, through the ordinances of God. My counsel to all Saints is, TO LIVE THEIR RELIGION. If they do, they will live watchfully, prayerfully, and humbly; and their hearts will be filled with compassion one towards another, and they will seek to do good all the days of their lives: and when an evil is presented to them they will shun that evil, and will cleave to that which is right before the Lord; otherwise they will bring a disgrace upon themselves, and dishonor their religion. This is my counsel to all Saints, and I wish you to carry it from this Conference to your neighbours, and spread it abroad throughout all the Churches of the Saints, upon the face of the whole earth — LIVE THE RELIGION YOU PROFESS.

You may say, "Brother Brigham, will you fellowship men who do wrong?" Well, suppose brother Brigham does fellowship evil doers for a season, exercising long-suffering and mercy towards them, he does not fellowship their evil actions. God has mercy upon us, and we should have mercy on each other. Let us honour our God, our religion, our profession, and our being on the earth, and we may be proud of our religion, for it is the only thing on earth that is worthy of the pride of the heart of man, it is the only thing we have any knowledge of, that is worthy the attention of intelligence.

I have felt very thankful for this interview we have had; and if we are blessed of the Lord, when our next Conference convenes, we will have a place large enough to accommodate all the people, where all can be seated, and see, and hear. This we will do, if the Lord will.

You may inquire what we are going to do. Simply to occupy a portion of this ground which is being enclosed by the wall, pave it nicely, rear timbers properly prepared, and make a canopy over our heads with our wagon covers, &c., and put in our benches, and then all can sit down comfortably. This will put an end to the little Conferences that are held by numerous individuals around this house, who cannot be accommodated with seats. We hold a General Conference here, but outside there are numerous Conferences and caucus meetings. We will endeavour to have a place where we can have our councils and caucus meetings together.

I wish to say one word in behalf of brother Cyrus H. Wheelock. While he was telling you his dream, and his feelings on arriving at this place, I wanted to testify in his behalf, and say, he has come home with his heart pure, *he is clean and pure;* as he saw in his dream, HIS SHIRT WAS CLEAN.

I wish all the Elders who go abroad would come home in the same manner. Now and then one does. Some few come home with clean shirts, and others return with their garments spotted.

Do you ask if I mean you? If your own conscience condemns you, I shall, and so will the Lord. Those who have white shirts know it for themselves; and those who have got spotted shirts, will come to me and say, "Is my shirt clean?" To every man who comes to me, saying, "Brother Brigham, do you think I have come home clean and pure?" my answer is, YOU HAVE NOT, but your eye has been like the fool's eye, at the ends of the earth. You have committed some wickedness, your mind has become darkened, and you have been left to yourself until you have done things which are a disgrace to you.

Let men come home with the Holy Ghost on them, with the Spirit of revelation in them, do they want to know of me, or any other person, if they are pure? They know they are pure, as well as the angels know. But it is a sure sign that a man is impure, when he doubts in his own mind. I shall not single out any person but brother Wheelock. Be sure THAT A MAN WHO DOES NOT KNOW HE IS PURE, IS NOT PURE.

I could tell you a great many foibles the Elders of Israel are guilty of. For instance, suppose a man goes abroad preaching the Gospel, and tries to fill his mission as well as he can, but as quick as he is out of the meetings of the Saints, or has done bearing testimony of the truth to the world, and is alone, his mind is in the Valley, and with a heavy sigh he exclaims, "I wish I was at home with my *dear* wife and children." The Lord would not give a straw for such a man; his whole soul should be engaged in the work at which he is labouring while in the vineyard.

Let no man ever go out into the world to labour as a minister of Christ, and leave his spirit at home. When the power of God is on a man, he mows the earth as he goes, and gathers his sheaves continually, gathering around him kindred spirits. He cannot speak or pray without gathering spirits of his own kind.

When I find *my kindred spirit, a man or woman*, who possesses the Spirit of the Lord, I am acquainted with that person, and feel as though we had been acquainted a long time ago. These are the men who will do good, and will never lack friends, for they will find them here and there already made, and they will prove friends indeed. My mission is to go and make more friends besides the ones I have at home, and gather up the wheat from among the tares, and search out Israel wherever they are.

I wish to say a word now with regard to Israel and the Gentiles, treated upon in an able and eloquent discourse by Elder P. P. Pratt, touching the privilege of the Gentiles numbering with Israel. Nine tenths of those who come into this Church are the pure blood of Israel, the greater portion being purely of the blood of Ephraim. He was the first-born, and the first blessing of old Jacob was upon Ephraim. Joseph was a saviour to the house of his father, and will be to the whole house of Israel in the last days. We are Israel, we are already a portion of that venerable house. Those who are Gentiles in our midst, have numbered themselves with Israel through the ordinances of the Gospel, and all the Gentiles who will come in the future can be adopted, and become Israel, for Israel has been scattered among the people, and, nationally speaking, all are Gentiles.

You will never see a man called to preside in the Priesthood of God on the earth who is not purely of the blood of Abraham. You may set every man down to be a pure descendant of Abraham, who holds a position in this Kingdom, and holds the keys of, and officiates in, the ordinances of the Holy Priesthood. Either God has not called him, or he is a pure offspring of faithful Abraham. When strangers and aliens are talked of, we talk of Gentiles.

I can see no necessity for going through any particular form or ceremony in drawing this Conference to a close, and I will say, the Conference is now adjourned to the 6th of April, 1854, at 10 A.M., to meet on this block, if the Lord will.

Benediction by President Young.

THOMAS BULLOCK,
Clerk of Conference.

OUR SISTERS AND THEIR INFLUENCE;

EXEMPLIFIED IN A CONVERSATION BETWEEN MARY ANN WILLIAMS AND ELIZA GRIFFITHS, OF SHREWSBURY.

(*Concluded from page* 40.)

PART SECOND.

M. A. Good evening, Eliza. I am glad to see you, for I feel anxious to know your mind, and what your thoughts are now concerning the work of the Lord.

E. Well, Mary Ann, I can scarcely tell you what my thoughts are. But I am happy, yea my heart overflows with joy to think I have come to the same knowledge of the truth that you have.

M. A. Glorious news! And can I now take you by the hand and call you sister?

E. Yes, by every tie of love and affection.

M. A. If it will not be intruding up-

on your time, Eliza, I should like to know your proceedings since I saw you last.

E. I will tell you. I took your advice, I searched the Scriptures, and found what you had repeated in my ear as therein recorded, quite correct. I was a little surprised, it is true. I spent some time in meditation. At length I thought of the promise I made to you when last we met, and, to fulfil it, I called for the Elders of the Church, and desired baptism at their hands. Afterwards they laid their hands upon my head, to confer the Gift of the Holy Ghost. My mind has since become enlightened concerning the principles of Eternal truth, and I have received wisdom, knowledge, and intelligence from the hands of my Father in Heaven, such that I know I could not receive from any other source, which causes my heart to rejoice.

M. A. Truly my language is inadequate to convey unto my Father in Heaven the praise and adoration I owe unto His holy name, for hearing and answering my prayer. I rejoice to think there has been joy in the presence of the angels in heaven over one repentant sinner, and that I have been the humble instrument, in the hands of God, of causing it. How great my reward, if I continue faithful. But pray tell me, Eliza, how your friends have seemed towards you since you embraced the Gospel.

E. I am sorry to say, Mary Ann, I receive nothing but persecution from them daily. I have reasoned with them, I have told them the necessity of obeying the Gospel, I have borne my testimony unto them, but all to no purpose, and often do I feel the force of the expression used by our Saviour—"A man's foes shall be those of his own household."

M. A. My dear sister, I sympathise with you on this point, having felt it, to some extent, myself. But do not despair, the Lord is on our side, and who shall stay His hand? In His own due time He will answer your prayers, according to your faithfulness.

E. I will not despair, I will strive to increase my faith, and live more humbly and faithfully before the Lord than I have done, so that, if father and mother both forsake me, then the Lord may take me up.

M. A. Be as humble as you may, Eliza, I know you cannot live as you should before the Lord in these lands while surrounded by those who are enemies to the truth, who would with pleasure take the first opportunity of drawing you out of the kingdom of God. But the day will come, if we are faithful, when we shall be gathered from these lands of oppression and tyranny to the land of Zion, where we can live more pure and holy before the Lord than we can here. Have you not heard of the principle of the gathering, Eliza?

E. The gathering! No, that is still more strange. What is it?

M. A. Well, I will tell you what it is, as far as I can, though I do not profess to know much about it. We find, from the Scriptures, that whenever the Lord had a people upon the face of the earth, He had a place for them to gather unto, (a place to be sought out according to the spirit of revelation given unto His servants,) where His people might live and enjoy themselves apart from the wickedness and corruption of their generation. I testify, in the name of Jesus, that a place has been sought out by His servants in this our day, and it is in the far distant west, a beautiful spot, blessed and consecrated for the gathering together of the faithful children of God, where they can live in peace, and enjoy the Spirit of the Lord to the extent that no man need say to his neighbour "know thou the Lord," but all shall know Him, and keep His commandments.

E. Still more glorious principles. And is this, too, recorded in the Scripture?

M. A. Yes, Eliza, where the Lord says that His people who have made covenant with Him by sacrifice, shall be gathered together and hid in the munitions of rocks, while His wrath and indignation pass over the nations of the earth, to sweep off the wicked from the face thereof, as with the besom of destruction, even those who know not God, and obey not His Gospel.

E. O, Mary Ann, you speak like an angel. How shall I reward you for your kindness in showing unto me the way of life and salvation. May the richest blessings heaven affords to angels or to men rest upon you. Every word you speak seems to give fresh impetus to my feelings to go onward, regardless of all persecution that may arise from those I hold dear to my heart. And, by the assistance of the Spirit of the Lord, I will go onward, and work out my own salvation. Although it grieves me to see those who ought to

set an example before me participating in the vanities of the world, and persecuting me for embracing the Gospel. Yet I feel to give them the best feelings of my heart, and shall continue to pray to God to soften their hearts, and, in His own due time, to lead them to see the error of their ways, as I have seen mine, that they also may embrace the Gospel, and with me receive an inheritance in the land of Zion.

M. A. Yes, my dear sister, you and I will join heart and hand, and go onward, not looking back to the vain things of the world, but pressing toward the mark for the prize of our high calling in Christ Jesus our Lord. And as we have the promise of his assistance, let us be of good cheer, continue in well doing, and pray earnestly to our Father who is in heaven; and in His own good time He will answer our prayers, the fruit of our labours will be made manifest by the obedience of our kindred, and those who are near and dear unto us, whom we love, and whose salvation we desire. And the day is not far distant when we shall all be gathered to the valleys of the mountains, there to rejoice among the faithful Saints who have passed through great tribulation, to attend to every ordinance necessary for our full salvation in celestial glory. That the day may speedily come, I pray, in the name of Jesus. Amen.

E. So say I, Mary Ann, and in the mean time, let us sing that song—

"There is a land beyond the sea,
Where I hope soon to be;
And dearer far than all the rest
Is that sweet land to me.
My longing eyes would fain behold
Those beauteous hills that are so far;
I know it is the promised land,
My home, my home is there.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 31.)

[August, 1837.]

The same day, a general meeting of the Presidency, High Council, Bishop, and Council, and the Saints, assembled at Far West.

The High Council elected Thomas Grover High Counsellor, in place of Jesse Hitchcock; and George Morey, in place of Peter Whitmer, jun., deceased; and Titus Billings was elected Bishop's Counsellor, in place of John Corrill. Voted unanimously by the whole assembly, that in the absence of the Presidency, Counsellors, Bishop, and Council at Kirtland, the Elders had no authority, consequently their votes during that space of time are considered null and void; and that every President of High Priests and Elders be ordained by some higher authority; and the President of any quorum having Counsellors, may ordain them himself.

Elders Goodson and Richards arrived in Bedford on the 2nd, and were joyfully received by the Rev. Timothy R. Matthews, to whom they had letters of introduction from his brother-in-law, Joseph Fielding, and were invited to preach in his chapel in the evening to his congregation.

Friday, 4th. Elder Kimball baptized Jennetta Richards, at Preston, daughter of the Rev. John Richards, of Walkerfold, Chaidgley, fifteen miles from Preston, and confirmed her at the water side. This was the first confirmation in England. Sister Richards returned home the day following, Saturday, 5th, and persuaded her father to write to Elder Kimball to come and preach in his chapel.

The same day, August 5th, the Presidency, High Council, and all the authorities of the Church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the House of the Lord; Isaac Morley to be his secretary. Also voted, that the Committee, viz., Jacob Whitmer, Elisha H. Groves, and George M. Hinkle stand until President David Whitmer goes to and returns from Kirtland; also, that the Building Committee of the House of the Lord have no store connected with building the house, but that every firm or individual that embarks in that business, have, own, and claim such property as

their own private individual property and stewardship.

The Elders at Bedford continued to lecture in the basement of Mr. Matthews' chapel, from evening to evening, with the most flattering prospects, until this evening, when Elder Goodson, contrary to the most positive instructions of President Kimball, and without advising with any one, read publicly the vision from the Doctrine and Covenants, which turned the current of feeling generally, and nearly closed the door in all that region. Mr. Matthews wished the meetings to be removed from his house, but continued to attend the meetings occasionally, and investigated the subject to considerable extent.

In the August Number of the *Messenger and Advocate* was published a prospectus for a new paper, to be published at Kirtland, Ohio, called the *Elders' Journal* of the Church of Latter Day-Saints, to commence in October, edited by Joseph Smith, junior.

Elders Kimball and Hyde, and brother Fielding, having continued their labours in Preston, Elder Hyde preached to a great multitude in the market place, Sunday, the 6th of August, opposed by one Reverend gentleman who was quickly confounded by the spirit of truth; and in the evening, they met at the house of sister Ann Dawson, and confirmed between forty and fifty who had been baptized, most of whom had been members of Mr. James Fielding's church; so mighty grew the word, this being only the third Sabbath in Preston. Mr. Fielding persecuted and called the Elders "thieves, sheep stealers," &c., acknowledging them good judges, having "stolen all the best of his flock." Sister Dawson (a widow) kindly received the Elders into her house, and lodged them, which was a great blessing to the brethren, as they were quite destitute, most of the people extremely poor, and lodging scarce; while they went from house to house as invited, to procure their daily meals.

Elder Kimball, having received a letter from Mr. Richards, inviting him to preach in his chapel, repaired to Walkerfold, where he was most hospitably received, and the day following, preached three times in Mr. Richards' pulpit.

Elders Goodson and Richards baptized five at Bedford, among whom, and the first, was Mrs. Ann Braddock, a widow, who was obliged to support her family by her industry, yet she received the Elders and lodged them.

Tuesday 15th. The Quorum of High Priests organized at Far West, Missouri, this day.

Timothy R. Matthews, having investigated the work, acknowledged the truth, and having previously borne testimony of the same to his Church in public, and urged them to go forward, agreed with Goodson and Richards to meet them on the bank of the River Ouse, one hour before sunset, and be baptized. The hour and the Elders arrived, but Mr. Matthews was not there, he had gone out in the country to preach.

Elder Kimball preached on Monday and Wednesday evenings in Mr. Richards' chapel, at Walkerfold; and on Thursday baptized six individuals. Mr. Matthews baptized himself in the river, and then went to baptizing his people, denouncing the Elders as false teachers, and the doctrine of the Latter-day Saints as having come from hell, while he went to preaching the same doctrine, baptizing all, even infants, and laid on hands for confirmation.

Charles C. Rich was ordained President of the High Priests' Quorum in Missouri; and Henry Green, President of the Elders in Caldwell county, August 20th.

The same day, Elders Wilford W. Woodruff and Jonathan H. Hale landed at Vinalhaven, on North Fox Island, and commenced preaching.

In the August Number of the *Advocate*, I published the following CAUTION to the brethren and friends of the Church of Latter-day Saints—

> I am disposed to say a word, relative to the bills of the "Kirtland Safety Society Bank." I hereby warn them to beware of speculators, renegades, and gamblers, who are duping the unwary and unsuspecting, by palming upon them those bills, which are of no worth here. I discountenance and disapprove of any and all such practices. I know them to be detrimental to the best interests of society, as well as to the principles of religion.
>
> JOSEPH SMITH, junior.

In this month Elder Russell succeeded in establishing a small Branch in Alston, England, while I was engaged in visiting the Churches in Canada, preaching, baptizing, and blessing the Saints, strengthening the things that were.

I returned to Kirtland about the last

of August, and wrote the following letter, which I sent by the hand of Thomas B. Marsh—

Kirtland, Geauga County, Ohio,
September 4, 1837.

Joseph Smith, junior, President of the Church of Christ of Latter-day Saints in all the world, to John Corrill and the whole Church in Zion, sendeth greeting.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed you with many blessings in Christ, and who has delivered you many times from the hands of your enemies, and planted you many times in an heavenly or holy place. My respects and love to you all, and my blessings upon all the faithful and true hearted in the New and Everlasting Covenant. And forasmuch as I have desired for a long time to see your faces, and converse with you, and instruct you in those things which have been revealed to me pertaining to the kingdom of God in the last days, I now write unto you offering as an apology, my being bound with cords of affliction by the workers of iniquity, and by the labours of the Church, endeavouring in all things to do the will of God for the salvation of the Church, both in temporal as well as spiritual things.

Brethren, we have waded through a scene of affliction and sorrow thus far, for the will of God, that language is inadequate to describe. Pray ye therefore with more earnestness for our redemption. You have undoubtedly been informed by letter and otherwise of our difficulties in Kirtland, which are now about being settled; and that you may have a knowledge of the same, I subscribe to you the following minutes of the Committee of the whole Church in Kirtland, the authorities, &c., referring you to my brother Hyrum, and brother Thomas B. Marsh, for further particulars; also that you may know how to proceed to set in order, and regulate the affairs of the Church in Zion, whenever they become disorganized.

Minutes of a Conference assembled in Committee of the whole Church on Sunday, the 3rd of September, 1827.

At nine o'clock in the morning, George W. Robinson was called upon to take the minutes of the Conference. Sidney Rigdon then presented Joseph Smith, junior, to the Church to know if they still looked upon, and would still receive and uphold, him as the President of the whole Church; and the vote was unanimous in the affirmative.

President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counsellors, and to constitute with himself the three first Presidents of the Church. Voted unanimously in the affirmative, except for F. G. Williams, which was not carried.

President Smith then introduced Oliver Cowdery, Joseph Smith, senior, Hyrum Smith, and John Smith, for assistant Counsellors. These last four, together with the first three, are to be considered the heads of the Church. Carried unanimously.

Voted, that Newel K. Whitney hold his office as Bishop, and continue to act as such in Kirtland, and that Reynolds Cahoon, and Vinson Knight, continue to act as Counsellors to the Bishop.

The Twelve Apostles were then presented one by one, when Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, William Smith, and William E. McLellin were received unanimously in their Apostleship, Luke Johnson, Lyman Johnson, and John F. Boynton, were rejected and cut off, though privileged with confessing and making satisfaction.

Elder Boynton (who was the only one present at the time) arose and endeavoured to confess, justifying himself in his former conduct by reason of the failure of the Bank, &c.

His conduct was strongly protested, by Elder Brigham Young, in a plain and energetic manner, stating various reasons why he could not receive him into fellowship until a hearty repentance and confession were manifested.

Elder Young was followed by Elder Marsh, who acquiesced in testimony and resolutions.

President Rigdon then addressed the assembly, shewing the cause of the difficulty with Elders Boynton and Johnson, in leaving their calling to attend to other occupations.

Elder Boynton again rose, and still attributed his difficulties to the failure of the Bank, stating that he understood the Bank was instituted by the will of God, and he had been told that it should never fail, let men do what they would.

President Smith then arose and stated that if this had been declared, no one had authority from him for so doing, for he had always said that unless the institution was conducted on righteous principles, it would not stand.

A vote was then taken to know if the congregation was satisfied with Boynton's confession; carried in the negative.

Conference adjourned for one hour.

Conference assembled at two o'clock in the afternoon; opened by reading, singing, and prayer.

The President then arose and said he would call upon the Church to know if they were satisfied with their High Council, and should proceed to name them individually.

John Johnson, Joseph Coe, Joseph Kings-

bury, and Martin Harris were objected to, also John P. Green, but his case was put over until he should be present.

Noah Packard, Jared Carter, Samuel H. Smith, were voted to retain their office.

Oliver Granger, Henry G. Sherwood, William Marks, Mayhew Hillman, Harlow Redfield, Asahel Smith, Phinehas Richards, and David Dort, were chosen to fill the places of those objected to, (and Thomas Grover having moved west) John Smith chosen one of the Presidents of the Church, and Orson Johnson having been excluded from the Church, (all having belonged to the High Council.)

The President then called upon the congregation to know if the recently appointed Presidents of the Seventies, should stand in their calling.

Voted that John Gaylord, James Forster, Salmon Gee, Daniel S. Miles, Joseph Young, Josiah Butterfield, and Levi Hancock, should retain their office as Presidents of the Seventies; John Gold was objected to.

The President then arose and made some remarks concerning the former Presidents of the Seventies, the callings and authorities of their Priesthood, &c. &c.

Voted that the old Presidents of the Seventies be referred to the Quorum of High Priests; and also, that if any members of the Quorum of the Seventies, should be dissatisfied, and would not submit to the present order, and receive these last Presidents, they should have power to demand their licence, and they should no longer be considered members of the Church.

Conference closed, by prayer by the President.

JOSEPH SMITH, junior, President,
GEORGE W. ROBINSON, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 28, 1854.

FOREIGN INTELLIGENCE.—*Switzerland.*—We have received a communication from Elder T. B. H. Stenhouse, dated Geneva, Jan. 4, giving us an account of the first General Conference of the Swiss Mission, Elder Stenhouse presiding, Elder C. R. Savage acting as Secretary. According to previous appointment, the Conference commenced at Rue des Allemands-dessous 53, Genéve, December 25, 1853, at 2 o'clock, P. M. The usual resolutions to sustain the General Authorities of the whole Church, and also resolutions to sustain the authorities in the Swiss Mission, were carried unanimously. The services rendered to the Mission, by the British Saints, were highly spoken of, and a vote of thanks was taken for the interest manifested by President S. W. Richards in its welfare. The reports from the various Cantons represented that 144 had been baptized, 4 had emigrated, and 20 had been excommunicated. The Mission, on the Conference day, numbered 116 members, including 1 High Priest, 2 Seventies, 10 Elders, 2 Priests, and 1 Teacher. In the Cantons of Geneva, Vaud, and Neufchâtel, represented by Elders Morel, Stoudeman, and Ballif, the work was onward. Considerable opposition was manifested by the religious portions of the community, especially in Neufchâtel, where a petition had been drawn up by a minister, signed by sixty or seventy of the inhabitants of the *Val de Ruz*, and presented to the *Grand Conseil*, in order to prevent the spread of "Mormonism" in the Canton. This petition, conveying vague, unfounded charges against the Saints, was nearly overthrown by the good sense of the Council, who wisely concluded that if the "Mormons" were guilty of any misdemeanour, their enemies were watchful enough to have detected it, and willing enough to have dragged them before the local police. The absence of police charges frustrated the designs of the minister and his friends. The petition was passed on to the *Conseil d' Etat*. Elders Secrist and Mayer represented Basle and Zurich by letter; in these places also the work was moving. The disposition of the Presidents, &c., at the Conference, was as follows—Elder Morel to preside over

the work in the canton of Geneva; Elder Stoudeman, in Vaud; Elder Ballif, in Neufchâtel; Elder Secrist, in Basle; Elder G. Mayer, in Zurich; Elder C. Savage to labour under the direction of Elder Stoudeman, until his departure for Zion, Elder Savage then to preside in the Canton de Vaud; Elder F. Mayer to labour under the direction of Elder Ballif, until his emigration for Zion, Elder Mayer then to preside in the Canton de Neufchâtel. On the 26th, a Festival was held, at which the Saints enjoyed themselves temporally and spiritually, freedom and unity characterizing the proceedings.

SUPPLEMENT TO THE FIFTEENTH VOLUME OF THE STAR.—We have received many orders for the *Supplement* to the Fifteenth Volume of the *Star*, which we have not been able to fill, in consequence of it being out of print. If our Agents will inform us immediately how many copies they require, and the number should warrant a reprint, we will do it without delay. More should not be ordered than our Agents have a prospect of disposing of.

ARRIVALS.—Elders Jesse B. Martin and Israel Evans sailed from Boston, U. S., on board the *Daniel Webster*, December 16. Elder George W. Thurston sailed from New York, on board the *Garrick*, December 1. All arrived at Liverpool Jan 13. We believe these are the last of the brethren who were appointed on missions at the Conference held in G. S. L. City, last spring.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 47.)

CHAPTER XIII.

THE SACRAMENT OF THE LORD'S SUPPER.

1. *Q.* What is the Sacrament of the Lord's Supper?

A. Partaking of bread and wine.

2. *Q.* Who instituted the Sacrament?

A. The Lord Jesus Christ.

3. *Q.* For what purpose was it instituted?

A. To commemorate his sufferings and death. 1 Cor. xi. 23—26.

Q. Repeat the passage.

A. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

4. *Q.* Can any one administer the Sacrament?

A. No, only those who have received authority.

5. *Q.* Have all the members of the Church of Christ a right to partake of the Sacrament?

A. All, excepting those who are under condemnation. 1 Cor. xi. 27—30. Doc. and Cov. xvi. 1.

Q. Repeat the passages?

A. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

"Ye are also commanded not to cast any one, who belongth to the Church, out of your Sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation,"

6. *Q.* How is the bread administered?

A. The person having authority breaks the bread, asks a blessing on it,

and then gives it to the Church assembled. Doctrine and Covenants ii. 22.

Q. Repeat the passage.

A. "It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall administer it; and after this manner shall he administer it—he shall kneel with the Church and call upon the Father in solemn prayer, saying—O God, the eternal Father, we ask thee in the name of thy son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

7. *Q.* How is the wine administered?

A. A blessing is asked upon it by the person having authority, and then he gives it to the Church. Doc. and Cov. ii. 23.

Q. Repeat the passage.

A. "The manner of administering the wine. He shall take the cup also, and say—O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

8. *Q.* How often does the Church of Christ partake of the Sacrament?

A. Generally every Sunday.

9. *Q.* Will Jesus Christ ever again partake of the Sacrament?

A. Yes, when he comes to earth again. Doc. and Cov. L. 2, 3.

Q. Repeat the passage.

A. "Wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni; . . . and also with Elias; . . . and also John, the son of Zecharias; . . . . and also Elijah; . . . and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain, and also with Michael, or Adam, the father of all, the prince of all, the ancient of days. . . . And also with Peter, and James, and John; . . . and also with all those whom my Father hath given me out of the world."

10. *Q.* Are bread and wine always used in the Sacrament?

A. No, water is occasionally used, when wine made by the Church cannot be obtained.

11. *Q.* When wine is not to be had, is the use of water equally acceptable in the sight of God?

A. Yes, it was through a revelation from Him, that water was first used in the Sacrament. Doc. and Cov. L. 1, 2.

Q. Repeat the passage.

A. "For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body, which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. Behold, this is wisdom in me."

12. *Q.* What was designed in the institution of the Sacrament?

A. As it is administered to commemorate the sufferings and death of Jesus Christ, it appears to have been instituted also that the members of the Church might reflect upon the mission of their Redeemer, and thereby be led to be more humble, faithful, and united, and receive of his Spirit more fully, so that they might become one with him.

(*To be continued.*)

THE SCANDINAVIAN MISSION.

SUCCESS OF THE WORK IN DENMARK — OPPOSITION AND INTOLERANCE IN NORWAY — PERSECUTION, AND PROSPERITY OF THE WORK IN SWEDEN — EMIGRATION OF 678 SOULS FOR ZION.

Liverpool, January 13, 1854.

President S. W. Richards — Dear Brother — By your request, likewise feeling a desire to give you a brief account of the Scandinavian Mission, I am induced, after having rested a little, to improve this favourable op-

portunity of communicating to you. I should have done it ere this, as I promised, in one of my former communications, to keep you informed of the situation, prospects, &c., of this mission, but time has not permitted it, owing to a press of business, which has demanded my constant attention. This I offer as an apology, thinking that it is better late than never.

I will now commence with Denmark, as there is more religious liberty there, than in any other part of the mission. I can say that the prospect is flattering in every part where the servants of the Lord have found an opening, notwithstanding they have to come in contact with that ignorant prejudice which always characterizes those who are opposed to the revelations of God. It is not an opposition by argument, for no one dare lift his tongue, but a contemptible sneer, a shriek at the highest key of the voice, sometimes the smashing in of doors of our meeting places, and occasionally a few will be bold enough to stand upon the benches in meeting time, and smoke cigars, with their hats on. This appears to be the greatest opposition. The Sunday previous to the first ship load of emigrating Saints leaving Copenhagen this season, I witnessed a scene of that kind, but I suppose the devil was angry, because we that day confirmed eleven persons into the Church of Jesus Christ, and he wished to make one of his most prominent efforts, for this country. Our Hall was crowded to excess, and hundreds went away and tarried in the streets, as they could not obtain admittance. This turn out, I concluded, was the result of the hallooing of men and boys, as the Saints were retiring from their meeting place. This hallooing is better than a number of bells to attract the attention of passers by, for the streets in front of our meeting are blockaded with people who stop to enquire the matter, and of course learn where the Latter-day Saints hold meetings. The people are thus induced to come, out of curiosity. The result with many is, that they are led to embrace the truth. Numbers are baptized weekly, and I see nothing to prevent the rapid spread of the work of the Lord until the honest in heart in Denmark are numbered with the covenant children.

As regards the prospects of the work in Norway, I can not speak of it in that light that I did in my communication of Oct. 20, 1853. The question in relation to tolerating religious liberty has for a length of time been under consideration by the authorities of Norway, and reports of a flattering nature have been circulated from time to time. But alas! the scene has changed. The case growing out of the brethren being imprisoned for a length of time has been decided against them, which subjects them to a heavy fine, or imprisonment. The authorities are now more rigid and severe than ever, the brethren are forbidden even to mention "Mormonism," much more to teach it. Should any one whom they teach or read the Bible to, betray them, it would subject them to an immediate fine, or imprisonment. No mercy whatever is shown to any one professing the faith of the Latter-day Saints. One of the Elders appointed at the October Conference for Norway had arrived there previous to my learning the change that had taken place; the other two were on their way. After receiving the above information, I thought it not advisable for them to go, as one of them—Christian Larsen, would on his arrival be immediately thrust into prison, as he was one of the number who had been imprisoned formerly, and had been released while the subject of religious liberty was under consideration. I accordingly intercepted them by letter, giving one of them liberty to emigrate, and the other an appointment to the Presidency of the Bornholm Conference, in the place of Elder H. P. Olsen, whom I had called upon to go home in charge of the Saints. Could the servants of the Lord have liberty to preach the Gospel in Norway, thousands would embrace the same. I instructed Elders E. G. M. Hogan and Petersen not to give up the mission, but to continue to petition for liberty until they obtained; or else not give the authorities any rest; also to use every necessary precaution in conversation, &c., so that the law would not be brought to bear upon them.

The work in Sweden has prospered, notwithstanding the opposition of the authorities of the land. After sending back some of the missionaries to Copenhagen, "Mormonism" still prospered. The authorities forbid the Elders travelling about, confining some of them in town, under the scrutinizing eye of the Police, who, if they caught any of them instructing the people, would impose a fine of 25 Swedish dollars for each offence, or twenty-

six days' imprisonment on bread and water without intermission, which was done on some, (twenty-eight days being considered by law equivalent to death.) In some instances, the brethren have been beaten with clubs. Some of the missionaries that were sent there from the October Conference, have been compelled to leave, and have emigrated. The prospect for the spread of the work is middling.

As regards the emigration, we do not have to urge that in the least, for there is no lack of the spirit; only give them the means. And I am happy to inform you that many have been blessed with that, so that they have been enabled to emigrate, for we have the names of 678 who have emigrated this season. The first ship with 300 left Copenhagen on the 22nd of December, with a large multitude of the citizens as spectators on shore to witness their departure from the docks. Elder P. O. Hansen, as he was returning to the office, was struck over the head with a cane, and knocked down. He did not receive much injury, but he bled from the nose freely.

In company with the remainder, I left Copenhagen the 26th of December. The docks were literally covered with people, besides, there were many along the beach for half a mile, to witness our departure. They were very peaceable and quiet. The Saints appeared very cheerful. We had a very prosperous passage across the Baltic, landing in Kiel early the next morning.

There and in Gluckstadt, we were detained until the 7th of January, in consequence of the ice in the harbour and river. The Saints were patient, notwithstanding their detention. We left Gluckstadt early on the 7th, had considerable ice in the river, but came through it without any hindrance, and had a very prosperous passage across the North Sea, landing in Hull on the 9th about 3 P. M. We left about six o'clock the same day, on an extra train, and arrived in Liverpool 2 A. M. on the 10th, generally well; some children, however, were afflicted with colds. They are now in comfortable quarters and will in a few days embark for New Orleans.

Yours as ever in the new and everlasting covenant,

JOHN VAN COTT.

THE ITALIAN MISSION.

London, January 8, 1854.

Dear President Richards — Just before leaving the shores of Europe for the land of Zion, I wish to place on the pages of the *Star* a brief record of my experience on the Italian Mission. In doing this, I must chiefly confine myself to a few observations upon the Waldenses, a people who appear to be a portion of the House of Israel, sunk low in bondage, but wonderfully preserved through long ages, during which several nations have sought to destroy them. President Snow was impressed from the first with the necessity of commencing, and for some length of time confining, operations among that extraordinary people. Upon a rock of their Alpine regions, he organized the Church in those lands, and he spent a long period of labour and anxiety in personally directing its early movements. How vivid is my recollection of that period, when Elder Stenhouse and myself sat daily under the rich instructions of an Apostle while hidden in a nook of that despotic land. The walls of intolerance rising mountains high around every other part of Italy, made us settle ourselves among a half civilized people, and our first sermons were preached in a cottage with unglazed windows and unplastered walls. I have sometimes wondered wherein the majority of that people differed from those to whom our brethren preach in the Pacific Isles. Though legal affairs are transacted in Italian, and ecclesiastical matters in French, yet there are many who understand nothing but the jargon of their native mountains, which differs as much from any written language as German does from English. Their chief occupation is tilling the ground, and tending their flocks, but their agriculture bears no resemblance to that of Great Britain. A small plot of ground descends from sire to son, and, where the family is numerous, often becomes subdivided, till it is almost impossible to support life upon its products. They are far removed from the literature of the country, and from its general maxims and manners, and for this reason they are not so closely watched by the Italian police in regard to their religious opinions. But be-

yond this Waldensian district, I was ever surrounded by government spies, and through their influence I was exiled upon the occasion noticed in the Ninth General Epistle, although I afterwards found means to return.

As some of the brethren are now going up to Zion, I am happy to have your acquiesence in conducting them, in connection with the Saints from Switzerland.

Elder Stenhouse, agreeable to our united feelings, and the previous instructions of Elder Lorenzo Snow, will take the oversight of the work in Italy, in connection with his present field of labour; and I am happy in having your approbation in thus providing for the wants of that mission. And may the same blessings attend him on the southern side of the Alpine summits, as those which have already crowned his zealous and prudent exertions on the north.

I cannot close without noticing my faithful coadjutor, Elder Keaton, whom I leave in the vales of Piedmont. He has the warmest wishes of my bosom, that he may reap a mighty harvest from the seeds he has diligently sown in that benighted land. The Lord blessed him in his studies, so that he was quickly able to give counsel and preach to the people, and he is as much beloved as a servant of the Lord can expect to be under similar circumstances.

I now conclude, praying for the success of the Gospel throughout all lands, and subscribe myself your obedient servant in the New and Everlasting Covenant,

JABEZ WOODARD.

THE SANDWICH ISLANDS' MISSION.

GREAT NUMBER OF BAPTISMS—SMALLPOX AMONG THE NATIVES—ASSAULT OF ELDERS LEWIS AND FARRAR.

(*From the "Deseret News," Oct.* 15.)

Honolulu, Oahu, June 30th, 1853.

Dear Brethren of the Presidency—As the mail starts for the States to-morrow, I take the opportunity to write that you may know of the prosperity of the work of the Lord on these Islands. On this Island there are now over six hundred Saints, and the number increases daily. We learn from Maui that the work there is reviving, and the Elders and brethren are rejoicing in the prospect of a much greater work being done on that Island. Brother Cannon has made a tour of late around the Islands with good success, and is now diligently employed in completing the translation of the Book of Mormon. The brethren there who have given themselves entirely to the native language, are making rapid progress. The Elders on Maui, as well as ourselves, have ordained some native Elders, and many Priests, Teachers, and Deacons, who are disappointing our most buoyant anticipations by their usefulness. Brothers N. Tanner and T. Karron left here some four weeks since, for the Isle of Hawaii; they took with them a young native Elder, who speaks a little English. We have just received a letter from them written after four days, that they had met with a warm reception among the natives; had baptized one district judge, one chief, and expected to organize two Branches. Before they had been on shore one week, they loudly called for help, as do brothers Sinn and Rice on the other side of the Island. They are Elders raised up and ordained here, and promise usefulness; their letters tell of flattering prospects before them.

A district judge from the Island of Kauai, came to this city and joined the Church, and seemed so full of zeal, that we ordained him an Elder and sent him home, prophesying good upon his head. He writes for some of us to come and assist him; he has baptized thirty-nine, and many more were believing. He has written an article on our faith, and sent it to be published. We are made to rejoice in the prospect of much help from the native brethren. Brother William Farrar is master of the native language, and he takes charge of the native Branch here, and Brother Henry W. Bigler is preaching on the other side of the Island. We thought it advisable that brother Johnson remain here for the present, to see what can be done among the foreign

population, and act as a watchman in the English language, as this is the capital of the kingdom, and the head of all civil and religious liberties. He takes charge of the foreign Branch here, composed of fifteen or twenty members.

We are in hopes there will be some opening to procure a printing press, as one seems much needed here. I expect to start for Kauai in a few days, to remain for a season, where I can mingle more exclusively with the natives, and acquire more properly the use of the language. Brothers Johnson, Farrar, and myself, have been occupied almost entirely for the last ten days, striving to alleviate the sufferings of scores of these poor natives, who are now being swept off by hundreds by that loathsome disease the small pox, which made its appearance here some four weeks since. Such scenes of wretchedness and misery, my eyes never before beheld. We have sought diligently to administer to the brethren through the power of our Priesthood, and our administration has almost universally been blessed to those who have taken our counsel. Some who were doing well, have been induced to take medicine, or bathe in cold water, and are now dead.

The condition of many places is truly heart-rending. One which we were called to visit, contained sixteen who were suffering with the disease, and the mats or floor was nearly covered with seemingly living putrance. From our success in teaching and administering to the sick, the doctors and priests are getting mad, and we were threatened, and commanded not to go again among the sick. Brother Farrar and myself were together pursuing our calling, and about to lay our hands on a sister who had just sent for us, when we were assailed, knocked down, bruised considerably, and our clothes literally torn off. Brother Johnson proceeded to the Marshal to demand his interposition, and soon learned that he had given this instruction himself, as while he attempted to exonerate himself, the party whom he had sent to do it came up and made his report to him of what he had done.

This government is as ineffective as the priesthood by which it was established, and by which it is upheld. We may look for some change in the times here ere long. Our hearts are all made to rejoice to hear of the prospects at home, the progress of the House of the Lord, &c.

Brothers Johnson and Farrar wish to be remembered to you. May the God of heaven bless and prosper you, and preserve you from all harm, is the prayer of your unworthy servant in the Gospel of Christ,

PHILIP B. LEWIS.

SUMMARY.—By letters from Elders Geo. Q. Cannon, July 26, and Benjamin F. Johnson, August 10, 1853, we learn that the Church in those Islands had increased from April 6th to July 26th about one thousand, and there are Elders preaching in every inhabited island in the group, with the exception of two, and those being the smallest, and doubtless contain many Saints, and most probably have been visited by native Elders before this.

The small pox was raging at Honolulu, and had swept off about two thousand natives; the brethren were kept constantly on foot visiting and administering to the sick, with the greatest success, not any of the Saints dying who adhered to counsel, and attended to the ordinances of the Gospel.

Brothers Lewis and Farrar were assaulted, and hurt considerably, while administering to a sick person, and afterwards found that it was done by order of the Marshal, by the name of Park. The brethren commenced a suit before the Attorney-General, who was much prejudiced against the truth, and treated the brethren as the accused party; but brother B. F. Johnson acted as attorney in the case, and brought it through triumphantly, by the assistance of the Holy Spirit, and much to the discomfiture of the Judge and others, who had to fine the scoundrel $12—a mere *get off*.

The Book of Mormon is now ready for the press in the Hawaiian language, having been translated by Elder George Q. Cannon, but for want of type and press is delayed. There are native printers belonging to the Church, and it would be well if the brethren would secure a press and type, and have it printed *in their own office*.

The American Elders on the Islands were well. Sister Lewis designed returning to California.

All letters and papers for the Elders should be directed to the care of Philip B. Lewis, Honolulu, Sandwich Islands, as the brethren have a box at that Post Office.—*Deseret News, Oct.* 29.

VARIETIES.

EDUCATION is the proper employment, not only of our early years, but of our whole lives.

ON the 21st of December, Cardinal Wiseman consecrated Dr. Burder abbot of the New Trappist Monastery of St. Bernard, Leicestershire.

A CHURCH has been publicly inaugurated in Turin, for the purpose of divine worship according to the ritual of the Waldenses.

THE religious bodies in England and Wales have 34,467 places for worship, and the number of attendances on the census Sunday was 10,896,066.

DENMARK and Sweden have resolved, in case of a war, to maintain an armed neutrality. Merchant ships, but not ships of war, of belligerent nations, are to have access to the Danish and Swedish ports.

THE Emigration from Liverpool during 1853, is as follows—To Australia 21,067; United States, British America, &c., 203,720; total 224,787. In the conveyance of these emigrants a fleet of 539 ships, of an aggregate tonnage of 531,987 tons, has been employed.

"CHEER UP."

(*Selected.*)

Never go gloomily, man with a mind,
  Hope is a better companion than fear;
Providence, ever benignant and kind, [tear.
  Gives with a smile what you take with a
    All will be right,
    Look to the light,
Morning was ever the daughter of night;
All that was black will be all that is bright;
    Cheerily, then! cheer up.

Many a foe is a friend in disguise,
  Many a trouble a blessing most true,
Helping the heart to be happy and wise,
  With love ever precious and joys ever new.
    Stand in the van,
    Strive like a man,
This is the bravest and cleverest plan;
Trusting in God while you do what you can;
    Cheerily, then! cheer up.

ADDRESSES.—Matthew Rowan, 17 Washington Road, Sheffield.
Benjamin Ashby, at Mrs. Cook's, Field Side, Crowle, By Bawtry, Lincolnshire.
W. G. McMullin, Mr. Richard Tilt's, Gent's Yard, Cross Cheaping, Coventry.
W. W. Major, 35 Jewin Street, City, London.
Spicer W. Crandall, 107 Finch Street, Belle Vue, Liverpool.
Thomas Caffall, 16 Harliston Street, Stapleton Road, Bristol.
J. D. T. McAllister, 16 Harliston Street, Stapleton Road, Bristol.
J. W. Lewis, care of Mr. Pridgen Thacker, Pointon Brick Yards, near Folkingham, Lincolnshire.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 13TH JANUARY, 1854.

	£	s	d
John B. Pears	1	2	0
John Price	2	0	0
T. C. Armstrong	55	3	10½
Simon Irwin	5	0	0
Carried forward	63	5	10½
Brought forward	63	5	10½
John Holsall	3	0	0
Thomas Clark	15	0	0
	81	5	10½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5.—Vol. XVI. Saturday, February 4, 1854. Price One Penny.

GOING HOME TO ZION.

The season for the gathering of the Saints home to Zion has now set in. Hundreds are bidding adieu to their friends, relations, and acquaintances, and to the country of their birth. The step which such Saints are now taking is one of the most important in the course of their mortal lives, for the period of emigration from his native land forms an epoch in the history of a Saint, and the spirit in which the journey is performed influences most unmistakably his future career.

It is a fact that hundreds who have in years gone by emigrated for the land of Zion, have never made their appearance at the head quarters of the Church. Some have scarcely been heard of after their landing in America; others have stopped short on the way, being too much engrossed in attending to fading riches; while others still have become offended at something or other, and have turned back their faces to the starting-place, bringing with them little else than evil reports.

Now it is grievous to see men and women obey the first principles of the Gospel, combat the prejudice of their friends and acquaintances, exert themselves commendably to preach the truth to others, brave the scoffs of reputedly pious Christians, sacrifice worldly prospects and property in order to gather, journey a few thousand miles towards Zion, and, after all, stop short of the goal, and turn back to the beggarly elements of the world. Seldom do such Saints regain the vigour and freshness of spirit which once characterized them, indeed it is doubtful whether they can ever reach that position which they would have attained had they not fallen back, for in watching their subsequent career one is forcibly reminded of the Saviour's words—"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Doubtless, when the judgments of God are abroad in the earth, these weak-faithed Saints, if their minds are not altogether seared, feel keenly the effects of their want of perseverance.

It is frequently said that prevention is better than cure. This is true in respect to the falling away of emigrating Saints. The first thing to look at in order to prevent falling away is the starting-point—What is the object of gathering? The next thing to be considered is—What is the expectation in the accomplishing of the gathering? Upon these two points depends, in a great degree, the question of endurance to the end of the journey. If a right foundation be laid at the starting-point, it will be easier to continue right, and consequently the probability of failure or backing out will be less. For the welfare of those who are now engaged in gathering, a few brief reflections on the matter may, perhaps, be offered with propriety.

What is the object of gathering?—It is essential that every Saint who emigrates should have clear and distinct views of the proper object of the gathering. If he has not, it will be far better for him to stay in his own land until he have, and he will then be less liable to disappointment.

There are, perhaps, some who gather for the sole purpose of acquiring an easy competence, or the riches of this world. Now it is not to be denied that in America the chances for a man obtaining competence or riches are greater than in England, especially for a poor man, yet it is a most unmistakable truth that any one professing to be a Saint, who emigrates with the sole object of bettering his temporal condition, had much better stay in his native place, for if he set out for Zion he will most assuredly meet with disappointment somewhere. Every man and every woman who starts with the idea that the gathering is for temporal blessing only, will inevitably become dissatisfied, and be numbered with the murmurers and complainers, who are not of the blood of Ephraim. And it behoves every one to search well his own heart, and be certain that temporal welfare is not the only nor the principal object he has in view in gathering.

The true object of the gathering is to build up the Kingdom of God, that the honest in heart, living and dead, may be redeemed, and righteousness and immortality prevail upon the earth. This great work cannot be accomplished by gaining this world's riches, but by an unflinching obedience to the commands and precepts of the Almighty, yea, by living by every word that proceeds from the mouth of God, through His servants the Prophets, or in any way He may see fit to communicate. Every Saint that emigrates should go with this object, or it will be loss to him. When this object is faithfully kept in view, the reward is certain, for, says Jehovah, "Them that honour me, I will honour." As God has set His hand to gather Israel from every nation and kindred and tongue and people, it is not to be supposed that He will trifle with hypocrites—they may expect the mask of hypocrisy to be torn from them, and their true character to be exposed in the light of day, to be seen and read of all men. After having winked at the ignorance and folly of men for centuries, and now again having sent the Gospel of salvation to the earth, as a final testimony and warning, it is not to be expected that He will trifle with men, or permit them unchecked to put on the Gospel as a cloak for their selfishness. With a high hand and an outstretched arm, and with judgments poured out, will the Almighty gather His people Israel in these last days, therefore is it necessary that all should be careful how they engage in the gathering; their hands should be clean, and their hearts pure, for it is written that it will yet be difficult, yea impossible, for any to go up to Zion except they be upright in heart. It is well to make this the first consideration in gathering, and it will be so with the man who knows the work is true, and who is honest.

What is the expectation in the accomplishing of the gathering?—It may be said that some do start from their native land in a right spirit, and with a desire to gather to the head quarters of the Church to build up the kingdom, yet do not arrive there, and do not retain the good spirit they had when they started, nor the desire for pressing up to Zion. This may be very true. But why do any emigrating Saints lose the good spirit and their desires to build up Zion, and stop short of accomplishing their journey? Because their expectations concerning the occurrences of the journey are not realized, and the weakness of the flesh, and very probably a neglect of watching and prayer, finish the downfall which non-realized anticipations originally induced.

Now it must be evident to every one, upon the least reflection, that a journey of eight thousand miles on land and water cannot be accomplished, by the poor especially, without much inconvenience and privation being encountered. Those who are accustomed to frequent travelling would experience this; much more liable, then, would be those persons who never travelled twenty miles from their chimney corner, to meet with circumstances of a very different character to any they had ever before been acquainted with, and which might be calculated to ruffle their temper, and disturb their peace of mind.

On arrival at Liverpool, a Saint inexperienced in travelling might imagine inconvenience to be crowding upon him; he would most certainly think so by the time he was quartered on board his vessel. It should never be forgotten that there are *sharpers* in Liverpool, as well as in other large towns, and that the frauds practised upon emigrants are innumerable. Here it is well for an emigrant to look out for himself, that he is not taken advantage of by strangers. It is impossible to describe all the methods that are pursued to impose upon the unsuspecting

and inexperienced. The best protective is prudence and wariness—not to trust to an unknown somebody who is very officious, and seems wonderfully obliging, but who in the end contrives, either in one way or another, to be paid liberally for all he does.

But supposing a Saint gets snugly embarked on his vessel, without any special, unexpected inconvenience, he will then find that watchfulness, a prayerful disposition, and a good store of faith and patience, are indispensably necessary to his making a comfortable voyage. A little thought will convince any one that when several hundred people, having different habits, tastes, and dispositions, are suddenly brought from various parts of the country to live together in one large room between the decks of a ship, there to eat, drink, sleep, and perform many other duties and necessities of life—a little thought will convince any one that many inconveniencies will arise, and that when watchfulness, patience, and forbearance are not liberally exercised, much unpleasantness will result. Then may come a storm, sea-sickness, and consequent temporary disability to some, which will not mend the matter. But when a company come together, and all are fully determined to make the best of everything, and to bear with each other's weaknesses, then the voyage may prove a very pleasant one—in short, a pleasure trip.

On ship-board, and, indeed, in all the journey, tattling, or talking too liberally of the brethren or sisters, should be guarded against most strictly, because the deck of a ship is a small place, and a word, though whispered as a secret, is likely to quickly run over the whole vessel, and then hard feeling, or something worse, is sure to ensue.

At New Orleans, apostates may be met with, but in St. Louis and vicinity, they are far more numerous. With oily speech and fair address do these persons insinuate themselves into the good graces of those who are weak in the faith, and then things previously undreamed of are unfolded, as solid facts, to the ears of the astonished Saints. Truth there may be in these things, but it is truth adulterated, highly coloured, and highly seasoned; the whole is not genuine. Satan and his emissaries know a little of the power and value of truth, and consequently they use a degree of it in order to accomplish their purposes more surely, and with greater facility. But the Saint who is humble, faithful, prayerful, and persevering, will have the small still whisperings of the Holy Spirit to enlighten his mind, and to direct him in the path he ought to pursue. And first and foremost let him suspect any person or influence that diverts his mind, in the least degree, from the true object of the gathering, or turns aside his face from Zion. He may hear of things of which he did not expect to hear, he may see things which he did not anticipate seeing, but still his watchword should be—To the mountains! and to honor it every nerve should be strained, every available means put in requisition, and every enticing hindrance resisted. John Bunyan, in his own quaint and forcible manner depicts the almost ceaseless opposition, now alluring, and anon fierce and formidable, to which his Pilgrim was subjected ere he reached the heavenly city. Now if a Saint can go up to Zion without being tempted and tried, in a greater or less degree, I do not see rightly in the matter. I do not expect such a thing, because Satan does not like to see the people of God assembling for the day of decision, and it is contrary to reason to suppose that his Satanic majesty will not do all in his power to prevent their assembling. It appears to me that an emigrating Saint should keep his face set as a flint Zionward, his eye should be fixed unflinchingly upon the end of his journey, he should press forward through good and evil report, turning neither to the right hand nor to the left until he sit down with Brigham, and Heber, and Willard, and the general assembly of the Saints, in the kingdom of God. When a Saint starts for Zion, his *business* is to get there. To accomplish this, everything should be made to succumb, and to render aid. Nothing, but counsel from the proper source, should be permitted to change the determination of the soul. Were this more generally the case, would there be any falling back? If I were to give my decision upon this point, I think it would be in the negative. When a Saint starts for Zion, let him make it *the* object of his life to get there. This will prove his faith to be similar to that of Habakkuk, who said—"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall

be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

One may say—"But I actually saw, with mine own eyes, actions by some of the Saints on ship-board which were any thing but creditable, and when I arrived at St. Louis my eyes were opened, for there men who professed 'Mormonism' could drink, and swear, and conduct themselves in a manner shameful to see." Very likely, but have you forgotten that the Gospel net gathers fish both good and bad, and that even when the Bridegroom comes, the kingdom of God will consist of half wise persons with their lamps properly trimmed, and half foolish with no oil in their lamps? The failings of others should stimulate *you* to greater watchfulness and diligence,and their downfall should only point out to *you* the stumblingblock over which they fell, that *you* may be prepared to avoid it, and miss a fate similar to theirs. Salvation is a personal concern, and the weaknesses and short comings of others should never prevent any man from working out his own salvation, nor be urged as an excuse for faltering in duty, or turning out of the straight and narrow road to celestial exaltation and happiness. The commandment in these last days is as personal as in ancient days—"Save yourselves from this untoward generation."

An emigrating Saint may be disappointed in the treatment he receives from his acquaintances. Do not expect too much from them. Start prepared to go to Zion as though you had no acquaintances with you, and expected to meet none on the way, nor even at the end of the journey. Go in self reliance, knowing that God is your stay; and then any assistance your friends may give you will be the more welcome. If you have friends in Liverpool, New Orleans, or St. Louis, do not expect too much from them, be prepared to help yourself, and then if your expectations are not realized, the non-realization may not be of the most disagreeable character. All the emigration passes through the places named, and through Liverpool and St. Louis pass many of the Elders on missions, consequently it will be readily seen that those Saints who reside at these places may have more friends call upon them than can be made comfortable, though the most laudable desire may exist to make them comfortable, and the best feelings may be filling the breasts of the visited. Jesus Christ fed five thousand people with five loaves and two fishes, but your friends in Liverpool or St. Louis, who have a small stewardship, may not have sufficient faith, even when joined with yours, to provide as they might wish for their friends. A little consideration in these particulars may avert much unpleasantness and disappointment.

In short, he who wishes to go up to Zion, should start for the sole purpose of building up the kingdom of God, should not expect too much help from others on the way, should shut his ears to the tales of evil designing men, and should give no rest to his soul until he reach the mountains of Zion. When there, he will meet with those who are amply qualified to give him further counsel.

JOHN JAQUES.

A DIALOGUE BETWEEN MARTHA AND ELIZABETH.

BY ELIZA WILLIAMS.

PART FIRST.

Martha. Well, Elizabeth, I am glad to see you. I hope you are well.

Elizabeth. I am very well, Martha, thank you. I am glad I have met with you, for I should like to know the result of our last conversation. I hope you are ready to become a Saint.

M. I have thought a good deal about it, and I think I am like Agrippa of old—almost persuaded to be a Christian.

E. I am glad to hear it, though I hope you will not be like Agrippa long, for it is probable that he never obeyed the Gospel, never having been *quite* persuaded. But tell me, Martha, what

difficulties beset your path now, and I will do all I can to enable you to overcome them.

M. Thank you, I will. In the first place, I cannot conceive of a God having body, parts, and passions; neither what is meant by baptism for the dead; nor can I understand your reasons for gathering. If you can throw any light upon these principles, I shall be glad. After our last conversation I went home, and, as you desired, I searched the Scriptures. I have to confess that according to them baptism is necessary for our salvation.

E. I will do all I can, Martha, and I hope, by the blessing of Almighty God, to be enabled to convince you of the truth of the principles you have mentioned. But I may say that before I obeyed the Gospel I was like you, I wondered and puzzled about many things which I could not then understand. But when I became obedient, and had the Holy Ghost conferred upon me by the laying on of the hands of the Elders of the Church, all things became plain to my understanding. O, I do wish I could persuade you to go and do likewise.

M. No, Elizabeth, I would rather hear a little more before I join your Church.

E. Very good. In the first place, you say you cannot conceive of a God having a body, parts, and passions. It is difficult, I allow, to receive at once a doctrine so decidedly opposite to what we have been taught from our earliest infancy, though I wonder how any one *can* believe in any other God, when the Bible speaks so plainly upon the subject.

M. Stop, Elizabeth, the Bible speak upon the subject! No, no! you are carrying the matter rather too far now.

E. We shall see. In Gen. i. 26, you read, "And *God* said, Let us make man in our image, after our likeness." Now, I think *that* sufficient evidence to show that God has a body.

M. But, Elizabeth, do you not think it means the spirit, and *not* the body, was in the image of God?

E. Certainly not, for in Hebrews i. 3, speaking of Jesus, it says, "Who, being the brightness of his [God's] glory, and the express image of his person." Now, if such be the case, and if man also was created in the *image* of God, it follows of necessity that God has a body, for when our Saviour was upon the earth, he took upon him our nature, and was in all things like unto his brethren; and the record declares that his body received a resurrection from the dead, and that he, with his body, ascended into the heavens. Therefore, he having a body, and that too in the express image of the Father's person, the Father must have a body also. Add to this the fact, that many of the old Prophets bear witness to having seen and conversed with God. In Gen. xviii., we have an account of His appearing to Abraham, who, perhaps, thought at first, that the individuals who were approaching him were men. It appears, however, from the 17th verse, that the Lord was there—"And the Lord said, Shall I withhold from Abraham the thing which I do?" The 32nd chap. says, that Jacob wrestled with a man. In the 30th verse, however, we find that though possessing a body, it was not a man but God—"I have seen God face to face." It is evident, then, that God has a body. Jacob,having both seen and felt Him, could not have been deceived. Moses, also, and others, both saw and talked with Him. So we are not left to the testimony of one man alone. Reason, also, should teach us that God has a body. How can it be possible that the God worshipped by the different sects of Christendom is the God of the Bible, who is "the same yesterday, to-day, and forever," even a God possessing a body. When I hear men talk of seeing God *face to face*, and casting their crowns at *His feet*, I cannot resist a smile at their inconsistencies. If God be as they represent Him, without body or parts, filling the heavens and the earth, and without form, He cannot have a face to be seen, nor feet at which their crowns will be cast. Again, they sometimes say He sits upon His throne, and Jesus on His right hand, yet with the next breath tradition assumes its sway over them, and the Father and Son are one person, and have not a body between them. Strange doctrine. I wonder how any one having common sense can believe it, being, as it is, a mass of confusion, and the height of absurdity.

M. Well, there seems to be reason in what you say. But you said that God had passions.

E. So he has. Does it not say in Psalm vii. 1, "God is angry with the wicked every day;" in Isaiah xii. 1, "Though thou wast *angry* with me, &c.;" in Proverbs vi. 16, "These six things doth the Lord

hate;" in Isaiah lxi. 8, "I the Lord *love* judgment, I *hate* robbery for burnt offering;" In Zechariah viii. 17, it speaks of things hated by the Lord. Mention is made in many other passages, of the Lord being angry, and hating different sins. In Proverbs viii. 17, it reads, "I love them that love me;" in Jeremiah xxxi. 3, "I have loved thee with an everlasting love;" in John xiv. 21, 23, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him. And we will come unto him and make our abode with him." Now every one knows that love and hatred are the strongest passions, and according to the passages quoted, God is subject to them both. I think I need say no more upon this subject, Martha.

M. Well, I have read all these passages before, but I never saw them in this light. Why, it is as plain as possible!

E. Of course it is. You see we teach correct principles. Now for a few words about "baptism for the dead." I do not pretend to know much about this principle, but the little I do now I shall communicate to you. In 1 Peter iii., we are told that Jesus, being put to death in the flesh, was quickened by the spirit, by which he went to preach to spirits in prison, who had been disobedient in the days of Noah. Now I think this goes far to show that there is salvation after death.

M. Salvation after death! Why, I never heard of such a doctrine.

E. Perhaps not, still it must be so. Where would be the propriety of preaching salvation if there were no possibility of obtaining the same. But when the prophecy strikes our mind, that it was part of the mission of Jesus to preach deliverance to the captive, and the opening of the prisons to them who are bound; and that he came not to destroy the Prophets, but to fulfil; we are constrained to come to the conclusion that Peter spoke the truth, and that those who have not had the privilege of hearing the Gospel on the earth, shall have it in the spirit world, that they may be judged according to men in the flesh.

M. Well, but you say none can be saved without baptism. How then can the dead be baptized?

E. We are building a temple to the name of the Lord, in the valleys of the Rocky Mountains, in which we can attend to the ordinances on account of our dead, and thus become, as the Prophet has said, Saviours upon Mount Zion. This doctrine must not only have been known but practised in the Apostolic age, hence we find Paul saying, 1 Cor. xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

M. Is that in the Bible, Elizabeth? Let me look for myself, and then I can believe it.

E. There it is. Look.

M. Well, so it is. How foolish I must have been not to have seen before, what is so plain.

E. Yes, Martha, and if a great many more would read their Bibles a little more carefully than they do, they would find many things they do not anticipate. But have I answered that question sufficiently for you?

M. Yes, thank you. If you go on like this, you will soon persuade me to join you.

E. That's just what I want. Now for a few words about the gathering. This is no new principle, but is a characteristic of all God's dispensations of mercy to man, and in the last days He has, through the principle of revelation, commanded us to gather from the midst of a people who delight to do evil, and walk after the imagination of their own hearts, to that place which He has consecrated and set apart for the express purpose, a place where we can be taught more perfectly the way of life and salvation, and also escape the judgments to be poured out on those who have filled the earth with their abominations, and will not repent, and obey the Gospel. Besides, our full salvation is impossible while we are in the midst of this generation, but by gathering to Zion, we shall be privileged, inasmuch as we are faithful, to receive all the blessings promised to those who walk uprightly before Him. It is, then, the dearest wish of every Saint to be gathered to that place, where we can do the will of God on earth as it is done in the heavens. In olden times when the Lord had a people on the earth, they were a separate people, and continued as such as long as they did right. When they failed, and rebelled, breaking the righteous laws of God, the greatest curse that could befall them was that they should be scattered and dispersed

to the four quarters of the earth. You, perhaps, now see the propriety and necessity of gathering together. But there is a reason I had almost forgotten, which is this, I have spoken a little concerning the baptism for the dead, for the salvation of our ancestors. Zion is the place where this ordinance must be attended to. This is a reason which has its influence on the mind of every Saint.

M. Well, you have brought many excellent reasons for your leaving your homes, though you must allow that home has its joys and comforts. What can compensate for the loss of friends? Here we are surrounded by our parents, our brothers and sisters, and all those with whom we have been associated from our earliest infancy, with whom "our merry childhood loved to roam." O, Elizabeth! Home is sweet, but you said the salvation of our ancestors depended upon gathering, how is that?

E. Why, as the Temple of the Lord is the appointed place where we can attend to the ordinance of baptism for them, we must gather to the consecrated spot. As to home, I know it has its charms; and though I were called to wander to the ends of the earth, I should never forget the home of my childhood. No, Martha, there are too many associations connected with it, ever to be forgotten; it is there our infancy has been passed; it is there our youth has been spent; it is there we have expanded into maturity; it is there we have enjoyed many happy hours with those who have "put off this mortality," and passed behind the veil. And it is the hope of renewing the ties of friendship dissolved by death's ruthless hand, that causes us to leave our homes for the distant West, that we may attend to the ordinances of the Lord's house for them, and so bring them up in the morning of the resurrection. What are the ties of nature or affection compared to the commands of God, and the eternal salvation of our body and spirit? Shall we not give up everything, be it ever so dear, at the command of Jehovah? Is it not better to sacrifice these things to obtain eternal happiness and celestial glory, than to enjoy the pleasures of sin for a season, and be cast from the presence of God? Our Saviour has said in Rev. xviii. 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And in 2 Cor. vi. 17, it reads, "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." And in different parts of the Bible we read of Zion being established in the last days. In Isaiah ii. we read, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, &c." And in Zechariah ii., and Jeremiah xxxi., it speaks of the restoration of the Gospel, and the establishment of Zion on the tops of the mountains. Indeed, most of the old Prophets speak of it, so that it is no new thing. Do you yet see the necessity of our being gathered together?

M. Well, I must confess your arguments are plausible, but it seems so hard to give up all our friends, to leave this land of freedom, and go to a land of strangers; for we do not know what they are, only as we are told by those who come from there.

E. Well, and who is so well calculated to know all about it? Just get the Spirit of the Lord upon you, and you will know they speak the truth. As to not leaving our home, Jesus said, "He that loveth father, or mother, more than me, is not worthy of me." So say I. Then the friends of Babylon, what are they to the friends of Zion! *There* you will find friends who will stand by you in affliction, and in the hour of adversity will not desert you! no, *they* are friends indeed. Yet do not think we have no love for our friends here, for we have, and would gladly take them along with us. Still we rejoice in leaving our homes and going to Great Salt Lake Valley, for we know that the society of the Prophets and Saints of God is far better than all the comforts, pleasures, and friends of Babylon. O, Martha, let me beg of you, in the name of Jesus, to obey his Gospel, and you shall know of these things for yourself. Never mind the loss of friends or your good name, never mind being persecuted, for so were the Saints of old. And what about the frown of the world, if we gain the approbation of God and His servants!

M. Well, you have shown me things in such a different light to what I have ever seen before, and so plain also, that I really do not know what to say, but

I will think about it. Pray for me, that I may be guided in the right path. I must leave you now, but I will see you again soon. Till then, good bye.

E. Good bye.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 4, 1854.

THE GATHERING. — The article in our present Number, from the pen of Elder Jaques, is worthy the careful perusal of every emigrating Saint, and every faithful one, we are confident, can profit by it. The principles, counsel, and instruction which it contains are well adapted to the wants of those who journey Zionward; and, if remembered and wisely acted upon, they will prove a source of consolation and happiness to the weary pilgrim; but should they be disregarded by any, lamentable indeed must be their condition.

The experience of those who have faltered by the way should suffice for others. The unsettled and unhappy state of mind with which they are troubled, universally deprives them of future spiritual enjoyments. Their folly is made manifest to all those who know the truth, for they themselves publish their ignorance, or disregard of truth, by the course they take. Those who turn back, evidently deny the faith they once advocated, and they can no more have fellowship for those with whom they have before spent their happiest days; they become outcasts to religious society, for when they fain would, they find themselves unable to, draw a vail over the past, and reproach cleaves to them as a legitimate inheritance.

If Saints *know* that it is the will and commandment of God for them to gather, and that His kingdom cannot be built up without it, they can never find anything upon the sea, in New Orleans, St. Louis, or upon the plains, that can make them know otherwise. If Saints have obeyed the Gospel, and *know* that the principles thereof are true, the flattery of all the apostates on earth cannot make them know to the contrary; and when a Saint starts for the gathering place of God's people, and turns round and comes back because he has heard or seen something bad, it proves that he has never known the truth, or if ever known by him, that he has committed some folly or wickedness by which he has lost that knowledge. The conclusion, therefore, is readily drawn by all who know him, that he is either a wicked person, or has never known the truth of his profession; and in either case, that he is not worthy the confidence of upright men.

Saints should learn to discriminate between principle or truth, and the conduct of men; they should be governed by the former, and not by the latter. When truth comes within the reach of men, they must answer for the use they make of it, but no man is answerable for the practices and conduct of his neighbour or brother, when they are such as he cannot adopt or control. True principle should never be sacrificed by any soul that possesses it, though the conduct of even professed Saints may be disapprobated. Any portion of truth, when once sacrificed, like the beast offered upon the altar, becomes dead and without virtue to the individual by whom it is sacrificed, betrayed, and dishonoured; and its power and virtue will never return to that person until a full atonement is made. Jesus once said—"I am the truth, the way, and the life;" and when a man will suffer either the conduct of his brethren, the

hatred of men, or aught that earth and hell can do, to cause him to deny and sacrifice the truth, he would just as soon betray and crucify the Saviour, who is the author of truth to men, were it in his power. Such is the real character of those who become lost by the way, who turn to the right or the left, and walk in crooked paths.

All Saints who gather home to Zion, should seek every day to become more and more grounded in the truth and knowledge of God, as the only sure foundation upon which they can stand. This foundation is eternal, and will remain unshaken though half the Church should apostatize and go to the devil. Those who are sufficiently wise to see and understand the folly of others, should only be the more diligent to pursue the path of righteousness, and shun the evil they behold in the lives of others. Let this be the determination of all the gathering Saints, and those also who are scattered abroad; then shall the salvation of God be round about His people as a wall of fire to save and purify.

HOME INTELLIGENCE—*Land's End Conference.*—Exeter, Jan. 17.—Elder Joseph Hall writes. Elder J. D. Ross and he had been preaching in Exeter, and quite a lively interest was raised, opposition being very brisk, indeed the intention of some was to prevent the Elders preaching in the city, if possible; to effect this, application was to be made to the mayor. The press, of course, was employed in retailing, and commenting upon, the "immoralities" and "blasphemies" of "Mormonism." We say, success to the Truth, that the honest in heart may rejoice.

FOREIGN INTELLIGENCE—*Calcutta.*—Dec. 3, Elder N. V. Jones writes. The distribution of tracts had been carried on, but with little success, most of the people rejecting them, especially after the first reading. Elder Jones was delivering a course of lectures, with good success—the audiences being more numerous than ever before, and a general interest being awakened. Many appeared to be believing. Three had been added by baptism in Calcutta, since Elder Jones's last letter to us. Elders Leonard and Musser were expecting to leave Calcutta, about the middle of December, for Siam. Elders Woolley and Fotheringham were in the upper provinces, where they had been for some time; they had not met with much success.

In Rangoon the work appeared to be onward, some baptisms were taking place, and several persons were believing.

Bombay.—Dec. 14, Elder Hugh Findlay writes. He forwards an order for books. Nothing of particular interest was occurring. The work seemed to be moving slowly. Elders West and Dewey had not been able to embark for Siam.

PORTRAITS—*The First Presidency and the Twelve Apostles.*—Having disposed of the greater part of the first edition of the Plate of Portraits of the First Presidency and the Twelve Apostles, a second and cheap edition will soon be ready. Price 5s.

An edition that would render the work available to the Saints generally has been much desired, and the importance of every family possessing one seems to be appreciated, and will be more and more so, as the individuals represented by it shall be called away from earth. Then it will be esteemed and sought after with an untold degree of interest by the many thousands of Saints, by whom these men will be beloved for their labours, and many of whom may have desired to see them in the flesh but were not permitted.

Those families who are emigrating, would do well to supply themselves before leaving the country, as they may not have another opportunity of obtaining them without much difficulty.

A few superior copies are yet to be had.

S. W. Richards.—The Portrait of S. W. Richards, at the request of many, will soon be published. Price retail; India proofs, 1s. 6d.; Quarto 1s.; Octavo, suitable for binding with Vol. xv. of the *Star*, 4d. each.

Orders from our agents, for these plates, shall receive attention as early as they are ready.

The Last Vessel.—In answer to many inquiries, the Saints are informed that we purpose sending out the last vessel that we shall charter this season as near the First day of March as possible, and all who purpose emigrating should be ready to embark by that time. Should there, however, be any not prepared to leave so early, we shall make the best arrangements possible for them in other vessels, though they would necessarily be subject to the unpleasantness of being mixed with other emigrants, and without that organization which is so essential to the comfort and happiness of Saints.

Appointments.—Elder Jesse B. Martin is appointed to labour under the direction of Elder John S. Fullmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder Israel Evans is appointed to labour under the direction of Elder Israel Barlow, Pastor of the Birmingham and Warwickshire Conferences.

Elder George W. Thurston is appointed to labour under the direction of Elder J. G. Willie, Pastor of the Southampton and Dorsetshire Conferences.

Elder Richard Cook is released from his late appointment, and has our approbation in returning to his family, on account of his health.

S. W. Richards, President,
Daniel Spencer, Counsellor.

THE LAYING ON OF HANDS.

BY ELDER JOSEPH HALL.

The laying on of hands is as little understood in the world, but as much ridiculed as many other doctrines taught and practised by the Latter-day Saints, yet the principle and the practice of this doctrine are as ancient as those of any other doctrine of which we have any account, either in the Old or New Testament. The doctrine was well understood by the Prophets and the Patriarchs, and by the Apostles of Jesus Christ. It was practised by them for blessing, healing the sick, conferring on men the Gift of the Holy Ghost, and ordaining them to the Priesthood. Surely "darkness has covered the earth, and gross darkness the mind of the people," that they cannot see, or else they have closed up their minds that they will not see, these principles of truth. Hence I may be pardoned for offering a few remarks upon the subject, although the Elders of the Church are preaching it Sabbath after Sabbath.

If we commence the investigation of the subject with the Patriarchs, we turn to Gen. xlviii. Here we find the old man Jacob blessing his two grand-sons—Ephraim and Manasseh. He conferred upon them the name of his fathers, Abraham and Isaac, also his own name, and conferred upon them one of the greatest blessings that righteous men ever desire—posterity. "Let them grow into a multitude in the midst of the earth," said the old man. Query—Was Jacob a Prophet of the Lord? Did he speak by the inspiration of the Holy Spirit? Would his predictions be ratified in the heavens? And if so, may we not naturally expect them to be fulfilled? All Bible believers will answer in the affirmative to these questions.

How did Jacob confer these blessings upon his grand-sons? Through the laying on of hands. "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head,

guiding his hands wittingly, for Manasseh was the first-born." If this was the order of God anciently, why not now? If there are any servants of God now, they should possess like power, for the order of God's kingdom is unchangeable. The power of God is eternal, and its effects are felt in every age of the world, when men are duly commissioned to act in His name.

There is no surer sign that a man has not been legally called, and chosen, and set apart to the ministry, than to hear him deny the necessity of the ordinances of the kingdom of God. No matter, whatever, what way the Lord has appointed for the communication of intelligence, blessings, power, or Priesthood, men should not presume to despise that way, for without the appointment of the Lord the blessings cannot be obtained any other way. If men attempt to obtain blessings from the Lord through any other than His appointed channel, they become "thieves and robbers."

It is not so stated, but it is probable that in blessing his sons, as we read in Gen. xlix. Jacob laid his hands upon them. And it is evident that many of his predictions are fulfilled. Many yet remain to be fulfilled.

In Num. xxvii. we read that Moses, before he was taken away from Israel, was commanded to take Joshua, the son of Nun, and to lay his hands upon him, and to confer some of his (Moses') honour upon him, and to set him before Eleazar the Priest, and before the congregation, and give him charge in their sight, that they might be obedient. Now the "honour" of Moses was his Priesthood, therefore he was commanded to lay some of his Priesthood upon Joshua. That Moses was a great Prophet and a Priest, no Bible believer will attempt to deny. And that his administrations were valid, and acknowledged of the Lord, will be at once admitted. In the last chapter of Deut., verse 9, we read—"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

Now let us see how the great Apostle to the Gentiles was ordained to the ministry. He himself tells that "no man taketh this honour [of the Priesthood] unto himself, but he that is called of God as was Aaron."—Heb. v. 4. By what authority did he himself speak and act? "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." —Gal. i. 10-12. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts xiii. 2, 3. Thus was Paul ordained by the laying on of hands, by the Apostles.

In his teachings and administrations, Paul exhibited the same doctrine. Timothy was ordained, and received a gift by the laying on of hands of the Apostle Paul.—1 Tim. iv. 14. Titus was ordained in like manner.

In Acts vi. we read that several others were set apart to assist in the ministry, and they were ordained in the same manner. Amongst them was Stephen. All acknowledge him to be an eminent man, full of the Holy Ghost.

The anointing of oil is closely connected with the laying on of hands, in the consecration to certain offices of the Priesthood, in blessing, or in the healing of the sick. "And thou shalt put them (the garments) upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."—Ex. xxviii. 41. James says—"Is any sick among you; let them call for the Elders of the Church, and let them anoint them with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise them up; and if they have committed sin it shall be forgiven them." Jesus says —"They shall lay hands on the sick, and they shall recover."

I need not quote the numerous other instances of the laying on of hands for the purpose above specified. All who feel interested can read them at their leisure.

We, the Latter-day Saints, are thought very presuming, and awfully blaspheming, because we contend for the faith once delivered to the Saints. James promised the forgiveness of sins at the time of the anointing with oil. This is considered

dreadful. "No man has power on earth to forgive sins," say some. Jesus said to Peter—"Whosesoever sins *you remit*, they *shall be remitted;* and whosesoever sins you retain, they shall be retained." This is either true or false. Those who believe Jesus, believe it to be true.

But however much our opponents object to this principle of power, it is no more than some of their own ministers claim for themselves. Read the following extract from the "Book of Common Prayer." After examining the sick patient as to his faith in the Articles of the Church, the minister says—"Our Lord Jesus Christ, who hath left to his church power to absolve all sinners who truly repent, and believe in him, of his great mercy forgive thee thine offences. And by his authority committed to me, *I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." If our advocacy of the power of the Priesthood which is given unto man is blasphemy, what is this? If our pretensions are presumptuous, this is not the less so. But one thing we can say—*we do* carry out the whole order of the ordinances of God, while our opponents *do not*, "because they have transgressed the laws, *changed the ordinance*, and broken the everlasting covenant." Who then wonders at the darkness and the blindness that have come upon the people.

It is the duty of all mankind to investigate these and all other doctrines of the Lord Jesus Christ. There is a great responsibility resting upon those who stand forth as guides to the people. John says—"If there come any unto you, and bring not this doctrine [of Christ, including the laying on of hands], receive him not into your house; neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." Paul says—"Though we or an angel from heaven preach any other Gospel unto you than that which we have preached, let him be accursed."

In the midst of all the confusion that surrounds us, it is pleasing to know the truth, to contemplate the restoration of the true Church of Christ upon the earth, with all its offices, ordinances, gifts, powers, and blessings, and that it is destined to triumph over the "world, the flesh, and the Devil:" and to accomplish the salvation of all the honest in heart out of every nation, kindred, tongue, and people under heaven. The Lord hasten the day. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page 57.*)

[September, 1837.]

Dear Brethren—Oliver Cowdery has been in transgression, but as he is now chosen as one of the Presidents or Counsellors, I trust that he will yet humble himself, and magnify his calling, but if he should not, the Church will soon be under the necessity of raising their hands against him; therefore pray for him.

David Whitmer, Leonard Rich, and others have been in transgression, but we hope that they may be humble, and ere long make satisfaction to the Church, otherwise they cannot retain their standing; therefore we say unto you, beware of all disaffected characters, for they come not to build up, but to destroy, and scatter abroad. Though we or an angel from heaven preach any other Gospel, or introduce an order of things, other than those things which ye have received, and are authorized to receive from the First Presidency, let him be accursed.

May God Almighty bless you all, and keep you unto the coming and kingdom of our Lord and Saviour Jesus Christ.

Yours in the bond of the New Covenant,

JOSEPH SMITH, junior.

I received the following—

Revelation, given at Kirtland, Ohio, September 4, 1837, making known the transgression of John Whitmer, and William W. Phelps.

Verily thus saith the Lord unto you my servant Joseph—my servant John Whitmer, and William W. Phelps, have done those things which are not pleasing in my sight, therefore if they repent not they shall be removed out of their places. Amen.

September 9th. The High Council of Kirtland withdrew the hand of fellowship from Uriah and Lydia Ann Hawkins, for

unlawful matrimony, deceiving, and unchristianlike conduct.

September 9th. The High Council of Kirtland met in the Lord's House, and organized by electing Jared Carter, President, and Phinehas Richards, Clerk. The members elected on the 3rd were ordained, and drew for their numbers, and the whole were arranged as follows—John P. Green, No. 1; Asahel Smith, No. 2; Samuel H. Smith, 3; Mayhew Hillman, 4; William Marks, 5; Noah Packard, 6; Oliver Granger, 7; David Dort, 8; Jared Carter, 9; Phinehas Richards, 10; Henry G. Sherwood, 11; and Harlow Redfield, 12.

Sunday, September 10th, 2 o'clock, afternoon, in assembly of the Church in the Lord's House, Kirtland, President Rigdon read the rules and regulations of the House of the Lord, as passed by the different Quorums on the 18th of January, 1836, when the Church voted to receive the same, and be governed by them.

The minutes by the High Council of the 9th instant were read, after which those of the Twelve, who were disfellowshipped the previous Sabbath, had opportunity to speak; and Luke Johnson, Lyman Johnson, and John F. Boynton, made their confessions, and were received into fellowship by vote of the Church, also to retain their Apostleship.

President Smith read a letter from Elder Marsh to the Church, stating that before he started from Missouri, he had received satisfaction from these Elders. Elder Young also stated the same.

High Counsellor John P. Green made some confessions to the Church, stating wherein he had been wrong for a short time past; and the Church voted that he be received into fellowship, and retain his office.

President Rigdon made some observations upon the business transacted last Sabbath, reproving some for the conjectures they had respecting President Smith and himself conniving together to remove certain individuals from office, &c., or at least to use their influence so to do. This he informed them was a mistake, for not one word had passed between them on the subject, neither had he a premeditated thought upon the subject.

President Smith then corrected some mistakes of certain individuals, and which had been circulated by them concerning what he had said on the last Sabbath.

The Lord's Supper was administered by Elders Luke and Lyman Johnson, and John Boynton.

G. W. Robinson, Clerk.

When a lying spirit is abroad, it is difficult for truth to be understood.

(To be continued.)

VARIETIES.

He who combats himself will be happier than he who combats others.

The sure mode of being deceived, is to believe ourselves to be more cunning than the rest of the world.

The daughter of Themistocles had two lovers, the one a coxcomb, the other an honest man. The first was rich, the second poor. He took the honest man for a son-in-law, "for I had rather," said he, "have a man that wants wealth, than wealth that wants a man."

Rulers of the World in 1853.—There are at present 83 empires, monarchies, republics, principalities, duchies and electorates. There are six emperors, including his sable highness, Faustin 1 of St. Domingo, sixteen kings, numbering among them Jamaco, king of all the Mosquitoes, and also those of Dahomey and the Sandwich Islands; five queens, including Ranavalona of Madagascar, and Pomare of the Society Islands; eighteen presidents, ten reigning princes, seven grand dukes, ten dukes, one pope, two sultans, of Borneo and Turkey; two governors, of Entre Rios and Corrientes; one viceroy, of Egypt; one shah, of Persia; one imaum, of Muscat; one ameer, of Cabul; one bey, of Tunis; and lastly, one director, of Nicaragua.—*News of the World.*

Gleanings.—The onslaught at Sinope, on the 30th of Sept. last, in which the Russians destroyed about fourteen Turkish vessels, and 3000 or 4000 men, appears to have been counter-balanced by the successes of the Turks near Kalafat, on the 6th, 7th, 8th, 9th, and 10th of January, in which the Russians are said to have been severely handled.—A fanatic feeling, it is said, pervades the whole Russian Empire against the Turks and their allies.—On the 3rd of January, the fleets of France and England entered the Black Sea, which for four centuries had been closed to the western powers of Europe, the Russian governor of Sebastopol having been warned not to dispose his vessels or forces with a view to disturb the peace.—There is to be a great Industrial Exhibition in Christiana next summer.—In China, Amoy has recently been taken from the insurgents by the imperialists, who signalized their victory by executing one thousand of the insurgents.

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING DECEMBER 31ST, 1853.

	CONFERENCE.	Brnches	S'vnties	H. Prsts	Elders.	Priests.	Teachrs	Deacons	Excom	Dead.	Emigte	Baptzed	Total.
England.	1 Manchester	37	1	0	189	189	134	64	16	10	9	99	3280
	2 London	37	1	3	203	119	95	62	122	17	0	2·4	2378
	3 Birmingham	20	3	0	124	134	82	63	102	9	7	132	1852
	4 Liverpool	15	2	1	57	66	42	24	29	3	1	90	1082
	5 Norwich	27	2	1	61	65	49	23	41	5	4	60	1024
	6 Nottinghamshire	14	2	0	71	59	51	30	76	8	6	55	917
	7 Sheffield	19	1	1	62	47	30	20	28	6	5	21	893
	8 Bradford	22	0	0	64	55	43	18	47	5	1	57	883
	9 Cheltenham	21	1	0	68	46	34	19	63	3	0	56	739
	10 Preston	12	0	0	64	52	37	14	13	5	6	21	696
	11 Newcastle-on-Tyne	20	5	0	81	53	37	20	23	11	0	131	689
	12 Herefordshire	26	1	0	65	42	33	19	23	7	0	32	675
	13 Warwickshire	26	2	0	66	43	32	14	18	3	0	42	659
	14 Bedfordshire	19	2	0	38	47	23	24	29	5	0	41	643
	15 Kent	22	0	0	56	47	36	21	21	1	0	40	637
	16 South	16	2	0	33	37	36	22	24	8	6	30	631
	17 Southampton	19	1	0	33	34	20	8	50	3	0	87	620
	18 Reading	18	1	0	58	32	28	14	42	7	0	42	542
	19 Worcestershire	13	1	0	36	20	15	11	25	7	0	20	531
	20 Staffordshire	15	3	1	76	42	22	17	16	3	0	11	472
	21 Wiltshire	14	2	0	31	39	22	23	21	4	3	19	444
	22 Leicestershire	11	0	1	26	26	19	12	18	3	0	45	420
	23 Lincolnshire	18	1	0	30	28	19	5	27	6	2	11	407
	24 Derbyshire	12	1	0	37	29	17	8	27	3	0	17	373
	25 Essex	16	0	0	30	19	18	16	29	2	0	75	345
	26 Hull	7	0	0	21	12	14	3	15	3	0	23	291
	27 Cambridgeshire	10	1	0	18	29	12	5	9	2	5	5	270
	28 Land's End	6	2	0	14	8	10	6	16	2	0	20	238
	29 Shropshire	8	2	0	24	13	10	5	12	3	0	26	235
	30 Dorsetshire	5	3	0	11	14	10	9	13	0	0	13	198
	31 Carlisle	4	1	0	17	6	8	3	1	1	0	9	163
Wales.	32 Glamorgan East	31	0	3	283	105	99	63	122	18	0	150	1961
	33 Monmouthshire	19	0	0	88	25	31	25	33	2	2	44	586
	34 Glamorgan West	17	0	0	70	32	24	20	46	0	0	29	477
	35 Llanelly	9	0	0	58	15	15	13	12	4	7	21	372
	36 Pembrokeshire South	13	0	1	36	8	6	8	6	1	0	19	224
	37 Caermarthenshire	7	0	1	25	11	7	6	9	3	0	9	171
	38 Brecknockshire	7	0	0	28	8	6	10	11	1	0	6	151
	39 Denbighshire	5	0	0	18	6	4	2	6	1	0	12	123
	40 Flintshire	5	0	0	18	5	5	1	5	1	0	6	118
	41 Cardiganshire	5	0	0	18	6	4	2	6	0	0	5	117
	*42 Dyffryn Conway	8	0	0	21	9	5	3	0	0	0	8	111
	43 Merionethshire	5	0	0	14	4	1	1	1	0	0	0	63
	44 Pembrokeshire North	3	0	0	13	3	3	1	5	4	0	5	58
Irel. Scotl.	45 Glasgow	19	2	0	100	80	92	22	55	9	0	74	1637
	46 Edinburgh	18	0	0	58	45	40	18	30	3	2	30	726
	47 Dundee	8	1	0	19	14	12	6	39	26	2	0	305
	48 Kilmarnock	7	1	0	29	12	10	9	10	2	0	16	267
	49 Belfast	3	1	0	5	2	1	0	11	0	0	0	45
	50 Dublin	2	0	0	11	1	2	2	2	0	0	8	56
	51 Londonderry (Branch)	1	0	0	1	2	0	0	1	0	2	0	15
	52 Isle of Man	2	0	0	10	4	1	2	7	0	0	0	67
	Total	725	49	13	2687	1849	14 6	815	1413	930	58	1976	20827

* Anglesea is now united with this Conference, but the report is imperfect, owing to the statistics being given to us for Dyffryn Conway *only*, instead of the two Conferences, consequently we have had to take the last Half Year's Report for Anglesea, and add it to that furnished us for Dyffryn Conway.

We are much behind with this Half Year's Report, owing to the neglect of some of the Presidents furnishing their particulars in due time. Among the delinquent Conferences, are Cambridgeshire, Kent, and Belfast. We are truly sorry that Presidents neglect this important duty although their attention is called to the matter by notice in the *Star* two or three weeks before the close of the Half Year. Such trifling is not expected from Presidents of Conferences, but we are incapable of doing more than we have already done to give the Report in due time and correctly.—ED.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

William S. Phillips.

Counsellors.

John Davis, Dan Jones.

PASTORS, OR PRESIDENTS OF DISTRICTS.

President.	*District.*
Benjamin Brown,	London, Reading, Kent, and Essex Conferences.
John S. Fullmer,	Manchester, Liverpool, and Preston do.
Dorr P. Curtis,	South, Wiltshire, and Land's End do.
Edward Bunker,	Sheffield, Lincolnshire, and Bradford do.
Richard Cook,	Warwickshire, Bedfordshire, Cambridgeshire, and Norwich do.
Chauncey G. Webb,	Newcastle-on-Tyne, Hull, and Carlisle do.
James G. Willie,	Southampton and Dorsetshire do.
Charles Smith,	Derbyshire, Leicestershire, and Nottinghamshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
Thomas Jeremy,	Western Glamorganshire, Llanelly, and Carmarthen do.
Daniel Daniels,	Cardiganshire, North Pembrokeshire, and South Pembrokeshire do.
John Parry, jun.,	Merionethshire, Anglesea, Dyffryn Conway, Denbighshire, and Flintshire do.
Robert Campbell,	Glasgow, Edinburgh, Dundee, and Kilmarnock do.
John McDonald,	Belfast Conference and Londonderry Branch.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*		*President.*	*Secretary.*
1	Perry G. Sessions,	James Johnson.	27	J. V. Long,	J. M. Brown.
2	James Marsden,	T. C. Armstrong.	28	Joseph Hall,	Samuel Francis.
3	Abraham Marchant,	Chas. F. Jones.	29	John O. Angus,	Jesse Gardiner.
4	A. F. McDonald,	George Turnbull.	30	Isaac Allred,	Francis Singleton.
5	Charles A. Harper,	James Woods.	31	Millen Atwood,	John Irving.
6	Henry Savage,	John Pimm.	32	Dan Jones,	William Sims.
7	William Glover,	J. C. Sanderson.	33	Thomas D. Giles,	George W. Davies.
8	John A. Albiston,	Henry J. Jarvis.	34	Robert Evans,	George Bywater.
9	John Robinson,	William Clark.	35	Dewi E. Jones,	Aneurin L. Jones.
10	Robert Menzies,	John Foley.	36	John Price,	John Gibbs.
11	Thomas Squires,	Ebenezer Gillies.	37	Thos. C. Martill,	Isaac Jones.
12	Thomas Williams,	Henry Waldon.	38	Thomas Morgans,	James Carter.
13	Graham Douglas,	John Hole.	39	John Parry,	Griffith Roberts.
14	Job Smith,	Joseph Hyde.	40	J. N. Jones,	Lewis Davies.
15	J. W. Lewis,	James Albon, jun.	41	John Evans,	William Lewis.
16	Hugh Patrick,	Geo. R. McDonald.	42	Richard Roberts,	William Davis, jun.
17	George Bramwell,	J. Silver.	43	John Davies,	John Davies.
18	W. G. Mills,	T. J. Bryceson.	44	David Rees,	Thomas Evans.
19	Matthew Rowan,	John Kelly.	45	Edward Martin,	John Lynch.
20	Joseph Westwood,	William Wright.	46	Thos. W. Brewerton,	F. C. Robinson.
21	John Barker,	Henry Fulstone.	47	Andrew Ferguson,	James Mair.
22	Edward Frost,	Thomas Harrald.	48	Joseph Booth,	Joseph Booth.
23	Charles Derry,	Charles Derry.	49	John McDonald,	John McDonald.
24	William McGhie,	William McGhie.	50	Gilbert Clements,	Thos. Sutherland.
25	Martin Slack,	Martin Slack.	51	Hugh Sheppard,	Hugh Sheppard.
26	John T. Hardy,	Aug. S. Green.	52	Andrew Galloway,	James Duff.

TO MY SISTERS.

Dear Sisters, give attention while I show
The line of conduct that we should pursue,
The high position that we must sustain,
If we celestial glory would obtain.

Humility should first our actions grace;
Our God the proud in spirit will abase;
But to the humble and the contrite heart,
Each good and perfect gift He will impart.

Obedience next, the law of God demands,
Unto His servants, and to His commands,
This is far better pleasing to our King,
Than all the sacrifices we may bring.

From pride, from strife, and vain contention turn,
Nor suffer envy in our breasts to burn;
Rather improve the talents to us given,
And thereby magnify the God of heaven.

Know, in connexion with our brethren too,
The arduous duties we are call'd to do,
Behold! the rising generation are
Entrusted to our teaching and our care;

To form their character, and train their mind,
That they to righteousness may be inclined;
For Israel's mothers some have yet to be,
With Kings and Priests their hopeful progeny.

Seeing we teach for such a glorious end,
Let us with practice moral precepts blend.
Thus preach the Gospel truths by act and word,
And gain the approbation of our Lord;

Be prayerful, faithful, ever watchful too,
Keeping the righteous crown within our view;
And the vast riches of Eternity,
Will the reward of all our labours be.

MERCY KIRKWOOD.

ADDRESSES.—O. M. Deuel, Mr. Josiah Rhead's, 20, Pitt Street, Burslem, Staffordshire.
Matthias Cowley, Mr. McCreery's, 217 Livery Street, Birmingham.
T. B. Broderick, 3 Beetchen Clift Place, Bath.
William Smith, Mr. Henley's, East Road, Bridport, Dorsetshire.
Charles Smith, 17 Vassal Street, Southwell Road, Nottingham.
John Robinson, 6 Mina Road, Old Kent Road, London.
John Barker, 26 James Street, near Trinity Church, Bath.
Thomas Williams, 3, George's Place, George Street, Hull.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH JANUARY, 1854.

	£	s	d
Scandinavian Mission (John Van Cott) ...	3	10	8
Charles A. Harper ...	10	0	0
John B. Pears ...	5	0	0
John Memmott ...	6	0	0
Charles Peat ...	8	10	0
Carried forward ...	33	0	8
Brought forward ...	33	0	8
Bombay Mission (H. Findlay) ...	5	0	0
East India do. (N. V. Jones) ...	19	7	6
E. C. Brand ...	20	0	0
James Frewin ...	5	0	0
	81	8	2

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6.—Vol. XVI Saturday, February 11, 1854. Price One Penny.

THE GIFTS AND BLESSINGS OF GOD.

A MORMONITE FLABBERGASTED.—A short time ago as a gentleman, residing in a town not a hundred miles from Shrewsbury, was returning home, he was accosted near his own door by one of those persons calling themselves Latter-day Saints, who offered him a tract. After some little conversation, the gentleman entered his house and was followed into his parlour by the Saint, when, the door and window being carefully closed, the following dialogue took place.—*Gent.:* Well, now you are here I should like to become acquainted with the doctrines of the sect that you belong to.—*Saint:* They are easily explained—we are in possession of the Book of Mormon which supersedes the Bible, and teaches us to do wonderful things—to perform miracles.—*Gent.:* Indeed, well what can you do?.—*Saint:* We can remove mountains, we can make the blind to see, the lame to walk, and the deaf to hear.—*Gent.:* Wonderful, indeed, can you do anything else?—*Saint:* Yes, truly—we can cure the sick without the aid of a physician, and we can speak in an unknown tongue. —*Gent.:* But am I to understand that when you are sick you can cure yourself, and can you interpret this unknown language after you have spoken it?—*Saint:* No; but my brother can cure me, and he can interpret the language that I have spoken.—*Gent.:* Well now, suppose you met with an accident, and were severely bruised, could you cure yourself and immediately get rid of all the marks?—*Saint:* No, I could not cure myself, but my brother could effect an immediate cure for me, and there would not be a trace of the bruises left.—*Gent.:* Indeed! What you tell me is so wonderful that I am desirous of testing your brother's powers. So saying, he closed with the Saint, and with a flush hit between the eyes, knocked him down; and as similar causes produce like effects, the astonished Saint was no sooner on his legs than he was again floored. The same process was followed up until the battered Saint, unwilling to become a martyr to his faith in the Book of Mormon, earnestly entreated for mercy, when he was permitted to rise, and the doors being opened, he was dismissed with a smart application of a boot to that part which is said to be the seat of honour, and with this consolatory piece of advice—"There my saintly friend, go at once to thy brother, and get thyself cured of thy bruises; and when he has restored thy sight, and eradicated all traces of thy punishment from thy disfigured visage, which thou sayest he can do immediately, return to me, and I promise thee that I will become as good a saint as thyself." Whether the severe ordeal through which the Saint had passed, produced any wavering in his faith, or that his brother was not sufficiently indoctrinated in the Mormonite method of healing, we (not having been enrolled in the army of Latter-day Saints) have no means of ascertaining; but, we understand that this persecuted Saint was seen some days afterwards with one eye in deep mourning, and the other somewhat obfuscated.—*Shropshire Conservative, Jan.* 14.

A paragraph characterized by more undisguised malignancy than is the above, seldom appears in the journals of the day. There is an infidelity of sentiment, and a spirit of coarse brutality, pervading the whole, which are equally repulsive to every inspiration of true religion, and revolting to every feeling of humanity. The para-

graph does discredit to the writer's head, and reveals the foulness of a heart of which none need envy him.

In the same journal is the report of "a splendid Banquet to Brother William Butler Lloyd, the first Orange Mayor of the loyal borough of Shrewsbury." At this banquet was proposed a toast which "is always received with enthusiasm amongst Orangemen, and especially when the brother is present," being that of the "Grand Master of the Loyal Orange Institution of Great Britain." The "Grand Master, Brother T. J. Ouseley," who happens to be no other than the editor of the *Conservative*, in responding to the toast, and in enlightenment of the "gentlemen in the room, not connected with the Order," and who "had asked themselves the question—What is Orangeism?"—the "Grand Master," in answering to the toast, said that he had "great pleasure in being enabled to give them an insight into the character of the Order," that "of all institutions or societies in the world, the Orange is without question the best. It is not like some, founded for pecuniary purposes, and others solely for conviviality and good fellowship, it is founded, as the worthy chairman so truly stated, on the Bible." The "gentlemen in the room, not connected with the Order," may have been satisfied with the "Grand Master's" explanation, and it may be that Orangeism "is founded on the Bible," but when gentlemen out of "the room, not connected with Orangeism," read the "Grand Master's" speech in the *Conservative*, in the next column to that which contains an account of "A Mormonite Flabbergasted"—when outside gentlemen read this, would not serious thoughts cross their minds, that Orangeism was not such a super-excellent Order as the "Grand Master" editor had represented? Or would they think that the "Grand Master" must have put off his Orangeism, as he put off his banquet garments, before he sat down to inform his readers of a poor "Mormonite Flabbergasted," or if he wrote not the chapter himself, before he inserted it in his journal, without disclaimer or animadversion? Impartial readers must have thought one or the other of these things.

Any one acquainted with the faith of the Latter-day Saints will at once perceive that the relation in the *Conservative* is a gross misrepresentation of principle, for no Latter-day Saint would converse as one is there stated to have done, because such sentiments in relation to the gifts and blessings of God, the Bible, and the Book of Mormon, are utterly unlike the doctrine of the Church of Jesus Christ of Latter-day Saints.

But leaving the "Grand Master" to develop the Orange theory in his own peculiar manner, a few remarks upon the continuity of what are termed supernatural gifts, and for which few but Latter-day Saints contend, may be appreciated by some, who, like this Salopian editor, and his ferocious country "gentleman" friend, imagine that Jehovah is not now well pleased to manifest His power extraordinarily.

A question presents itself at the outset—For what are the supernatural manifestations of God given to man in any generation? The most direct answer which occurs to my mind, is given by St. Paul—"The manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii. 7. Now how can these manifestations or gifts profit a man? Let us first consider the gift of healing, the one ridiculed and despised in the *Conservative*.

How can the gift of healing profit a man? Not at all, directly, if he is healthy and sound. But if he were sick of a fever, as the Apostle Peter's wife's mother was, then the gift of healing would be very profitable and acceptable. If a man were a leper, as was the man whom Jesus met when he came down from the mountain, where he delivered his famous Sermon; or afflicted with the palsy, like the centurion's servant; or blind, like the two men whose eyes Jesus touched; or withered in limb, like the man whom Jesus healed on the Sabbath day; or impotent, like the man at Bethesda's pool; or lame from birth, like the man who sat at the temple gate; or afflicted with a running sore, like the woman who touched the hem of the garment of Jesus; then the gift of healing would by no means be despised, but would be prized as a most desirable blessing.

If a man were bitten by a venomous reptile, as was Paul when shipwrecked on Melita, then the realization of the glorious promise of Jesus—that believers should take up serpents, without harm, would surely be coveted earnestly, as one of the "best gifts."

If anything of a poisonous nature were given in malice to a man, or accidentally partaken of by him, then the promise of

Jesus to Gospel believers—"if they drink any deadly thing, it shall not hurt them," would be truly appreciated.

If a man were being imposed upon by a fair-faced professing friend, then "the discerning of spirits" would be a decided blessing.

If a man were in danger from a conbination or conspiracy of wicked men, then the gift of prophecy, or of revelation from God, would be undeniable profit to him.

Neither is the ministration of angels by any means to be despised. The Apostle Peter, when imprisoned by Herod, and he and the other Apostles, when imprisoned by the Sadduces, were liberated through the instrumentality of angels. The Apostle Paul, when bound for Rome, and in danger of shipwreck, was visited in the night by an angel, and informed that the vessel, but no life, would be lost, providing all kept in the ship. These manifestations were clearly profit to those who received them. And would not similar manifestations be equally profitable now to men in similar circumstances? He who would answer in the negative must think again, if he desires any credit for common sense.

Now in all the above supposed instances, it will be very readily seen how the gifts of God profit men. Surely no one who possesses the least claim to be called a Christian will deny that these gifts and manifestations were enjoyed in ancient times, and were given for the comfort and profit of the recipients. No, probably few will deny this, but men have strange notions as to the continuity of these gifts and manifestations among believers. But is there any reason why these things should not be enjoyed now? Not the slightest. Men are sent into this world that they may become more fully acquainted with evil, and be made more perfect through suffering. But in order that they may be saved, or in other words, in order that they may overcome the evil, instead of being overcome by it, the Almighty assists them by His power, and this power is manifested in various ways, some of which I have mentioned. It would naturally be expected that if man were left to himself, to grapple with evil unassisted, he would be altogether overcome by it, and then the designs of His Creator would be frustrated. This idea is as fully borne out by the Scriptures, as it is by reason, and the experience of men. Consequently the gifts and manifestations of God are necessary to aid man's perfection.

The next thing to be considered is—Is the nature of all men similar? If so, they all need similar assistance to enable them to overcome. As far as observation and experience are concerned, no other conclusion can be come to but that all men are of like passions, though those passions may be variously modified by sectional habits and customs, and differing circumstances. And if all living men are of like passions, analogy would teach us that all men who have lived, who do live, and who may live, were, are, and will be of like passions. Scripture is entirely coincident with analogy on this point. The Apostle Paul informs us that God "hath made of one blood all nations for to dwell on all the face of the earth." And every child knows that Scripture declares all men the children of one earthly, and one heavenly Father. Then two thousand years separation by time, or two thousand miles separation by space, cannot impair in the least the claim which all men have equally on the assistance of the Almighty. Therefore we cannot conclude otherwise than that all have a naturally equal right to similar blessings from the hands of God.

The question now narrows down to this principal point—As all men are of one family, and are sent here for one purpose, and consequently have naturally equal right to assistance from their one Great Parent, it necessarily follows that if they do not receive similar assistance and blessings from Him, the fault lies either with Him or with them.

As regards the fault lying with the Almighty, it can only do so upon two principles—either He is a changeable being, or He knows, by His far-seeing wisdom, that it will be to men's advantage if these blessings are withheld.

On the first principle the Bible most unhesitatingly assures us that God does not withhold any blessings from men. The Prophet Malachi informs us that He does not change. Jesus Christ says that God is more willing to give blessings to men than men are to receive them. The Apostle James inform us that with God there is no variableness nor shadow of turning. The Apostle Peter declared, contrary to his early prejudices, that God was no respecter of persons, but that in every nation he that feared God, and wrought righteousness, was accepted of

Him. On the question of changeableness or partiality, then, doubt may be banished.

As to whether God sees it wisdom to withhold His blessings, it may be answered—undoubtedly He does, independent of the actions of those who desire the blessings, but not independent of the circumstances in which those persons are placed. When we recall to our minds that man was sent here to experience evil as well as good, we must conclude that if the power of God were fully accorded to Him on every occasion, he would have no trial, no experience of evil, and consequently would pass his probationary state here without attaining to that perfection in knowledge which was desirable. The Apostle Paul had an affliction which he called a "thorn in the flesh, the messenger of Satan to buffet me." "For this thing," says Paul, "I besought the Lord thrice that it might depart from me, and he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness." Paul had a correct idea of the reason why his prayer was not answered—"lest I should be exalted above measure through the abundance of the revelations." The revelations given to him were a blessing, enlightening and comforting his mind, and imparting to him knowledge which he could not otherwise have obtained. The withholding of the answer to his prayer in regard to the removal of the "thorn in the flesh," was also a blessing, for by reading his history we learn that Paul was as liable as many others to be "exalted above measure," and then to be overbearing, and imperious. The Lord Jesus, partaking of the nature of man, was exceedingly sorrowful previous to his crucifixion, and he prayed more than once—"O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." His desire was not granted. Why? Because his Father saw it wisdom that Jesus should suffer, that the great atonement might be made for the sins of mankind. But here a distinction should be made—though God may see it wisdom, in exceptional circumstances, to withhold blessings desired, yet it does not necessarily follow that blessings desired should always be withheld, nor that whole generations of mankind should pass away without receiving any of those manifestations which were so liberally granted in ancient times. If it were so, those men would be borne down by the evils with which they had to cope, instead of overcoming them, and being made perfect by the contact. Considering this, then, it cannot be concluded that the fault is with God, either with regard to His impartiality and unchangeableness, or the exercise of His wisdom, that His gifts and blessings are not experienced among men universally.

When generations of mankind pass away without enjoying the gifts and blessings of God, as did the ancients, the fault must be in man. What is the first cause of failure in obtaining these blessings? Unbelief. Jesus said they should follow the believers. He himself could not do many mighty miracles in his own country, because of the unbelief of the people. The Apostle Paul declares that "without faith it is impossible to please God." And it was a constant maxim of Jesus and his Apostles, that according to a man's faith, he should receive. Here, then, we discover the grand cause why the absence of these gifts and blessings constitutes such a marked characteristic of the popular religions of the day—the people do not believe in these gifts and blessings, consequently they never name such things in their supplications to God, and, as may naturally be expected, God does not bestow them, for it is not His custom to cast pearls before swine, nor to give the children's meat to dogs, although He is full of goodness and compassion.

Many other Scripture references in favour of the conclusions I have come to in this brief article might be adduced, but probably sufficient has been written to show to a reflecting mind that there is no solid reason why the gifts and blessings of God should not be enjoyed now as in ancient times, notwithstanding the opinions of "Grand Masters," editors, "gentlemen," doctors, lawyers, divines, or any other class of men. It betrays a low, infidel, and irreverent spirit when a man sneers at the gifts and blessings of God, whether enjoyed or withheld; and the same spirit is manifested when those who contend for these gifts are derided, much more when they are treated with brutal violence, and taunted for a sign from God. How offensive must such ungodly characters as do this, appear in the pure sight of Jehovah. Verily they have their reward.

In conclusion, I would recommend a study of the following extracts from the Book of Mormon, in which extracts there is more Gospel than many editors or preach-

ers write or speak in the whole course of their lives—

"And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves, their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; and there are many churches built up, which cause envyings, and strifes, and malice.—2 Nephi xi. 14.

"And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not.—Moroni x. 1, 2.

JOHN JAQUES.

HISTORY OF JOSEPH SMITH.

(*Continued from page 77.*)

[September, 1837.]

At a Conference of the authorities of the Church, and of the Saints in the House of the Lord at Kirtland, September 17th, Bishop N. K. Whitney said the time had arrived when it became necessary for him to travel, and [he] necessarily must have an agent to act in his absence agreeable to the provisions made in the revelations, &c., and nominated William Marks, who was elected agent to the Bishop by unanimous vote.

George W. Robinson was unanimously elected General Church Recorder in place of Oliver Cowdery, who had removed to Missouri.

After taking into consideration the situation of Zion and the Church in general, the Conference decided that it was of great importance to the cause of truth in general, and the prosperity of the work, that the Bishop and his Counsellors send abroad their memorial to all the Saints throughout the land, as well as to all well-wishers to the cause of Zion, and that their appeal go forth in the name and by the authority of the Church, to all the Saints scattered abroad.

The same evening, the Elders assembled in Conference, in the House of the Lord, when I addressed them on the subject of the gathering of the Saints in the last days, and the duties of the different Quorums in relation thereto.

It appeared manifest to the Conference, that the places appointed for the gather-

ing of the Saints were at this time crowded to overflowing, and that it was necessary that there be more Stakes of Zion appointed, in order that the poor might have a place to gather to, "wherefore it was moved, seconded, and voted unanimously that President Joseph Smith, junior, and Sidney Rigdon, be requested by this Conference to go and appoint other Stakes, or places of gathering, and that they receive a certificate of their appointment, signed by the Clerk of the Church."

Elder William Marks, who had previously been appointed agent to the Bishop, being called upon, arose and said that he would comply with the request of the Church, and the Lord being his helper he would discharge the duties thereof to the best of his ability. After which the Elders present who were in a situation to travel were called upon to number themselves, and there were numbered one hundred and nine, and they were divided into eight companies in the following order—number one to thirteen, called the first company, were appointed to travel East; No. 13 to 26 were to travel South-east; No. 26 to 39, South; No. 39 to 52, South-west; No. 52 to 65, West; No. 65 to 78, North-west; No. 78 to 91, North; No. 91 to 104, North-east. Five being left after this division, No. 105 was appointed to travel with the company going South-east; No. 106, with the company; 107, South; 108, East; 109, with the North company. It was further appointed that those who might desire to travel a different course from the one which was appointed to the division to which they belonged, might have the privilege of changing with one of another division. And lastly it was appointed that the different divisions hold their own meetings to make such arrangements as they should think proper in relation to their journeying.

Agreeable to the vote of the Conference on the 17th, Bishop Whitney and Council issued their memorial from

Kirtland, Ohio, September 18th, 1837.

To the Saints scattered abroad, the Bishop and his Counsellors of Kirtland send greeting—

Whereas the Church in Kirtland has taken into consideration the affairs of the Latter-day Saints in general, having opportunities of making themselves acquainted with the situation of the Saints throughout the continent, together with very flattering prospects of the prosperity of the cause of God in our land, and also of the peculiar condition of the city of Kirtland, which is a kind of first-fruits of the cities which the Lord has begun to build unto Himself in these last days, it has been deemed of great importance to the prosperity of the cause of truth in general, that the Bishop and his Counsellors send abroad this their memorial to all the Saints throughout the land, as well as to all well wishers to the cause of Zion, in this our most happy country.

It is a fact well known, that the Saints in the city of Kirtland have been called to endure a great fight of affliction for the truth's sake, and to bear a heavy burden in order that the foundation of the kingdom of God might be laid on a sure and certain basis, so that the prophetic vision of Daniel might most certainly be fulfilled, that this kingdom might break in pieces all other kingdoms, and stand for ever. The exertions of the enemy to prevent this, have been very great; and through their great exertions, they have given to the Saints great trouble, and caused them much expense. In addition to this, they have had to publish the word of the Lord, which has been attended with great expense. These, together with building the House of the Lord, have embarassed them very much; for when subscriptions failed, they went on and accomplished the work of building the house themselves, plighting all that they had, property, credit, and character, and by these means accomplished this great work which is the wonder and admiration of the world. This they have done in faith, believing that, as the multitude of Saints increased, their liberality would abound towards those, who, regarding nothing but the salvation of the world, have thus exposed themselves to ruin, in order that the work of the gathering might not fail. And besides all this, there have been a large number of poor who have had to receive assistance from the donations of the Church, which have tended to increase its embarassments; and now so numerous are the Saints grown, that it is impracticable for them all to gather to the places which are now appointed for this purpose.

The Church in Kirtland has, therefore, required at the hand of our beloved brothers Joseph Smith, junior, and Sidney Rigdon, (men who have not thought their lives dear unto them, in order that the cause of God might be established,) Presidents whom God has appointed to preside over the whole Church, and the persons to whom this work belongs, that they should go forth, and lay off other Stakes of Zion, or places of gathering, so that the poor may have a place of refuge, or places of refuge, in the day of

tribulation which is coming swiftly on the earth. All these things will be attended with expense. Feeling ourselves under great responsibility by virtue of our office and calling in the Church of God, we present this our memorial to all the Saints, making a most solemn appeal to the feelings, benevolence, and philanthropy of all the Saints into whose hands this our memorial comes, in faith and confidence that this appeal will not be made in vain.

It is the fixed purpose of our God, and has been so from the beginning, as appears by the testimony of the ancient Prophets, that the great work of the last days was to be accomplished by the tithing of His Saints. The Saints were required to bring their tithes into the store house, and after that, not before, they were to look for a blessing that there should not be room enough to receive it. See Malachi 3rd chapter, 10th verse. Our appeal, then, to the Saints is founded on the best of testimony, that which no Saint will feel to gainsay, but rejoice to obey. The Saint of God will rejoice in all that the Lord does, and in doing all that the Lord requires. The sacrifice of righteousness which the Lord requires will be offered with a willing heart, and ready mind, and with great joy, because they are accounted worthy to offer up sacrifice for His name.

In making this appeal to the benevolence of the Saints of God, we do not only take into consideration the situation of the poor, the embarassments of the Stake of Kirtland, but also their own interests, for every Saint has an equal interest in building up the Zion of our God, for it is after the Lord has built up Zion, that He will appear in His glory. Psalm cii. 16. We all look for the appearing of the great God and our Saviour Jesus Christ, but we shall look in vain, until Zion is built, for Zion is to be the dwelling place of our God when he comes. Joel iii. 21. Any one who will read this chapter with attention, will see that it treats of the last days, and of the Zion of the last days. How, then, is the Lord to dwell in Zion, if Zion is not built up? This question we leave with the Saints to answer. The salvation of the Saints one and all depends on the building up of Zion, for without this there is no salvation, for deliverance in the last days is found in Zion, and in Jerusalem, and in the remnant whom the Lord our God shall call, or in other words, in the Stakes which He shall appoint. Joel ii. 32. It is in Zion where the Lord is to create upon every dwelling place, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. It is upon the glory of Zion, that there will be a defence. It is in Zion that there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. Isaiah iv. 5, 6. It is upon the walls of Zion, where the watchmen shall see eye to eye. Isaiah lii. 8.

Whatever is glorious, whatever is desirable, whatever pertains to salvation, either temporal or spiritual, our hopes, our expectations, our glory, and our reward, all depend on our building up Zion according to the testimony of the Prophets, for unless Zion is built, our hopes perish, our expectations fail, our prospects are blasted, our salvation withers, and God will come and smite the whole earth with a curse. Hear, then, O ye Saints of the last days! And let this our appeal have a favourable reception among you. Let every Saint consider well the nature of his calling in the last days, and the great responsibility which rests upon him or her, as one to whom God has revealed His will; and make haste not only to the relief of Kirtland, but also to the building up of Zion. Let every man and every woman give heed the very instant that they embrace the Gospel, and exert themselves with energy to send on means to build up Zion, for our God bids us to haste the building of the city, saying the time has come when the city must be pushed forward with unceasing exertions, for behold, the day of calamity draweth nigh, and unless the Saints speed the building of the city, they will not escape.

Be admonished, then, O ye Saints! And let not covetousness, which is idolatry, nor worldly ambition hinder you; but gather up your gold, and your silver, and all the means you have, and send on to the Saints who are engaged in this great work of building the Zion of God, that there may be a place of refuge for you, and for your children in the day of God's vengeance, when He shall come down on Idumea, or the world, in his fury, and stamp them down in his wrath, and none shall escape, but the inhabitants of Zion. What we say unto one, we say unto all, haste, haste, and delay not! for the hour of desolation does not linger, and with all the power that the Saints have, and with all the diligence they can use, they will scarcely escape.

The time is not far distant, when some of those who now deride and mock the Saints for devoting their all to build up the Zion of God, will bless their name for having provided a city of refuge for them and their children, regardless of the ravings of ungodly priests, and the mockings of a stupid and ignorant people. In the confidence which we have in the good sense and righteous principles of the multitude of the Saints, we send this our memorial in the name of our master, Jesus, believing that

this appeal will be received with great kindness, and will be attended to with untiring perseverance, until the object for which it has been sent shall be accomplished. And may the God of all grace pour out His richest blessings on your heads, and crown you with abundance, that the Zion of our God may flourish, and cease not, until the righteousness thereof shall go forth as the light, and the salvation thereof as a lamp which burneth, is the prayer of your brethren in Christ Jesus,

N. K. WHITNEY,
R. CAHOON,
V. KNIGHT.

About this time Elder P. P. Pratt, who was labouring in New York, published his *Voice of Warning*, consisting of 216 pages.

I started from Kirtland on the 27th of September, in company with brother Sidney Rigdon, to fulfil the mission appointed us on the 18th of September by a Conference of Elders, in establishing places of gathering for the Saints; brothers William Smith and Vinson Knight accompanying us.

October 1st. Elder Lyman Sherman was elected High Counsellor at Kirtland, in place of Jared Carter removed to Far West.

October 2nd. Samuel H. Smith was elected President of the High Council, and the Council voted that if a Counsellor absented himself from their meetings, without a reasonable excuse, he should be reported to the Church as a delinquent. The High Council of Kirtland voted that their Clerk grant licenses to the members of the Council (who wished to travel), signed by the President and Clerk.

We arrived at Terre Haute, Indiana, on the 12th, about midway from Kirtland to Far West.

My brother Hyrum's wife, Jerusha F. Smith, died on the 13th of October, while I was at Terre Haute, and her husband at Far West. She left five small children, and numerous relatives to mourn her loss, severely felt by all. She said to one of her tender offspring, when on her dying bed, "Tell your father, when he comes, that the Lord has taken your mother home, and left you for him to take care of." She died in full assurance of a part in the first resurrection.

October 15th. The High Priests' Quorum at Kirtland decided to take Doctor Sampson Avard's license, until he returns and make satisfaction; and the High Council concurred.

October 18th. The High Council, and Presidents of the different Quorums, met in the Lord's House, Samuel H. Smith, Presiding, and after a lengthy discussion concerning existing evils, agreed that it was time to commence the work of reform, and voted unanimously to meet again in the Lord's House on Monday evening next, and invite the different Quorums to meet at the same time, and commence pruning the vine of God in Kirtland, and thus continue the work evening after evening, until it shall be wisdom to stay the hands.

PHINEAS RICHARDS, Clerk, H. C.

Sunday 22nd. The Church in Kirtland disfellowshipped twenty-two brethren and sisters until they made satisfaction for uniting with the world in a dance, the Thursday previous.

October 23rd. The High Council of Kirtland appointed Luke Johnson, Reynolds Cahoon, and John Gould, a Committee to visit John Johnson, junior, and see if he would desist from selling spirituous liquors to those who were in the habit of getting intoxicated, and report to the authorities of the Church those members who might drink spirits at his house. Also voted that the Church see that all difficulties and differences be settled as speedily as possible; and that unruly children be reported to their parents, and if they neglect to take suitable notice of it, then the parents shall be reported to the authorities of the Church, and dealt with accordingly.

Voted that we discountenance the use of Ardent Spirits in any way to sell, or to be brought into this place for sale or use.

PHINEAS RICHARDS, Clerk.

Sunday, October 29th. Nine more of the brethren and sisters were reported to the Church as having been engaged in the recreations of the 19th instant, and eleven of the thirty-one that had been reported made confession.

Brothers Noriss, Brewster, and others, presented a plan, for the better organization of the Church in temporal affairs, to the High Council, on the 30th October, stating that Moroni had appeared to Collins Brewster, &c. The Council decided that it was a trick of the Devil.

Most of those who were complained of, for the recreation on the 19th, and had not confessed, acknowledged their fault to the High Council on the first of November, and the remainder were required so to do, or be cut off from the Church.

November 2nd. The High Council voted that loungers about the streets should be attended to forthwith, and appointed a Committee of three for that purpose.

The Church in Kirtland voted to sanction the appointment of brother Phineas Richards and Reuben Hedlock, by the Presidency, to transact business for the Church, in procuring means to translate and print the Records taken from the Catacombs of Egypt, then in the Temple.

Having arrived at Far West some time in the latter part of October, or first of November, a meeting of some of the Church was called on the sixth to counsel on some affairs of the Church, which I attended with brothers Rigdon and Hyrum Smith. There were present Elders Thomas B. Marsh, Wm. E. McLellin, Lyman E. Johnson, William Smith, and Vinson Knight, from Ohio, the High Council of the Church, and some other Elders. Prayer by W. W. Phelps. Several topics were discussed, when it was unanimously voted, that it be recommended to the proprietors of the Corporation of Far West, to petition the Trustees of said Corporation to alter the streets or lessen them, so as to make each block contain four acres of ground, and each block to be divided into four lots. Also voted unanimously, that it is the opinion of this Council, that there is sufficient room in this country, for the Churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be His will to be commenced.

Adjourned until early candle light, and met accordingly, when remarks were made by many of the authorities present, upon the previous disposition of the town plot, the purchase of land, &c. &c.; and all difficulties were satisfactorily settled, except a matter between Oliver Cowdery, Thomas B. Marsh, and myself, which was referred to us, with the agreement that our settlement of the affair should be sufficient for the Council.

W. W. PHELPS, President,
O. COWDERY, Clerk.

The High Council, and Bishop of Kirtland, met in the Lord's House, on Tuesday evening, November 7th, to discuss the question, "Who presides when the Presidents are absent?" but, upon discussion, were not able to come to any conclusion.

Thomas Burdic was appointed High Counsellor, in the place and absence of Phineas Richards; and Harlow Redfield, Clerk for the time being.

President Joseph Smith, senior, proposed that brother Phineas Richards be ordained under the hands of President John Smith and Bishop Whitney, and he was accordingly blessed for his mission.

PHINEAS RICHARDS, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 11, 1854.

SALOPIAN BIGOTRY AND VIOLENCE.—Our readers will no doubt peruse with rather painful interest the first paragraph in our present Number. The object of Elder Jaques in his article appears to be to convey a correct idea concerning the privilege of mankind in all ages to be the recipients of the gifts and blessings of God, according to their faithfulness; and to show that it is both reasonable and Scriptural, that these gifts and blessings should be universally enjoyed; and that they are given, not for display or boasting, but for the comforting and encouraging of those who believe on the Lord, and endeavour to keep His commandments.

We are informed that the circumstance is much misrepresented in the *Conservative*. However, sufficient is given to show that the assault on the brother was one of cool and premeditated violence, and in the most open defiance of the law.

As far as we can recollect, this is the first recognition in an English newspaper, that physical arguments are commendable in opposition to the doctrine of the Church

of Jesus Christ of Latter-day Saints. From the spirit of this extract from the *Conservative*, we might be led to suppose that physical arguments are considered by Salopian editors and "gentlemen" as arguments of the most convincing kind, notwithstanding that most others editors and gentlemen consider that when a man resorts to physical arguments, it is a sure sign that he can produce no other kind of argument. It is natural, too, for all men to employ the best and most potent arguments they can command in support of their opinions. We conclude that the hero of the *Conservative* employed his best arguments when he invited a tract distributor into the parlour, carefully shut the door and window, and then assaulted and battered the unoffending herald of the Gospel of Christ. Most potent arguments, indeed! Such arguments are seldom employed, except against the truth.

It is lamentable to see such a wanton disregard of law and order, and humane feeling, exhibited in, and countenanced by, the public press. It omens ill for the advocates of truth and justice. But we trust that there is sufficient integrity amongst the British people to prevent the plague-spot from increasing, or extending its Upas influence in the land. Rather let the diseased portion be excinded from the body of society. Anyhow truth will triumph eventually. For that blest day we ever pray.

A DIALOGUE BETWEEN MARTHA AND ELIZABETH.

BY ELIZA WILLIAMS.

(*Concluded from page* 72.)

PART II.

Elizabeth. Well, Martha, we have met again. I hope you are in good health.

Martha. I am quite well, thank you. I am glad I met with you, as I wanted to tell you how things are with me. I suppose you know that I have been baptized.

E. Yes, I heard of it some time ago, and believe me, I rejoiced. I also wanted to see you, to know how you get along with your friends. Do they oppose you much?

M. Yes, they do indeed. I was, certainly, somewhat prepared for it, from what you told me. Still it is hard to find your enemies to be those of your own household.

E. It is, but such things must be, for was not Jesus, our Lord and Master, persecuted and put to death. And our beloved Prophet had to suffer for the testimony of Jesus, and the word of God, and to endure persecution, even to the death. Then why should we complain? Though "I will not boast a martyr's might," yet I felt it very much when I became a Saint. But I am taking up the time, when I want to hear all about your entering the Church. I have no doubt that you received the promised blessings.

M. I have, indeed, been greatly blessed. I now can rejoice in having a knowledge for myself of my acceptance with God. O, Elizabeth, never shall I forget your kindness in explaining to me the principles of life and salvation. And I feel to return the thanks of my heart to my Father in heaven, that He ever gave me the disposition to yield obedience to them. But I am digressing from the subject. After our last interview, I went to my closet, and poured out my heart in prayer to God, that He would guide me aright, that I might walk in the paths of righteousness, and do His will. After I had done so, I felt a determination to be baptized. I then went to the Elders of the Church, and desired baptism at their hands. I shall never forget how kind and benevolent they spoke and looked. I felt that I loved them at once. Well, I was baptized. As I went, and during the time I was in the water, I prayed the Lord to bless me, and give me a testimony of the truth of the work. After I was baptized I was confirmed by the laying on of hands. O, Elizabeth, I shall never forget the peace and joy that flowed into my heart, even when their hands were

upon my head. Thank God, I was not long without a testimony, and I feel bold to declare it to all mankind. I often think of what you told me, about all things becoming plain to you, after you had received the Holy Ghost. It is just so with me. All things seem so plain now, that I only wonder I did not see them before.

E. Did I not tell you that you should know of all these things, after you had received the Holy Ghost? It is that which enlightens the understanding, enabling us to comprehend even the deep things of God. I am very glad to hear you have a testimony for yourself. Tell me, now, what do you think of God having a body?

M. Why, it is as clear as noon day. I am like you, I wonder how any one can believe in any other God. I rejoice in one who is possessed of body, parts, and passions, who can hear us when we call upon Him, and who is well pleased with us when we do His will. Yes, from the depths of my heart I can sing—"The God that others worship is not the God for me." Then there is baptism for the dead. O that is a glorious principle. I long for the time to come when I shall stand as a Saviour upon Mount Zion. How the mercy and love of God are shown in His giving us the privilege of bringing up our friends in the morning of the resurrection. What a glorious meeting it will be!

E. It will, indeed, Martha. May we be kept faithful to receive these blessings. But tell me what you think of gathering.

M. Why it is the first and dearest wish of my heart. I now see the necessity of leaving these lands, to go to the land of Zion, for in my short experience I have found how hard it is to be a Saint whilst surrounded by evil influences. And when my friends sneer and scoff, the thought of gathering enables me to bear it patiently. I also rejoice to think of meeting with the Prophet of the Lord, for I realise that he is a good man. I long to see him, and to listen to his teaching. O, it will be a glorious day when we leave old Babylon's shores, to go to our "home in the mountains, the beautiful West."

E. It will, indeed, my sister. I knew you would desire to gather when you were set right. You seem nothing loath, now, to leave your home and friends, and this land of freedom.

M. No, indeed, I do not, for I find that this boasted land of freedom is only free in name. Just do the thing that is right, and instead of being free you will be opposed on every hand. Glorious freedom! People talk of religious liberty! Where is it? If you will believe as they believe, and do as they say, you will be all right. But do the will of the Lord, then your name is cast out as evil, you are persecuted, and evil spoken of, sneers, scoffs, and scorn are your daily portion. Glorious liberty! Let me go from it as soon as possible, to that place where we can enjoy the liberty wherewith Christ has made us free. You make an allusion to my late unwillingness to leave my friends. Alas! I find that now they are friends only in name. They will not stand by me in the hour of trouble, for no sooner was it known that I had become a Saint, than they all turned from me. Some passed me with a contemptuous toss of the head, others did not notice me at all. Some, as I passed, would make a sarcastic remark, while others a little more charitable, would pity me. One and all were agreed that I was no longer fit for their society. There is friendship for you. Still I rejoice in having the answer of a good conscience towards God, and the goodwill of His Saints, and, therefore, I do not mind others.

E. That is right, my sister, "never mind the frowns nor the scoffs of the world." But tell me, do your friends at home oppose you much?

M. Yes, they tried at first what violent means would do. When they found that was of no avail, they tried milder means, but that was just as efficacious as the other. I try to answer them in the spirit of meekness. I pray for them, that they may be blest, and see the error of their ways, repent of all their sins, and be baptized for the remission of the same, for I love my friends, and wish to see them saved in the celestial kingdom of our God. But all that I can do is to pray for them, as they will not listen to reason.

E. That is right, continue to do so, and you shall be blest. Our Saviour has told us to return good for evil, though it is hard to do so, I know from experience. O, Martha, having put our hands to the plough, and taken to ourselves the name of Saints, let us not turn back to the beggarly elements of the world, but let us ever press on till we become perfect in Christ Jesus, for we know that if we

are faithful we shall receive a fulness of glory, which the eye hath not seen, nor the ear heard, nor the heart of man conceived.

M. It is the thought of this, which bears me up amidst trials and difficulties. Pray for me, that I may be kept faithful, and be not overcome of evil, for my heart is often pained and sad in consequence of the things I meet.

E. I will, but be not cast down, for is not the Lord God our helper! And He being for us is more than all that can be against us. We may be assured that not a hair of our heads shall fall without His notice. Then cheer up, all will yet be well. Seek the society of the Saints, be obedient to the Priesthood, for they are the servants of the living God. Be faithful to that God who has said that He will never leave you nor forsake you.

M. I thank you for your kind advice. I will endeavour to do as you say, and I pray that the Spirit of God the eternal Father may rest upon and bless us abundantly, that the time may soon come when we shall leave these shores, and with all the faithful Saints be gathered home to Zion.

THE SANDWICH ISLANDS' MISSION.

MINUTES OF SEMI-ANNUAL CONFERENCE—ARRANGEMENTS FOR PURCHASING A PRINTING PRESS AND MATERIALS FOR PRINTING THE BOOK OF MORMON, ETC.—NUMEROUS BAPTISMS AND ORDINATIONS.

Honolulu, Oahu, Sandwich Islands, Oct. 31, 1853.

Dear Brother S. W. Richards—Your interesting letter of the 24th June came to hand during my absence on another island.

As you requested me to make further communications, I cheerfully do so, knowing that you and all the Saints in the British Isles feel a lively interest in whatever pertains to the work of the Lord in the last days. I have enclosed with this a copy of the minutes of the last Conference, which closed on the 8th instant. We had a blessed time, the Spirit of the Lord was with us, perfect union and harmony prevailed, and much important business was transacted, among which was the purchasing of a press and materials for printing the Book of Mormon, which is ready for the press, and other matter calculated to diffuse light and intelligence among the people.

We have ordained a good many natives to the various offices, who seem generally disposed to magnify their callings, and who in some instances, have evinced a zeal for the spread of truth, worthy of more enlightened people; and all bid fair to be efficient auxiliaries in rolling forth the work of the Lord upon these lands.

The small pox has raged to an alarming extent in these Islands, over three thousand have fallen victims to its ravages, among whom are about two hundred of the Saints, which has had a tendency to dampen somewhat the ardour of the Saints in this place, but our prospects on the whole are cheering, and we anticipate a mighty ingathering of the people for the next six months.

It is a general time of health among the members of the mission, and all desire to be remembered to you.

With prayers for your welfare, and the success of the mission under your charge, I subscribe myself your brother in the Gospel,

PHILIP B. LEWIS.

MINUTES OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE SANDWICH ISLANDS, HELD AT WAILUKU, ISLAND OF MAUI, OCT. 6, 1853.

Present—1 High Priest, 16 Seventies, 3 Elders, and 1 Priest.

Conference opened with singing. Prayer by Elder McBride. Elder Winchester was chosen Clerk.

President Lewis made some remarks upon the progress of the work upon these lands.

On motion of Elder Tanner, President Lewis was sustained in his office.

President Lewis presented his Counsellors—Elders Tanner and Karren, who were sustained in their offices.

The Elders then made representations of their fields of labour, showing the organization of a large number of new Branches, and an increase of nearly three fold since last Conference. [The totals of the representations were as follow—53 Branches, 1 High Priest, 16 Seventies,

29 Elders, 72 Priests, 126 Teachers, 144 Deacons, 170 dead, 62 excommunicated, 1927 baptized since last Conference, 3008 total number of members.]

The Saints generally are disposed to obey counsel, and seek wisdom. The gifts of the Spirit are enjoyed in all the Branches. The small pox has raged upon all the Islands, especially in Honolulu, where some thousands have fallen victims to its ravages, and among the number many of the Saints. There has been some persecution, which has tended to give impetus to the spread of truth, and the Saints greatly rejoice in the progress of the work of the Lord upon these lands.

The first business before the Conference, was the necessity of printing the Book of Mormon at the earliest period, it being ready for the press.

Next was discussed the propriety of procuring a press for the use of the Mission, as much printed matter was necessary for the instruction of the people.

Motioned and carried, that a press and materials be purchased at the earliest date.

Motioned and carried, that a Committee of three be appointed to transact all business relative to raising means, and procuring said press; and that said Committee be authorized to choose such fields of operation, and auxiliaries to aid them in accomplishing this object, as they deem necessary. Elders Karren, Johnson, and Lewis were appointed as said Committee.

Motioned and carried, that we take into consideration the selection of some suitable location for the gathering of the Saints upon these lands, agreeable to counsel received from President Young.

After due consideration, Elders Hammond, Dennis, Johnson, Tanner, and McBride, were appointed a committee to make selections, and transact all business necessary for the accomplishing of this object, and to report by circular the result of their labours.

The subject of procuring a vessel for the use and benefit of the Saints was then taken into consideration, but was deferred for a time.

As the Saints had previously been abridged in their rights in regard to the use of schools, that subject was taken up, and Elders Johnson, Cannon, and Tanner, were appointed a committee, to draft a memorial to the proper authorities, setting forth our grievances in regard to this matter.

Next in order came the distributing of the Elders to the fields of their future labour.

Motioned and carried, that Elders be appointed by this Conference to preside over the different Islands.

Elder Tanner was appointed to preside over Hawaii; Elder Reddick N. Allred, to preside over Maui; Elder H. W. Bigler, to preside over Oahu; and Elder William Farrar, to preside over Kauai.

Motioned and carried, that Molokai be a separate Conference, and that Elder Woodbury preside over it.

Elders Karren, Rice, Snider, Lawson, Keeler, and Linn, were appointed to Hawaii; Elder McBride and Priest Wolverton, to Kauai; Elders Hammond and R. A. Allred, to Maui; Elder Green, to Molokai; Elder Hawkins, to Oahu; and Elder Winchester, to Honolulu, to labour as the Presidency may direct.

Motioned and carried, that this Conference highly approve of the labours of Elder Johnson for the last six months in Honolulu, and that we assign that place as the field of his future labours, when not engaged elsewhere in the business of the Committees.

Twenty-two native Elders and Priests were appointed to travel in conjunction with the foreign Elders.

Motioned and carried, that all remaining officers be subject to the call of the Presidency of their respective Conferences.

Conference adjourned until the 8th inst., in order to meet with the native Saints in Conference, to lay before them the business already transacted.

The business was joyfully received, and heartily concurred in, at the Conference of the native brethren, by a congregation of some fifteen hundred souls, who listened with deep interest to all the teachings on the occasion.

During Conference, some thirty persons were baptized. Twenty-two were ordained Elders; twenty-nine, Priests; sixteen, Teachers; and twelve, Deacons.

Considering the extreme poverty of the native Saints, a laudable zeal was manifested by them, and a disposition to sustain the Committee, in procuring and establishing a press for the printing of the Book of Mormon and other publications.

A general feeling to gather out from

the surrounding influences to some separate location, seemed universal among them.

Saturday, October 8th.

The Elders' Conference was again convened. Opened with singing. Prayer by President Lewis.

The disposition of an invoice of books ordered from England was taken into consideration.

Motioned and carried, that the books be subject to the control of the Committee of three.

The subject of translating suitable portions of our works into the native language was next taken up.

Elder Farrar was appointed to prepare a Synopsis of the Scriptures; Elder Hammond, to translate portions of the Book of Doctrine and Covenants, relating to Church Government, &c.; Elder Woodbury, to prepare Selections of Hymns adapted to our form of worship; and other Elders acquainted with the native language, to be employed in translating as the Presidency might deem proper.

Motioned and carried, that we visit the crater Haleakala for recreation and geological observation, under the direction of the Presidency.

Motioned and carried, that Conference be adjourned until April 6, 1854, at a place which the President and his Counsellors may designate.

Closed with singing. Prayer by Elder Tanner.

PHILIP B. LEWIS, President,
JOHN E. B. WINCHESTER, Clerk.

THE SCANDINAVIAN EMIGRATION.

Liverpool, January 27, 1854.

Dear Brother—I address you a few lines in order to acquaint you further in relation to the emigrating Saints whom I accompanied to Liverpool on the 10th.

You are already informed that they were placed in comfortable quarters, and were generally well, excepting some children, who were afflicted with colds, in consequence of which, fever ensued, causing the death of twenty-two children, and two adults. Those of the company who have thus been sorely afflicted in the loss of their relatives, have borne it with a degree of patience characteristic of Saints of God.

The company embarked on board the *Benjamin Adams*, for New Orleans, on the 22nd. They passed the examination of the doctor on the 24th, when he decided that fifteen were not then in suitable health to go. They were accordingly taken to the hospital, where they will remain until they are judged able to go, when they will be forwarded to New Orleans.

I have now accomplished all that I can do, in relation to the emigration of the Scandinavian Saints.

During my present stay in England, I have much enjoyed a short visit with the Saints of Birmingham, Worcester, and Cheltenham. I have also had the privilege of enjoying your society, listening to your counsels, and being participant of your hospitality, and I feel greatly refreshed in body and spirit.

As duty now calls me to my field of labour, I intend leaving to-morrow morning for Copenhagen. I desire an interest in your prayers, and in the prayers of all the faithful Saints, that I may be preserved, and be enabled to accomplish a good work, and in the due time of the Lord, to return safely to Zion.

Praying that the Lord will pour out His choicest blessings upon you, as He has hitherto done. I remain your fellow-labourer in the cause of truth,

JOHN VAN COTT.

President S. W. RICHARDS.

VARIETIES.

PRIDE costs us more than hunger, thirst, and cold.

THE shortest passage, yet, of a sailing ship across the Atlantic, was made by the new clipper ship *Red Jacket*, Captain Eldredge, arriving in the Mersey, Jan. 24, thirteen days, one hour, and twenty-five minutes from New York.

What is the best government? That which teaches us to govern ourselves.

Time, with all its celerity, moves slowly on to him whose whole employment is to watch its flight.

Some mischievous wags one night pulled down a turner's sign, and put it over a lawyer's door; in the morning it read, "All sorts of turning and twisting done here."

The *Tayleur*, a fine new government emigration ship, left Liverpool, Jan 20th, first trip, for Melbourne, and in about thirty hours after was driven a total wreck on the rocks off Lambay Island, about 378 lives being lost.

We are not to suppose that the oak wants stability, because its light and changeable leaves dance to the music of the breezes—nor are we to conclude that a man wants solidity and strength of mind because he may exhibit an occasional playfulness and levity.

The Chinese seem to think dancing a useless fatigue. When Commodore Anson was at Canton, the officers of the *Centurion* had a ball upon some court holiday. While they were dancing, a Chinese, who surveyed the operation, said softly to one of the party, "Why don't you let your servants do this for you?"

To repress a hard answer, to confess a fault, or to stop (right or wrong) in the middle of self-defence, in gentle submission, sometimes requires a struggle almost like life and death: but these three efforts are the golden threads with which domestic happiness is interwoven; once begin the fabric with the wool, and trials shall not break or sorrow tarnish it.

Senator Rusk was present on one occasion at an Indian talk, when a man drove up with a barrel of whiskey. An old Indian, who was sitting by, fixed his eye on the barrel, and after looking earnestly for some time, said, "Mr. Rusk, do you know what is in that barrel?" "Why, it's whiskey, I presume," said Mr. R. "No, not so," said the Indian, "there are about a thousand songs, and fifty fights in that barrel."

The Utah Question.—Messrs. Editors:—Before you close the door upon the prospective State of Utah, on account of its "domestic institution" of polygamy, suppose you look around and ask whether you will not be obliged to drive the good old State of Maryland from the Union, upon grounds very similar. Granting, (for the sake of argument merely,) that the religions or customs of a State, provided with a "Republican form of government," is a matter within the legitimate view of Congress, when passing upon its admission into the Union, how does it happen that Maryland has never been complained of, on account of her peculiarities? It may be news to you, (and to the N. Y. Tribune also,) but the fact is, in that State, a man may legally marry his own daughter; and it has been decided by no less authority than the Supreme Court of the United States, speaking through the present Chief Justice of that Court, (14 Peters' Rep. 178,) that, by the laws of Maryland, the issue of such a marriage may inherit. For my own part, I consider the laws of Utah far preferable in this particular, to those of Maryland."—*Pittsburgh Dispatch.*

Occasions of Duels.—Colonel Montgomery was shot in a duel about a dog; Captain Ramsey, in one about a servant; Mr. Fetherston, in one about a recruit; Sterne's father, in one about a goose; and another gentleman, in one about "an acre of anchovies." One officer was challenged for merely asking his opponent to enjoy the second goblet; another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith for declining a glass of wine with him at a dinner in a steam-boat, although the General had pleaded as an excuse that wine invariably made his stomach sick at sea; and Lieutenant Crowther lost his life in a duel because he was refused admittance to a club of pigeon shooters! What contemptible folly in men it is, to risk their lives in order to settle such trivial disputes as these! And then how does the result of a duel really settle the dispute, any more than the result of jumping together from a precipice, or any similar jeopardy of life and limb.

Time.—As in money, so in time, we are to look chiefly to the smallest portions. Take care of the pence, and the pounds will take care of themselves. Take care of the minutes, and the hours and years will take care of themselves. Gold is not found in California for the most part in great masses, but in little grains. It is sifted out of the sand in minute particles, which, melted together, produce the rich ingots that excite the world's cupidity. So the spare pieces of time, the shreds, the odds and ends of time put together, may form a great and glorious and beautiful work. Hale wrote his Contemplations when on his circuits. Dr. Mason Good translated *Lucretius* in his carriage, while, as a physician, he rode from door to door. One of the Chancellors of France penned a bulky volume in the successive intervals of daily waiting for dinner. Doddridge wrote his *Expositor* chiefly before breakfast. Kirke White studied Greek, went over the nouns and verbs, as he was going to and from a lawyer's office. Burney learned French and Italian while riding on horseback. Franklin laid the foundation of his wonderful stock of knowledge in his dinner hours and evenings, while working as a printer's boy.

LIVE WELL.

(*Selected.*)

So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

W. C. BRYANT.

FORGIVENESS.

How sweet the charm that CHARITY imparts,
And throws around our erring, human hearts;
It drives the evils that man's breast may tear,
And calms, subdues the passions reigning there.

FORGIVENESS! What a grace to be possessed!
And he that has it may be doubly blessed;
It sheds sweet peace around, dispelling strife,
And stills the troubled sea of earthly life.

FORGIVENESS welds the chain of brotherhood,
And makes mankind approximate to God;
Thus may we gain the attributes of heaven,
And learn how to forgive and be forgiven.

Burslem. JAMES BOND.

ADDRESSES.—Charles R. Dana, 53 Burleigh Street, Cambridge.
John M. Brown, 53 Burleigh Street, Cambridge.

ERRATUM.—In a few copies of *Star*, No. 5, page 77, line 16 of "Varieties," for "30th of Sept.," read 30th of Nov.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH JANUARY, 1854.

John McDonald	£0	13	6	Brought forward	£9	13	6
James Linforth	4	0	0	Henry McCreery	15	0	0
Josiah Holmes	5	0	0	George Picton	7	0	0
Carried forward	£9	13	6		£31	13	6

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7.—Vol. XVI. Saturday, February 18, 1854. Price One Penny.

THE RELATIONS OF THE SEXES.

EXTRACTED FROM BURNAP'S LECTURES TO YOUNG MEN.

Young Men—The subject of the present lecture is so deeply important, and demands so much wisdom and discretion in its treatment, that I approach it with the greatest diffidence. I would gladly have passed it over altogether, if I could have done so with any justice to the general topics I have undertaken to treat. That subject is the relations of the sexes, the duties and the happiness which spring out of them, and the vices, the crimes, and the unutterable misery to which they may give rise. As the relation between the sexes is the most fundamental and important that we sustain, and the trials and temptations to which it leads assail human nature in its weakest point, so ought it to be most thoroughly comprehended in all its bearings, that the young man, in addition to the promptings and restraints of religious principles, may have in full view the tremendous responsibilities upon which he acts in all his intercourse with the other sex.

God has legislated upon this subject in a manner more minute and emphatic than, perhaps, on any other whatever. All the statute books of human invention, and even the Bible itself, give but an imperfect sketch of the actual law—the rewards and punishments which God has annexed to faithfulness or unfaithfulness to the mutual obligations which the sexes owe to each other. This great law is clearly written in the constitution and condition of man, in his affections, his wants, his moral and religious nature.

Next to the wonders of our individual being, the marvellous organization of the body, and the still more marvellous faculties of the mind, comes the difference of sexes. On this difference, leading to marriage, the whole fabric of society rests. The family is the primary element from which all society proceeds. As the fountain is pure, so will be the streams which issue from it. Every thing in society points backwards and forwards to marriage as the most sacred of relations, and this very fact, antecedent to all experience upon the subject, would lead us to consider any deviation from the divine institute, the most criminal of acts, and the most widely pernicious in its consequences.

* * * * * *

The union of two true hearts is a scene which art decorates with the most splendid and imposing works of her hands—innocent curiosity flocks to it as a marvel and a show—the moral sentiments of mankind sanction it—religion blesses it—Christ himself once hallowed it with his presence, and God adds to it the choicest smiles of his providence.

With those, who are thus happily united, life starts afresh under new and happier auspices. Existence seems more full and rich now it is shared with another with whom sympathy is complete, and in whom confidence is unbounded. New and more

generous motives of action are substituted in the place of that exclusive reference to self, into which a single life is so apt to contract. Time passes unheeded and unregretted by, as lapse of duration has no reference to the soul, or to its best affections. Prosperity comes and is doubly welcome, because its joyousness is reflected from the sympathy of another. Adversity comes, and its sharpness is mitigated by the mutual support which faithful hearts are able to impart to each other. As they advance in life, and take a less vivid interest in its affairs, a new generation comes forward under the most propitious auspices. Their education is likely to be cared for, their morals watched over, and the example they witness at home train them up to all that is good. And then, as the parents decline in years, they reap the reward of their fidelity in the affection, the tenderness, and assiduity of their children. Decay and death shall seem to them less terrible as their aged steps shall be supported, and their dying eyes closed, by the hands of filial affection.

Such is the career and such are the rewards of honourable love, and that connexion of the sexes which is hallowed by the laws of God and man. It is no fiction —no picture of the imagination: it is often witnessed in life. None who hear me will need to go far among their acquaintance to find an original. Most beautifully was all this description realized, and more than realized, in the life, lately published to the world, of Walter Scott, the transcendent genius, the most excellent man. No one can read his life, and compare it with his wonderful productions, without being impressed with the conviction, that he owed much of that healthful, happy, and buoyant tone of mind, and those cheerful views of life which characterize his enchanting tales, to the benign influence shed over his whole nature by those conjugal affections, so tender and so true, which blessed his matrimonial connexion.

Such are the blessings which, in the order of Providence, attend those who observe the great moral laws which govern the relation of the sexes to each other.

It is now my duty to reverse the picture, and exhibit the degradation, the misery, and the ruin which follow and overtake the violation of those laws—the severe retribution which, even in this life, punishes the reckless libertine. The first symptom which is exhibited of this fatal declension from all good, is a fondness for low company. But in order that low company should be sought and delighted in, there must have been committed the original sin of a voluntary defilement of the thoughts and imagination.

There is a profane and immodest curiosity, a prying into the animal economy, that seeks its gratification in obscene books or impure descriptions, which is itself polluting and defiling to the soul. And here let me say to every young person, if there be any salvation from this vortex of perdition, the stand is to be made in the heart, the thoughts, the fountain of all action. But if the stand be not made, the next stage toward ruin is delight in the society of the coarse, the obscene, and licentious in conversation. By association with such, the natural modesty of youth becomes gradually soiled, the sacred charm of moral association, which invests woman to an unsophisticated mind with an inviolable sacredness, is slowly dispelled. The ideas of protection and respect, which an honourable mind connects with the weaker and dependent sex, and those higher and better ties which ought to bind them to the other, are lost sight of, and the soul gradually descends so low as to consider them merely as the victims and the instruments of a base, brutal sensuality.

When the train is thus laid, nothing is now wanting but opportunity to complete that moral prostration for which the mind is so well prepared. Under guidance of some of the emissaries of hell, the young man crosses the threshold of that house whose doors are the passage-way to moral death, and his fate is sealed. If there were any sympathies in nature, such as are fabled to have spoken out when man committed the first sin, at that fatal moment there would be heard a deep and universal groan.

From that hour what a difference in the feelings, the conditions, and the prospects of a young man? He himself is not aware of a hundredth part of the change and degradation which has taken place within him. He, perhaps, under the excitement of new scenes and the intoxication of animal pleasure, may revel for a while in a kind of bewilderment, and set all evil consequences at defiance. But it is all madness and delusion. A most awful change has taken place in himself.

The ingenuous confidence of innocence is lost. He cannot any longer approach with bounding step and buoyant heart the sacred precincts of home. The presence of father and mother, hitherto full of peace, comfort, and encouragement, seems polluted and insulted by his intrusion. In all his communications with them, hitherto so frank and confiding, there is something now kept back, which clouds his intercourse with them with constraint and disquiet. In the family circle, in the place of that open, ingenuous, cheerful, sportive demeanour, which is native to innocence and pure thoughts, there come a sullenness, reserve, and irritability, which begin to isolate him from those affections which used to be his solace and delight. The society of the virtuous and refined of the other sex gradually loses its charm. In their presence he feels himself rebuked, awkward, and ill at ease. Every pure and elevated sentiment is to him a reproof —every act of confidence a reproach. Quite as uneasy does he find himself in his new position in the world. The shame of his fall is no secret, and it is in the hands of those who are restrained by no principle of honour or delicacy from its promulgation, and who would at any moment make it known to serve any purpose of cupidity or revenge. Besides, if the secret be kept, he cannot know that it is; and a guilty conscience, ever apprehensive, and stimulating the imagination to the greatest extravagances, leads him to read detection and scorn in every eye. The very street is no longer the same. No where does he feel safe from betrayal and disgrace. The terrible penalty of fear and anticipated mortification is never long absent from his mind, and, O! how much do even these overbalance any possible gratification which can be derived from the society of the abandoned and the vile!

It is astonishing what a wreck habits of licentiousness make of all that is good, even in respects which we should not at first anticipate. It not only prostrates principle, but it undermines the habits of industry and application to business. The predisposition to form a virtuous connexion for life, and even the grosser passion, which, for wise reasons, God has made strong in a pure and virtuous mind, operate as a stimulus to endeavour, a motive to industry, probity, and perseverance. But the desecration of a sacred affection, the gratification of animal appetite, without those responsibilities which God intended should accompany it, deranges the whole course of nature, and breaks up one of heaven's wisest and most beneficent arrangements. The great purpose of marriage and domestic happiness is rendered indifferent, and, of course, in the same proportion, those habits of industry, probity, and economy, which are necessary to prepare for it. Instead of long and honourable plans for the future, which are the great props and buttresses of character, the young man becomes remiss and unstable. His visions of the honourable citizen, husband, father, are gradually abandoned, together with that course of noble exertion which belongs to such anticipations; and in their place is substituted the mean and selfish man of pleasure, contented for a few years to expend the avails of his industry upon the mere gratification of the basest of passions.

(*To be concluded in our next.*)

"VITAL PIETY" AND "HEART WORK"—THE TRUE KIND AND THE FALSE.

BY ELDER E. L. T. HARRISON.

What a day of Phariseeism and spiritual pride is the one we live in! Thousands of religious professors live in an atmosphere of their own making, and of a kind, too, of which olden Prophets, and righteous men were truly ignorant—a species of righteousness and holiness, consisting, as its votaries describe it, in "nothing carnal, temporal, or corporeal," but a holiness isolated from bodily works, a "regeneration of the soul, a work of grace in the heart," God's image in the spirit of man" —in a word, "VITAL PIETY." The object of the following remarks is to expose the fallacy of these notions, and show that the qualities which these persons are

seeking after, and vainly fancy that in a degree they possess, cannot exist, apart from bodily works, and attention to all the Lord's commands, whether they relate to things "temporal" (so called), or spiritual.

As the sun's rays make clear the objects upon earth's landscape, so I think, will a little reflection make it apparent to every honest mind, that God, as creator or organizer of man, both body and spirit, is entitled to whole and unreserved service of that which He creates. Thus God claims *bodily* services from man, by virtue of having constructed that *body;* and He claims a dedication to His service of all the produce of the earth, on the same principle.

Now I do not think it will be disputed, that God has a right to all this, should He require it, but the question in the minds of thousands is—does He require such things from us, His creatures?

Many who never think of the relationship in which they stand to God, except as sinners against Him; and who everlastingly brood over this idea, until it disqualifies them for almost every kind of exertion to please Him—many such may ask, Can we by outward works atone for our sins? No! I reply, neither can you by inward works, but after you have obtained the remission of your sins, by faith, and obedience to the Gospel, can you do nothing else but go and sin again? Can you not employ your time, as the ancients did, in endeavouring to please Him for the future, by doing that amount of good upon the earth, of which He can make you capable? And is it not possible that as the providence of God is over all His works, and His purposes are very comprehensive, many of the ways in which you can please Him may be of a "temporal" or "earthly" character?

The intentions of the Lord with regard to this earth, are magnificent and glorious; and in the execution of them, He will necessarily enlist the services of the inhabitants thereof; firstly—because He always does and must use agents or *means* of some kind in carrying out His works; and secondly—because by using man as an agent in his own recovery, He will put him in the best position for observing the effects of evil, and give him the clearest idea of the true principles which produce happiness and union amongst mankind! Thus by God using up the *bodily*, as well as spiritual powers of men for His purposes, He accomplishes His own will, and benefits the man or men employed in His service. And this idea clearly establishes the argument, that outward works are required of man, for it is impossible for God thus to act, or for man to be thus blest, if his piety or holiness, confines itself (as in the case of many of our time) to mere sensations, emotions, or conditions of the mind or spirit, or without it results in devoting the *body* with its powers, *over which the spirit ought to rule*, to the will of Jehovah, be that will what it may.

The idea in the minds of many seems to be, that they can obtain purity and holiness, &c., by withdrawing their affections from lust, deceit, or crime, in any of its kinds; and by allowing their minds to dwell upon and think about the beauties of righteousness, and the goodness and love of God, and His Son, &c., and thus get into what they call a "heavenly frame of mind!" All this is very well, so far as it goes, but what does it amount to? Merely an avoiding of evil! Now may it not be possible for us to be doing some positive practical good in the world, as well as merely avoiding the reverse? I think it may; and if the good Christians who live so much among the clouds, above the things of this earth, will for a short time quit their lofty heights, and spiritual imaginings, and come near enough to earth for me to whisper a word or two in their ears, they may get convinced, that even through the medium of this "carnal body," and using for their materials the "things of time and sense," they may be building up Jehovah's work upon the earth, by which they may please Him, and benefit the human family, including themselves into the bargain! And they may at the same time discover that a "life of God in the spirit," unless it is accompanied with a devotion to God of the natural powers of the body, is a mere dreamy phantom, a cunningly devised fable, transparent nonsense, and one of the sandiest foundations upon which a man can build.

As holiness and sanctification are considered part and parcel of the "vital piety," so much preached about, and believed in, I will examine the Scriptural definition of these terms, and show that the exclusive application of these words is not merely to things of a *mental* kind, but to a far wider range of things and actions; and therefore to be perfectly holy or sanc-

tified, man must have his holiness or sanctification extend to his body and "outward" works, as well as his spirit, or it will prove far short of the holiness of the Saints of former days; and thus I shall show the inconsistency of the ethereal fancied holiness upon which stands the "vital piety" of these times, made up of frames, feelings, and states of the mind, bound together with the cords of contempt for the will or purposes of God, if they happen to be of a "temporal" kind or character.

I will then present a view of the "vital piety" of Apostles and Prophets of old, or some of the ways in which they exhibited it for a pattern to us who should follow after; and leave the reader to judge, whether it is not safer to copy after a vital piety acknowledged by the "holiest" and most "sanctified" of all beings, God, although it may compel us to act as if it was not degrading to seek for no higher order of "piety," than a kind which is developed on the grounds that obedience to God in "temporal" things is as holy and essential as obedience to His commands relating to the spirit.

Now as much always depends on the definition of terms, I would ask what is holiness? And what is sanctification? A purification from sin and uncleanness, a setting apart and consecrating of one's powers, both mental and physical, to do the will of the Lord, whether it relate to things that can be handled or seen, or to such things as faith, repentance, or any other operation of the mind; for that "holiness" does not refer to the mind of man alone, is shown by the Scriptures applying the term to such things as the golden and silver cups of the Temple, which are called holy, as also many other things of a similar kind. Even Aaron's linen garments were holy, as well as the jewelled breastplate worn by him when appearing before the Lord. And all these were holy, simply because they were set apart, were clean, and were consecrated and used for the Lord's work. Anything else would have been the same, if similarly appropriated to the service of Jehovah. Sanctification was, in the eyes of olden Prophets, associated with something external, for the Lord told Moses to "sanctify" the hosts of Israel "to-day and to-morrow." Ex. xix. 10. Now if these words meant that the whole of the camp in the wilderness were to undergo "a change of heart," "a work of grace in the soul," and a "new birth unto righteousness," they being matters (in the popular sense) entirely between man and his Maker, how was *Moses* to carry them out? But if the reader believe, as really was the case, that the word "sanctify" referred to some external ordinances and purifications, he can easily understand it; for Moses could command the twelve heads of the tribes, who, with the authorities under them, could easily attend to the voice of the Lord in their own departments.

But these things were under the Law, says one, and do not apply to us who have to do with the Gospel! Then read Paul, the "Gospel" preacher's words, where he prays the Lord to sanctify the Saints wholly, and preserve "*body*" as well as spirit blameless. 1 Thess. v. 23. He also tells the Corinthians that their "bodies" are temples of the Holy Ghost, and unless those bodies are "*holy*," God will destroy them, as unfit for His Spirit to dwell in; plainly proving, that Paul considered the words "sanctification" and "holiness" as much applied to the body as the spirit.

How plainly we can perceive, then, that the Pharisees of our times are having a "closer walk with God" (?) than Paul knew anything about. He lived and died frightfully ignorant of a "vital piety" which sneers when the "temporal" purposes of God, such as the gathering, are advocated; or when obedience to "such a mere external ordinance" as Baptism is required of mankind. Paul's mind was of that degraded (?) order, that such "things of the flesh" as keeping his body pure and holy, with laying on of hands, and baptising, occupied a deal of his attention at times. And all the ancient Prophets seem the same, for we find one, and he the friend of God, collecting wood and other materials for the sacrifice of a darling son; in fact, had not modern divines taught us differently, we should have thought from the determination and earnestness shown on the occasion, that he actually thought he was doing something "essential to his salvation." Of course he was deluded (?) but then it was excusable, for he had not one of the spiritual professors of the present day to enlighten his mind on the subject, by telling him to confine his attention to a "work of grace within the heart," and leave such external matters as wood, fire, and blood, and seek for "vital piety" instead. Another

Prophet, apparently equally "carnal and *earthly*" in his notions, was Lot, who was so little wrapped up in "vital piety" (of the modern kind), that he took his daughters and fled from his usual abode in Sodom, to the mountains, for safety and salvation!" Of course he also was deceived (?), for do not we all know that "grace in the heart," and "a life of God in the soul," would have saved him in Sodom, had he only lived in "days of Gospel blaze" to have learned the principle!

When we lay before the religious world the glorious things the Lord designs to bring to pass, such as the establishment of His kingdom and the reign of Jesus on the earth, the restoration of Israel, and the regeneration of society by the adoption of heaven-born principles, thus fitting this lower world to become the home of angels and of God, with a look of pity we are told that "such ideas are full of worldly pomp and grandeur!" and we are cooly advised to relinquish such notions, and seek for "vital piety," for that is "the one thing needful." Thus, virtually, the language of religious professors is—"If God has raised up a Prophet, and sent him to organize His infant kingdom, which, when in the plenitude of its power, shall break all other kingdoms in pieces, and fill the whole earth, you may be perfectly indifferent; don't investigate or see whether the hand of the Lord is in the matter; don't help to bring about the great purposes of God upon the earth, or the fulfilment of His prophecies; so long as you have vital piety, all is right! The Lord may be doing a great work through His servants; never mind! Even if the gathering is a command of God, do not trouble about the matter, for if you have vital piety the Lord will excuse you for rejecting His message; you have quite enough to do, to meditate on the suffering of Jesus, and contemplate on the attributes of his Father. The institution of Jehovah's kingdom, and the preparing of a people for the personal reign of Messiah, are all *external* matters. Leave these things to be just as they may. As for you, study the depravity of the human heart, and the corruption of human nature; and mourn for your sins, for this is heart work! the other matters are merely temporal and earthly —things of the flesh!"

Of any who are being thus lulled to sleep, or beguiled with such deceptive nonsense, I would ask—Will any amount of apparent sincerity, or purity of life be pleasing to the Almighty, when it becomes a pretext for inattention to His work? What amount of "vital piety" would the Lord have cared for from Moses, if he had contented himself with thinking about "the reproach of Christ," holiness, meekness, &c.; and left such "*mere external*" matters as leading the Israelites from bondage to another land, to some one else? Heart work, piety, sanctification, &c., *are essential and glorious qualities*, and when truly possessed, develop themselves as much in attention to the Lord's will concerning outward things, as in faith, repentance, &c.; therefore they are *never found*, except in imagination, with that man, who, because God's purposes relate to "temporal" things, thinks them beneath his notice!

But now for a specimen or two, of the true kind of "vital piety," or its results, as exhibited by illustrious men of ancient and modern times, but which, doubtless, will look very gross and sensual in the eyes of *refined* Christians. And first, Moses showed his "vital piety" by commanding all of Israel who were for the Lord, to take their swords, and slay their brethren, young and old, who had worshipped the Golden Calf; and the house of Levi showed theirs by slaying three thousand of their brethren, in obedience to that command. Ex. xxxii. 26—28. Abraham showed his, by leaving his native land, wandering as a stranger, and dwelling in tents; Phinehas showed his by running two transgressors through the body with a javelin; Joshua showed his, by causing the Priests to blow on rams' horns till Jericho fell down; Samuel showed his, by hewing Agag in pieces before the Lord in Gilgal, and also, in anointing the head of the shepherd king; Solomon showed his, by rearing a house for the Lord of hosts; John showed his, by living in a wilderness, and preaching baptism for the remission of sins; the Apostles showed theirs, by travelling without purse or scrip, preaching that Messiah had come, and calling upon all men merely to believe the fact and obey his simple commands; and finally the Latter-day Saints show theirs, by obeying the Gospel, and then gathering from all nations "to the tops of the mountains," there to "hide for a little season," while indigna-

tion, plagues, and calamities from the Lord depopulate the earth, until it is "empty and desolate, and few men are left."

Thus it will be seen that the "vital piety" of the famous Prophets and Saints of old was nothing more or less than a vigorous, hearty faith in *all* the Lord commanded, and a right good will displayed in carrying the same into execution; for their kind of "vital piety" was—*to seek to know the Lord's will, and then to do it!* whether piling a heap of stones for an altar, avoiding lust, repenting of sin, and doing better for the future, or anything else!!

From the foregoing remarks and illustrations, I think it will be seen how masculine, practical, and comprehensive, was the "piety" of ancient men of God, compared with the sickly piety now so much in vogue. Theirs was a comprehensive righteousness, which they seemed to have considered as much displayed in prompt obedience to outward affairs, as in the exercise of "spiritual-mindedness," meekness, love, or truth; they lumped together, *outward* and inward, mental and physical commands of God, and called the *whole* "HIS WILL;" and left it for modern Pharisees to define between the essentiality of the one command, and the non-essentiality of the other. Now if such was their conduct, and who can disprove it? is it not clear, that those who are seeking for an "inward work of grace," while they allow such great purposes of God as the gathering of His Israel, the building up of Zion, &c., to go unaided and unnoticed, are mere shams in His sight! and those to whom He will give the reproof—You saw a poor and a despised people endeavouring to roll along my work on the face of the earth, but wrapped up in your own self-sanctification, (and all in my name, too), you treated with scorn and contempt, that which my oath had bound me to fulfil; and considered that "earthly and carnal," to which I, EVEN I, lent my power, and that of my Heavenly Hosts, to execute and perform; therefore, depart from me ye cursed, for I know you not!

And now, having endeavoured to show how wrong it is to treat with contempt or carelessness the external works required of us by the Lord, and having shown that holy men of old have by rich practical examples declared against such conduct, I will endeavour to demonstrate that all God's commands are of one class, that is, that all are *spiritual*, in His eyes; for as all man's works emanate from the promptings of His spirit, one kind must be just as valuable in the sight of Jehovah as the other; or if there is any difference, external works must please Him best, because, if rightly performed, they always include or pre-suppose the "*internal*" ones.

Man is a compound being, composed of body and spirit; but as the body does nothing, except as it is acted upon, or propelled by the spirit, which dwells within the tabernacle, such a thing as an entirely and a solely "bodily work" cannot be performed by any man; therefore all the Lord's commands, whatever may be their kind, are addressed to the spirit of man, and when complied with, must of necessity be "spiritual actions."

Thus the works we have referred to in the case of Abraham, Moses, Phinehas, Joshua, Solomon, &c., were the works of their spirits, and, consequently, were accepted as "spiritual service" before the Lord, spiritual in the highest degree. Even Paul, when preaching "Christ and him crucified," was not more spiritually employed. Not but that the effects of preaching Christ to the world, were more important in their consequences than some of the actions mentioned, but the spiritual exertion displayed was the same, and the obedience developed equally great in the case of the ancients as of Paul, therefore equally pleasing to God.

Viewing matters thus, baptism is as much a spiritual work as having faith or repentance—the *spirit* hears the commands, the *spirit* considers whether it shall obey, and the *spirit* concludes to yield. It is, then, the spirit that moves the body to the waters of baptism, and causes it to bow in compliance with the commandment. Thus it is an entirely spiritual work. The body is but a vehicle for carrying out the intentions of the spirit.

(To be concluded in our next.)

BUY the truth, and sell it not.

HE who never relapses into sportiveness is a wearisome companion, but beware of him who jests at everything.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 18, 1854.

Evil-Speaking—The practice of evil-speaking has become so prevalent among nearly all grades of society, and so interwoven with every stage of life, that very few escape the guilt consequent upon such a practice. To some, the evil created by those who indulge in this most detestable vice may appear trifling, but it only can to those who have become so habituated to it as not to discern its baneful tendency. Perhaps there is no sin more frequently committed by those, who profess to be Saints, than that of evil-speaking; they seem yet not to have learned the mighty influence that can be wielded by the tongue for the happiness or misery of mankind; they seem not to appreciate that a single word often destroys that confidence which must reign supreme where happiness exists, and often produces more extensive injury than almost any evil act that can be performed; they have not yet learned to watch their words as though each one was an instrument of life or of death—a blessing or a curse, to those who come under its influence.

The law of God is very strict in its requirements upon this point, so much so that no man or woman can be saved who will indulge in such wickedness—we say wickedness, because it is a flagrant violation of the law. The organization of the holy Priesthood provides an officer whose special duty it is to see that there is no evil-speaking practised among the Saints, neither backbiting, nor hardness, which always exists in connexion with the practice. The law of the Holy Priesthood, if strictly enforced, would sever the one guilty of so foul a crime from the fellowship of Saints; and when the officers of the kingdom of God officiate in perfectness before the Lord, this sin, and all its evil consequences, will perfectly cease.

It should be the study of the Saints, in every position of life, to guard against this evil, especially if occupying a prominent one among the people—one where their every act and word is expected to be a pattern for the people. We have had occasion to observe the importance of this, particularly with Pastors and Presidents who are called upon to succeed one another in their ministerial labours. The principle is readily detected when one Elder succeeds another, disapproves of his predecessor's course and general policy, and makes it his first business to demolish the existing policy of conducting affairs, publicly disapproving of them, and establishing new plans of operation after his own peculiar views and inclinations.

When such a course is taken, it is generally accompanied with remarks and expressions calculated to destroy the work and influence of those who have been before, though their exertions may have been great, their labours unceasing, and their motives pure, according to the light and knowledge they possessed, as much so peradventure as any who could succeed them. God is sure to bestow upon all such faithful labourers a just reward. When one Elder is called upon to succeed another, it should be his study to guard the interests and influence of that brother, as he would wish to have his own guarded under like circumstances. No man should suppose, for a moment, that the policy adopted by another is not a righteous one, simply because it differs from that which he would choose. There may be differences of administrations and still all be prompted by the same Lord, as there are diversities of gifts by the same Spirit. The Apostle informs us that "there are diversities of operations, but it is the same God which worketh all in all." Now if this be true, who can sit in judgment upon his brother, because he has his peculiar mode of operation, and disapprove of it, without coming under condemnation? Men differ in their dispositions,

temperament, and spirit, and God is the author of that difference; and no one has a right to speak against his brother, because God has thus endowed him, while his desires and efforts are to maintain righteousness in the midst of mankind, and build up the kingdom of God. Although this principle is true, and essential to be observed, it does not interfere in the least with the responsibility which rests upon every one to take proper steps to correct evils wherever they exist, but an individual's course may not necessarily be productive of evil, because it differs in some respects from another's.

When a man has learned the truth, he will know that if he takes the liberty to speak against his brother, the same measure will be meted out to him in return, if God be true. A man may do evil, and that action be very limited in its influence, while another may speak of that evil to those who can have no control over it, and produce an almost unlimited amount of injury, both of a public and a private nature.

Elders may come out from Zion, and take as much pleasure in speaking, both in public and in private, of the weaknesses of the Saints there, and the faults *they* have discovered in the authorities—how much they care for "Mormonism," how often they get drunk, the danger there is in unprotected females going to Salt Lake Valley, and many other equally important facts to be known by the Saints and the world; and pride themselves in being as ready to speak evil as good; but they little think how they appear in the eyes of those who see them thus trampling upon the laws and principles which they profess to advocate. They little think that the least Saint who possesses the Spirit of God knows they are violating the laws of that government which must yet cover the earth, or else they have very little respect for themselves, say nothing about the revelations and requirements of God.

The time is past, that men can claim a relationship with the people of God, and indulge in such practices without being despised; and where Teachers do their duty, such persons, whether high or low, will find themselves in danger of being called to an account, and, peradventure, dealt with according to the laws of the Church; while all those who are acquainted with the higher order, and the covenants of the holy Priesthood, will feel a degree of indignation, which they alone are capable of feeling.

No one in the kingdom of God has a right to publish or make known the faults of others, only to those who have the right and power to reprove and chastise the transgressors. Nothing but evil can result from any other course, and to add evil to evil is the work of a wicked one. If a man discovers iniquity in his brother, whom it is his right to counsel and reprove, it is his duty to use his utmost endeavours to reclaim that brother, by himself alone; if he does not succeed, it is then his privilege to communicate the facts in the case to the Teacher, whose right it is, by virtue of his office, to see that there is no iniquity in the Church, and they unitedly may strive to save the wayward; if they both cannot prevail upon the guilty to turn from his trangressions, then he may be brought before the Church, and be lawfully dealt with. Until these steps are taken, no one has a right to publish and declaim against the wickedness of a brother. This is a degree of protection from exposure, which God has wisely provided for all who are in His Kingdom, that they may have an opportunity of correcting their faults before they have an evil tendency upon others. When a man discovers iniquity or waywardness in one whom he has no power to call to an account, it is his privilege to make it known to one who has jurisdiction in the case, then his skirts are clear, and the sin rests with those who have power to put it away, and by whom an atonement must be made that shall deliver them from the justice of the law. Saints must observe these principles in all their intercourse one with another, or they can never inherit eternal lives.

Many changes have been made, of late, and many travelling Elders are and will be called to fill the places of those who are emigrating; and we would say to all such, bless your predecessors, by maintaining their influence among the people, and never try to build up yourselves upon the ruin of others. If the Lord has blessed those who have been before you, and given them the hearts of the people, whereby they have had power to do good, do not be jealous, and fearful that the Lord will not give you the hearts of the people also. If you seek the salvation of the people, and desire with all your hearts to do them good, the Lord will give you all that you are worthy of, and all that you can control to His glory. If the Lord does not give you the hearts of the Saints, because you are unworthy of them, you will try in vain to get them, and be disgraced, if not damned, in the attempt to obtain them. No man need be jealous of his authority, influence, or power. If he has any that is worth possessing he has received it from God, and it will abide with him as long as he is worthy of it; but if he will not honour it, it will depart from him, and he will publish his own folly by manifesting a spirit of jealousy for that which he feels is forsaking him. That man who appreciates his blessings as coming from his God, and feels to acknowledge His hand in all things, will ever be found in wisdom's paths, and they are peace. Let all evil-speaking cease from among the Saints; they corrupt good manners and morals, and destroy good feelings. Be mindful of each other's happiness, love one another, and seek the salvation of all; then shall you appear as saviours upon Mount Zion, to enjoy the rich reward of the redeemed, and become the ministers of our God for ever!

Foreign Intelligence—*St. Louis.*—Elder H. S. Eldredge writes from St. Louis, January 7. An interesting Conference was held in that place on New Year's Day, the Saints enjoying a very agreeable time. Between 1,300 and 1,400 Saints were represented. A warm spirit was manifested upon the subject of emigrating to the Valley, and a goodly number were expected to leave St. Louis the coming spring. A German Branch was about being organized, as there were quite a number of German brethren that could not understand English.

We learn, also, that a Marble Monument, with a suitable inscription, has been erected by Elders George Dunford and H. S. Eldredge, to the memory of Elder John Halliday, who was so well known by many of the Saints in England, but died in St. Louis, June 16th, 1851, on his way to the gathering place of the Saints.

The "Golconda."—On the 30th January, 465 souls embarked on board the *Golconda*, Captain Kerr, for New Orleans. This is our first ship load of Saints this season, on their way to the mountains. May the winds and waves be propitious, that this company may be wafted safely and speedily to the port of disembarkation.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 89.)

Minutes of a Conference at Far West, Missouri, November 7th, 1837.

At a general assembly of the Church of Latter-day Saints, assembled at Far West, to take into consideration and transact the business of said Church, Elder Thomas B. Marsh was chosen as Moderator, and Oliver Cowdery Clerk.

After singing, the Moderator addressed the throne of grace in prayer, after which President Sidney Rigdon explained the object of the meeting, giving a relation of the recent re-organization of the Church in Kirtland. The minutes of said meeting were read by the Moderator, who also nominated Joseph Smith, junior, the first President of

the whole Church, to preside over the same.

All were requested (male and female) to vote; and he was unanimously chosen.

He then made a few remarks, accepting the appointment, requesting the prayers of the Church in his behalf.

President Smith then nominated President Sidney Rigdon to be one of his Counsellors, who was unanimously chosen.

He then nominated Frederic G. Williams to be his next Counsellor, who was objected to by Elder Lyman Wight in a few remarks, referring to a certain letter written to this place by the said F. G. Williams.

Also Elder Marsh objected to President Williams.

Elder James Emmet also objected to President Williams.

Bishop E. Partridge said he seconded President Williams' nomination, and should vote for him; and as to said letter, he had heard it, and saw nothing so criminal in it.

President David Whitmer also made a few remarks in President Williams' favour.

Elder Marsh made further remarks.

Elder Thomas Grover also objected to President Williams.

President S. Rigdon then nominated President Hyrum Smith to take President Williams' place.

He then called for a vote in favour of President Williams, who was rejected.

He then called for a vote in favour of President Hyrum Smith, which was carried unanimously.

Some few remarks were made by President David Whitmer and Sidney Rigdon.

David Whitmer was nominated as the President of this Branch of the Church, and was objected to by Elder Marsh.

Bishop E. Partridge said he should vote for President Whitmer.

Elder William E. McLellin, made a few remarks.

Elder George M. Hinkle made a few remarks in favour of President Whitmer; also Elder King Follet.

Elder Caleb Baldwin spoke against President Whitmer; also Elder Seymour Brunson.

Elder Elisha H. Groves spoke in favour of President Whitmer.

Further remarks from Elder McLellin by request of President Whitmer, who made satisfaction for him.

Remarks from President Joseph Smith, junior, who called for an expression, which was carried by almost an unanimous vote in favour of President Whitmer.

President Joseph Smith, junior, then nominated John Whitmer for an Assistant President, who was objected to, and Elder Marsh spoke in opposition to him, and read a list of charges from a written document against him and President Phelps.

President John Whitmer then spoke a few words by way of confession, and was followed by Elder Isaac Morley.

The vote was called, and carried unanimously.

The meeting adjourned for one hour.

Meeting convened according to adjournment, a hymn was sung, and a prayer offered up by the Moderator.

W. W. Phelps was nominated for an Assistant President for this Church, by President Joseph Smith, junior.

He rose and made certain remarks on the subject of the charges referred to above, by way of confession also, when the vote was put by President Rigdon, and passed unanimously.

Elders John Murdock, Solomon Hancock, Elias Higbee, Calvin Bebee, John M. Hinkle, Thomas Grover, and Simeon Carter were unanimously chosen High Counsellors.

Lyman Wight was nominated and objected to by John Anderson, who went aside to converse.

Newel Knight was unanimously chosen. George M. Hinkle was nominated, and objected to by Elder James Emmet, because he was too noisy; by King Follet, because of his military office; and by James Durfee, because he was a merchant.

Elder Hinkle made a few remarks.

The vote was called, and was unanimous.

Levi Jackman, and Elisha H. Groves were unanimously chosen.

John Anderson then took the stand and made his objections to Lyman Wight; after which, Elder Wight also spoke.

The vote was called, and he was unanimously chosen.

The Twelve were then called, namely, Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, William Smith, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, and were unanimously chosen.

Bishop E. Partridge was nominated to still act as Bishop, and was unanimously chosen; who then nominated Isaac Morley and Titus Billings for his Counsellors, who were unanimously chosen.

Elder Isaac Morley was then unanimously appointed Patriarch of this Branch of the Church.

Elder John Corrill was chosen to be keeper of the Lord's Store House.

Elder Isaac Morley was then ordained to the office of Patriarch, under the hands of Presidents Joseph Smith, junior, Sidney Rigdon, and Hyrum Smith.

The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops, selling spirituous liquors, tea, coffee, or tobacco.

A vote was called on the subject of the Presidents of the Seventies; and those who have recently been appointed to that office, were unanimously received.

The congregation then united with President Sidney Rigdon, who, in the closing prayer, called upon their Lord to dedicate this land for the gathering of the Saints, and their inheritances.

THOMAS B. MARSH, Moderator,
Attest OLIVER COWDERY, Clerk.

Far West, Missouri, November 10, 1837.

At a General Meeting of the ordained members of the Church in this place, Elder Thomas B. Marsh opened the meeting by prayer, and President S. Rigdon read the memorial of the Bishop of Kirtland and his Counsellors, of September 18th, 1837, to the Churches abroad. He then laid before the meeting the subject of laying off cities, of consecrating for public purposes, and for remunerating those who lay them off, &c., when it was unanimously voted that all city plots hereafter laid off, after remunerating those for their labours who may be engaged in appointing and laying off the same, shall be consecrated for the public benefit of the Church, for building houses for public worship, or such other purposes as the Church shall say.

President Rigdon then read the prospectus of the *Elders' Journal*, which was unanimously received.

It was then unanimously voted that the persons present use their exertions to support said paper.

It was then voted that the town of Far West be enlarged so that it contain four Sections, that is, two miles square.

Voted that Bishop Partridge and his Counsellors be appointed a Committee to appraise the land adjacent to the present town plat, and see that it is enlarged according to the above vote, provided the present holders of those lands will take such a price for the same, as the above appraisers think worth; and that the same be then disposed of as is voted above.

A call was then made for those whose circumstances were such as to permit [them] to go out to preach, to present themselves. There were twenty-three who arose.

Sylvester H. Earl, Henry Jackman, Harrison Sagers, and John W. Clark, were ordained Elders, and W. J. Levans was ordained a Priest.

President Rigdon then closed the meeting by prayer.

T. B. MARSH, Moderator,
Attest OLIVER COWDERY, Clerk.

About this time I left Far West, on my return to Kirtland.

Kirtland, November 20th. The High Council met in the Lord's House, John Smith presiding.

Reuben Hedlock preferred the following charge against Zenos H. Brewster, Jane Brewster, Collins Brewster, D. H. Dustin and wife, Mores R. Norris and wife, Eliza Norris, Samuel Barnet, Jemima Butler, O. Duel Butler, and Roxanna Repsher, for giving heed to revelations said to be translated from the Book of Moroni by Collins Brewster, and for entering into a written covenant different from the articles and covenants of the Church of Latter-day Saints, and following a vain and delusive spirit.

Two were appointed to speak on each side.

The writings and revelations kept and received by the accused were presented, and read by the Clerk of the Council.

The accused pleaded not guilty.

Brother Felshaw was called forward by the plaintiff, who stated that he had visited the accused and laboured with them according to the law of the Church; that the accused justified themselves, seeing the Church had not lived according to the former revelations, and they considered the High Council and others were in transgression; and that most of the accused appeared to be determined to pursue their own way, whether right or wrong.

Brother Allen said the accused appeared to manifest a hard spirit against the Presidents of the Church, and the High Council.

Brother Dunn concurred.

Brother Sawyer stated that he heard brother Norris say, that those in authority were against him, and if he could not establish an order of things here to his mind, he would go out among the Gentiles and do it.

Brother Knights confirmed the foregoing testimony.

The accused called brother Freeman, who stated that he had attended a number of the meetings of the accused, and saw nothing out of the way.

Brother E. Strong confirmed brother Freeman's statement, but did not know when he attended the meetings that they received revelations for themselves.

Brother J. Foster agreed with the last two witnesses.

Brother Preston was called by the accuser, who testified that the accused refused to admit him into their meeting, and that others were rejected.

Several witnesses testified that they attended their meetings, and saw nothing wrong.

Others testified they had heard them speak against the heads of the Church, and that brother Joseph had many things to repent of, and one of them said he thought some put too much stress on the Priesthood,

and that he was informed that brother Norris laid his hands on Collins and ordained him a Prophet, and that one of the accused said he was determined to pursue his own course, whether it suited the High Council or not.

After the pleas of his Counsellors, the accused spoke in justification of their course generally, when the Council decided that the charge had been fully sustained, and withdrew fellowship from those who persisted in their course of conduct as before mentioned.

HARLOW REDFIELD, Clerk.

At a Conference of Elders, consisting of all the authorities of the Church in Kirtland, November 27th, Elder Reuben Hedlock was chosen President of the Elders' Quorum, in place of Elder Beman, deceased.

November 30th. Daniel S. Miles presented a complaint against Roger Orton, "for abusing Elder Brigham Young, and for a general course of unchristianlike conduct." The accused having been notified to appear and answer for his conduct, and having refused, the High Council decided that he be cut off, for showing contempt to the authorities of the Church.

Far West, December 6th. The High Council and Bishop and Council appointed Elias Higbee, Simeon Carter, and Elisha H. Groves, a Committee to consider the propriety of proposing to the Church to pay the Council for their time while engaged in Council.

Bishop Partridge, John Corrill, and Isaac Morley were appointed a Committee to report upon the subject of raising a revenue to defray the expenses of the Church.

David Whitmer was appointed to sign Elders' licenses, as Chairman; and W. W. Phelps, as Clerk; and Frederick G. Williams, to sign licenses as Chairman pro tempore, in the absence of President Whitmer; and John Whitmer, as Clerk pro tempore; and Oliver Cowdery, Recording Clerk, standing Clerk of the Council, and Recorder of Patriarchal blessings at Far West.

The Committee on pay for the Council reported "it is our united opinion that the Presidency, High Council, Bishop and Council, Clerk of the Council, Patriarch and Agent of the Church, (also any others who may be employed in Church business,) receive, per day, each, one dollar and fifty cents." Elias Higbee, Simeon Carter, Elisha H. Groves.

Bishop Partridge reported to the Council that he had paid six hundred dollars to the Lawyers to carry on suits against the Jackson mob, and three hundred dollars costs in carrying on said suits, for which he had involved himself, and was paying ten per cent. interest on the same; and petitioned the Council for leave to liquidate the debt out of the properties consecrated for the benefit of the Church, and charge the Church for the same. The Council granted the petition.

Voted that the Recorder of licenses and Patriarchal blessings receive, for each one hundred words, ten cents.

Council adjourned to December 7th.

Council assembled on the 7th, according to adjournment, and heard the report of their Committee on raising a revenue to pay the officers of the Church for their services, and after much discussion and adjournment from time to time, dismissed the subject as being anti-scriptural.

During my absence Warren Parrish, John F. Boynton, Luke Johnson, Joseph Coe, and some others united together for the overthrow of the Church.

I returned to Kirtland on or about the 10th of December, soon after which this dissenting band openly and publicly renounced the Church of Christ of Latter-day Saints, and claimed themselves to be the old standard, calling themselves the Church of Christ, excluding that of *Saints*, and set me at naught, and the whole Church, denouncing us as heretics, not considering that the *Saints* shall possess the kingdom according to the Prophet Daniel.

The *Elders' Journal* No. 2, for November, was the last paper printed at Kirtland. Our Printing establishment was attached to satisfy an unjust judgment of County Court, and soon after the whole printing apparatus was burned to the ground.

The work began to spread in England with great rapidity. On the 12th of September, Elder Goodson left Bedford for Preston, and about the first of October sailed for America, in company with brother Snider, taking with him two hundred Books of Mormon, which the Elders in vain tried to persuade him to leave. Branches were established in Eccleston, Wrightington, Heskin, Euxton Bath, Daubers Lane, Chorley, Whittle, Leyland Moss, Ribchester, Thornley, Clithero, Waddington, Downham, and

other places round about Preston, where the brethren hired the "Cock Pit," a large and convenient building for preaching, but, being disturbed by some Methodist priests, were obliged to have the house licensed by the Civil Courts, according to the statute of the realm, which, with the aid of two Constables who voluntarily profferred their services, restored peace and order. And on Christmas Day, December 25th, Elders Kimball and Hyde, and Joseph Fielding (who had previously been ordained an Elder) assembled in the "Cock Pit" with about three hundred Saints, several of whom were ordained to the lesser Priesthood, fourteen were confirmed, and about one hundred children were blessed by the Elders. This was the first public Conference of the Church in England, and at this Conference the Word of Wisdom was first *publicly* taught in that country.

While the work was thus rapidly progressing in Lancashire, it continued gradually to progress at Bedford, also a Branch was established at Bassynburn, and another at Peter's Green, by Elder Richards.

On the morning of the 22nd of December, 1837, brother Brigham Young left Kirtland, in consequence of the fury of the mob, the spirit that prevailed in the apostates who had theatened to destroy him, because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a Prophet of the Most High God, that I had not transgressed and fallen as the apostates declared.

Apostacy, persecution, confusion, and mobocracy strove hard to bear rule at Kirtland, and thus closed the year 1837.

(*To be continued.*)

THE ITALIAN MISSION.

OPPOSITION—MISTAKE BY THE PERSECUTORS.

Pignerol, Piedmont, Jan. 16th, 1854.

Dear Brother S. W. Richards—Your letter of the 31st ult., came duly to hand, and I now take the liberty of addressing you the following lines, relative to this Mission, which I trust will not prove altogether uninteresting.

Notwithstanding the difficulties attending this Mission, the work of God is moving steadily onward, in the midst of opposition and persecution. The cloven foot manifests itself in various ways. Ignorant persecuting rowdies often hold themselves in readiness, and watch for an opportunity to carry into effect their diabolical purposes; but thanks be to God, they have not been able to gratify their raging appetites. In some places, we are obliged to watch for our opportunities to get about among the Saints and the people, for fear of the mob.

One evening, the other week, two ruffians secreted themselves by the way-side, and as a gentleman soon passed that way, they commenced throwing stones at him, supposing him to have been a "Mormon" missionary. He received a severe blow, and then pursued the persecutors, and soon overtook them, as they did not feel disposed to retreat far from a "Mormon." On finding out their mistake, they begged the gentleman's pardon, saying they had taken him to be a "Mormon" missionary. He replied, they had no right to throw stones at "Mormons," or any one else. They were summoned before the magistrates and punished. Since this occurrence, I have not seen anything of the persecutors in that direction.

The clerical profession, also, are quite active in opposing "Mormonism." In one parish, the minister has visited several of the Saints, and reproved them for having received another baptism; but in vain did he exhort them to abandon the Saints, and cleave to the Protestant Church.

The Rev. gentleman of another village, has been lecturing against the Saints, by which means he has stirred up many people to seek after the truth, who have come to us inquiring into our doctrine.

In spite of all opposition, the Church which has been planted in Italy, remains as firm as the foundation of these Alpine mountains. Often has my heart been made to re-

joice, in the assemblies of the Saints, in hearing my brethren, of another tongue, bear their testimony to the truth of this work, and express their gratitude to God, that He has sent His servants in their midst, to make known unto them the way of eternal life.

The Saints join me in love to you, the brethren in the office, and all the Saints.

I remain your affectionate brother and fellow-labourer in Zion's cause.

G. D. KEATON.

VARIETIES.

FRIENDSHIP doubles all our pleasures, and divides our pains.

TO some men it is indispensable to be worth money, for without it they are worth nothing.

TO SOFTEN HARD WATER.—A half ounce of quick lime dipped in nine quarts of water, and the clear solution put into a barrel of hard water; the whole will be soft water as it settles clear.—*Professor Dewey.*

TEMPERANCE.—Two old gentlemen were complimenting each other on their habits of temperance. "Did you ever, neighbour," said one, "see me with more than I could carry?" "No, indeed," was the reply, "not I, but I have seen you when I thought you had better gone twice after it!"

A LADY consulted Mr. Abernethy. "You know my usual fee?" said he. Two guineas were instantly laid on the table. He put them in his pocket, and pulling forth a sixpence put it into her hand. "There," said he, "go and buy a skipping rope, for all your illness proceeds from want of exercise."

AN Irishman observing a dandy taking his usual strut on the Fort Promenade, at Margate, stepped up to him, and inquired, "What rent do you ask for these houses." "Why do you ask such a question?" said he. "Faith and I thought the whole Terrace belonged to ye," said the Irishman.

LINES

INSCRIBED TO PRESIDENT S. W. RICHARDS, ON THE DEATH OF HIS MOTHER,

Who departed this life at Great Salt Lake City, U. T., N. A., Oct. 18, 1853.

A sound of grief comes o'er the Atlantic wave,
The voice of mourning by a mother's grave,
And Oh! how sadly on the wanderer's ear
Falls the last message from a parent's bier!
A gentle spirit from the world hath past
Since he who loved, looked on those features last,
Met the fond glance of that maternal eye,
Or to its deep devotion breathed reply.
By heavens high mandate bid afar to roam,
To quit his nearest, dearest friends and home,
Bearing glad tidings to a distant land,
Salvation's herald at his Lord's command;
Not his, to watch around her dying bed,
And soothe the couch by life's last suffering spread.
'Tis his to weep, upon a foreign shore,
The loss of her whom many hearts deplore.
Well may he mourn; as mother, daughter, wife,
From stage to stage of this tempestuous life,
Her's was the truthful, dauntless, lofty heart,
Which scorns the weak or the unworthy part;
But most as mother; words can ill express
The strength and *wisdom* of her tenderness,
Which, from false fondness as from sternness free,
Watched o'er each look and tone of childish glee,
Eager alike to check the wayward one,
And warn with patience each the race to run;
Or tell with earnest voice of thrones on high,

And hopes that bloom with immortality!
Say who on earth, or who in realms above,
May trace the limits of that mother's love?
Faithful and true in every scene she stood,
Of fire and faggot, death, disease, and blood.
One murdered son upon Missouri's plains,
A monument to man's disgrace, remains;
And one brave heart upon Mexico's* coast
Died as a warrior should, his nation's boast.
But Oh! what anguish filled the mother's breast!
Though duty still each rebel wish suppressed,
With meek submission to the master mind,
Her every earthly treasure she resigned;
Clasping hope's anchor to her fragile form,
Her faith in God out-weathered every storm;
And now, secure, she sinks in peaceful rest,
For they "who sleep in Jesus" are the blest.
Deep in each filial heart her form enshrined
Shall live till life survives the wreck of mind;
And children's children, long through coming days,
Shall learn to lisp her love in tones of praise.
Then weep her not! Around her funeral urn
Shine rays of glory that must ever burn.
May all the daughters of our chosen race
Walk in the paths she knew so well to grace!
So, blest and blessing shall be woman's lot,
By God approved, although by fame forgot,
Till earth be cleansed from every taint of sin,
Truth be triumphant, and God's reign begin.

I. E. R.

* The Spanish pronunciation (*Mehico*) must be used here.

ADDRESSES.—A. Galloway, Mr. Henry Naish's, 3, Griffin Street, Newport, Monmouthshire.
Israel Evans, Mr. Tilt's, Gent's Yard, Cross Cheaping, Coventry.
William Pitt, Hiram Riste's, Lower Park Street, Derby.

ERROR IN STATISTICAL REPORT.—In Statistical Report in *Star* No. 5, page 78, for "Dundee 26 dead, 2 emigrated, 0 baptized," read 2 dead, 0 emigrated, 26 baptized. The totals under these heads will then stand 206 dead, 56 emigrated, 2002 baptized.

LIST OF MONIES RECEIVED FROM THE 27TH JANUARY TO THE 3RD FEBRUARY, 1854.

	£	s	d
David Rees	1	4	4
A. N. McFarlane	3	0	0
Richard Harper	3	0	0
James Robson	10	0	0
Carried forward	17	4	4
Brought forward	17	4	4
James Frewin	2	0	0
E. C. Brand	20	0	0
John B. Pears	5	0	0
	44	4	4

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8.—Vol. XVI. Saturday, February 25, 1854. Price One Penny.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page 59.*)

CHAPTER XIV.

THE CHURCH OF CHRIST.

1. *Q.* What are those who believe and obey the truth called?

A. Saints.

2. *Q.* What are they called as a collective body of people?

A. The Church of Jesus Christ.

3. *Q.* Are there more Churches of Christ on the earth than one?

A. No, there can be but one, and though that one may have many Branches, yet they must all be united, and be subject to one head.

4. *Q.* Is it right that any Branch of the Church of Christ should call itself the Church of England, or the Wesleyan Methodist Church, or the New Connexion Methodist Church, or the Reformed Methodist Church, or the General Baptist Church, or the Particular Baptist Church?

A. No, God highly disapproves of such names being applied to any portion of the Church of Christ.

5. *Q.* Are those societies who use such names Branches of the Church of Christ?

5. *A.* No, but the anger of God is kindled against such societies, for they have fallen away from the order of God, or have been founded in the wisdom of this world, by men who have not received authority from God.

6. *Q.* Why are such names given to societies of men who profess to belong to the Church of Christ?

A. Because the founders of those societies, not being instructed of the Lord, have not known His will in the matter, consequently such societies have been named according to the taste of the founders or of the people, after the names of the founders, or after some peculiar doctrines or circumstances connected with the societies.

7. *Q.* Are such societies united, and subject to one head?

A. No, they are divided, and they contend one with another. Indeed, some have separated themselves from others, for instance—the Reformed Methodist Church, and the New Connexion Methodist Church, separated themselves from the Wesleyan Methodist Church; the Wesleyan Methodist Church separated itself from the Church of England; and the Church of England separated itself from the Roman Catholic Church.

8. *Q.* How does God look upon divisions and separations from the Church of Christ?

A. God looks upon them as acts of open rebellion against His authority.

9. *Q.* What are persons who separate themselves from the Church of Christ called?

A. Apostates, because they apos-

tatize or fall away from truth and righteousness.

10. *Q.* There are now on the earth a great number of religious societies, each professing to be the Church of Christ, which amongst them all is the true Church?

A. The Church of Jesus Christ of Latter-day Saints.

11. *Q.* Why is it called the Church of Jesus Christ of Latter-day Saints?

A. To distinguish it from the Church that existed in former days, as these are the latter days in which we live.

12. *Q.* How was this name given to the Church?

A. By revelation from God, through His servant Joseph Smith. Times and Seasons, Vol. vi. page 922.

Q. Repeat the passage.

A. "Verily thus saith the Lord unto you my servant Joseph Smith, junior, and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your Counsellors who are and who shall be hereafter appointed, and also unto my servant Edward Partridge, and his Counsellors, and also unto my faithful servants who are of the High Council of my Church in Zion, (for thus it shall be called,) and unto all the Elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world: FOR THUS SHALL MY CHURCH BE CALLED IN THE LAST DAYS, EVEN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS."

13. *Q.* How can the Church of Christ be known from other religious societies?

A. By various characteristics, among which may be named, its Priesthood and organization; its being led by a Prophet having direct revelation from God; its enjoying the gifts and blessings of the Holy Ghost, and promising the same to all believers; its purity and consistency of doctrine; its unity and oneness of spirit; its gathering its members from amongst the wicked; its building of temples dedicated to the Lord, instead of building churches and chapels dedicated to men and women: its being persecuted and evil-spoken of by every other society and by every other people under heaven; and, lastly, men may know the Church of Christ by obeying its doctrine and obtaining a testimony for themselves by revelation from God.

14. *Q.* Is it the privilege of any man to receive a testimony for himself from God?

A. Yes, if he honestly desires it, and seeks it in faith. John vii. 17. James i. 5, 6, 7.

Q. Repeat the passages.

A. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 110.)

[January, 1838.]

A new Year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old, and as Jesus said, "when they persecute you in one city, flee to another." And on the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the colour of legal process to cover their hellish designs, and save themselves from the just judgment of the law. We continued our travels during the night, and at eight o'clock on the morning of the 13th, arrived among the brethren in Norton Township, Medina county, Ohio, a distance of sixty miles from Kirtland, where we tarried about thirty-six hours, when our families arrived, and on the 16th pursued our journey with our families, in covered wagons, toward the City of Far

West, in Missouri, passing through Dayton, Eaton, &c., to Dublin, Indiana, where we tarried nine days, and refreshed ourselves.

The weather was extremely cold, and we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their race more than two hundred miles from Kirtland, armed with pistols, &c., seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations, and threats concerning us, if they could catch us; and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers.

I parted with brother Rigdon at Dublin, and travelling different routes we met at Terre Haute, where, after resting, we separated again, and I pursued my journey, crossing the Mississippi river at Quincy, Illinois.

Minutes of the proceedings of the Committee of the whole Church in Zion, in General Assembly, at the following places, to wit: At Far West, February 5th, 1838. *Thomas B. Marsh, Moderator, John Cleminson, Clerk.*

After Prayer, the Moderator stated the object of the meeting, giving a relation of the recent organization of the Church here and in Kirtland. He also read a certain revelation given in Kirtland, September 3rd, 1837, which made known that John Whitmer, and W. W. Phelps, were in transgression, and if they repented not, they should be removed out of their places; also read a certain clause contained in the appeal published in the old *Star*, on the 183rd page as follows: "And to sell our lands would amount to a denial of our faith, as that is the place where the Zion of God shall stand, according to our faith and belief in the Revelations of God."

Elder John Murdock then took the stand and showed to the congregation, why the High Council proceeded thus, was, that the Church might have a voice in the matter; and that he considered it perfectly legal according to the instructions of President Joseph Smith, junior.

Elder G. M. Hinkle then set forth the way in which the Presidency of Far West had been laboured with, that a Committee of three, of whom he was one, had laboured with them. He then read a written document, containing a number of accusations against the three Presidents. He spoke many things against them, setting forth in a plain and energetic manner the iniquity of Phelps and Whitmer, in using the monies which were loaned to the Church. Also David Whitmer's wrong in persisting in the use of tea, coffee, and tobacco.

Bishop Partridge then arose and endeavoured to rectify some mistakes of minor importance, made by Elder Hinkle; also the Bishop spoke against the proceedings of the meeting, as being hasty and illegal, for he thought they ought to be had before the Common Council, and said that he could not lift his hand against the Presidency at present. He then read a letter from President Joseph Smith, junior.

A letter was then read by T. B. Marsh, from William Smith, who made some comments on the same, and also on the letter read by Bishop Partridge.

Elder George Morey, who was one of the Committee sent to labour with the Presidency, spoke, setting forth in a very energetic manner, the proceedings of the Presidency, as being iniquitous.

Elder Grover, also, being one of the Committee, spoke against the conduct of the Presidency and Oliver Cowdery, on their visit to labour with them.

Elder D. W. Patten then spoke with much zeal against the Presidency, and in favour of Joseph Smith, junior, and that the wolf alluded to, in his letter, were the dissenters in Kirtland.

Elder Lyman Wight stated that he considered all other accusations of minor importance compared to their selling their lands in Jackson county; that they (Phelps and Whitmer) had set an example which all the Saints were liable to follow. He said that it was a hellish principle, and that they had flatly denied the faith in so doing.

Elder Elias Higbee sanctioned what had been done by the Council, speaking against the Presidency.

Elder Murdock stated that sufficient had been said to substantiate the accusations against them.

Elder Solomon Hancock pleaded in favour of the Presidency, stating that he could not raise his hand against them.

Elder John Corrill then spake against the proceedings of the High Council, and laboured hard to show that the meeting was illegal, and that the Presidency ought to be had before a proper tribunal, which he considered to be a Bishop and twelve High Priests. He laboured in favour of the

Presidency, and said that he should not raise his hands against them at present, although he did not uphold the Presidents in their iniquity.

Simeon Carter spoke against the meeting as being hasty.

Elder Grover followed brother Carter in like observations.

Elder Patten again took the stand in vindication of the cause of the meeting.

Elder Morley spoke against the Presidency, at the same time pleading mercy.

Titus Billings said he could not vote until they had a hearing in the Common Council.

Elder Marsh said that the meeting was according to the direction of brother Joseph, he therefore considered it legal.

Elder Moses Martin spoke in favour of the legality of the meeting, and against the conduct of the Presidency, with great energy, alleging that the present corruptions of the Church here, were owing to the wickedness and mis-management of her leaders.

The Moderator then called the vote in favour of the present Presidency; the negative was then called, and the vote against David Whitmer, John Whitmer, and William W. Phelps, was unanimous, excepting eight or ten, and this minority only wished them to continue in office a little longer, or until Joseph Smith, junior, came up.

In S. Carter's settlement the Saints assembled on the 6th instant, when they unanimously rejected the three above-named Presidents. On the 7th, the Saints assembled at Edmond Durphy's, agreeable to appointment, where the above-named Presidents were unanimously rejected; also on the 8th at Nahum Curtis's dwelling-house, they were unanimously rejected by the Assembly; also at Hawn's Mills, on the 9th, the Saints unanimously rejected them.

At a meeting of the High Council the Bishop and his Council, February 10th, 1838, it was moved, seconded, and carried, that Oliver Cowdery, William W. Phelps, and John Whitmer, stand no longer as Chairman and Clerks to sign and record licenses.

Voted that Thomas B. Marsh and David W. Patten be authorized to attend to such business for the time being.

Also voted that Thomas B. Marsh and David W. Patten be Presidents, pro tempore, of the Church of Latter-day Saints in Missouri, until Presidents Joseph Smith, junior, and Sidney Rigdon, arrive in the land of Zion.

J. Murdock, Moderator,
T. B. Marsh, Clerk.

The High Council of Zion met in Far West, on Saturday, March 10th, 1838, agreeable to adjournment; when after discussion it was resolved 1st: That the High Council recommend by writing to the various Branches of this Church, that all those who wish to receive ordination, procure a recommend from the Branch to which they belong, and have it pass through the hands of the different Quorums for inspection, previous to their ordination.

2nd. Resolved that the High Council recommend to all those who hold licenses, between the ages of eighteen and forty-five, and do not officiate in their respective offices, to be subject to military duty.

A charge was then preferred against William W. Phelps, and John Whitmer, for persisting in unchristian-like conduct.

Six Counsellors were appointed to speak, viz., Simeon Carter, Isaac Higbee, and Levi Jackson, on the part of the accuser; and Jared Carter, Thomas Grover, and Samuel Bent, on the part of the accused; when the following letter was read by brother Marcellus Cowdery, bearer of the same, belonging to Thomas B. Marsh, previous to giving it to its rightful owner—

"Far West, March 10, 1838.

"Sir—It is contrary to the principles of the Revelations of Jesus Christ, and his Gospel, and the laws of the land, to try a person for an offence by an illegal tribunal, or by men prejudiced against him, or by authority that has given an opinion or decision beforehand, or in his absence.

"Very respectfully we have the honour to be

"David Whitmer, } Presidents of the
"W. W. Phelps, } Church of Christ
"John Whitmer, } in Missouri.

"To T. B. Marsh, one of the travelling Counsellors."

Attested, Oliver Cowdery, Clerk of the High Council of the Church of Christ in Missouri.

I certify the foregoing to be a true copy from the original.

Oliver Cowdery, } Clerk of the
} High Council.

All the effect the above letter had upon the Council, was, to convince them more of the wickedness of those men, by endeavouring to palm themselves upon the Church, as her Presidents, after the Church had by a united voice, removed them from their Presidential office, for their ungodly conduct; and the letter was considered no more nor less than a direct insult or contempt cast upon the authorities of God, and the Church of Jesus Christ; therefore the Council proceeded to business.

A number of charges were sustained against these men, the principal of which was for claiming $2000 Church funds, which they had subscribed for building an house to the Lord in this place, when they held in

their possession the City Plot, and were sitting in the Presidential Chair; which subscription they were intending to pay from the avails of the town lots; but when the Town Plot was transferred into the hands of the Bishop for the benefit of the Church, it was agreed that the Church should take this subscription from off the hands of W. W. Phelps and John Whitmer; but in the transaction of the business, they bound the Bishop in a heavy mortgage, to pay them the above $2000, in two years from the date thereof, a part of which they had already received, and claim the remainder.

The six Counsellors made a few appropriate remarks, none of whom felt to plead for mercy, as it had not been asked on the part of the accused, but all with one consent declared that justice ought to have her demands.

After some remarks by Presidents Marsh and Patten, setting forth the iniquity of those men in claiming the $2000 spoken of, which did not belong to them, any more than any other person in the Church, it was decided that William W. Phelps and John Whitmer be no longer members of the Church of Christ of Latter-day Saints, and be given over to the buffetings of Satan, until they learn to blaspheme no more against the authorities of God, nor fleece the flock of Christ.

The Council was then asked, if they concurred with the decision; if so, to manifest it by rising; when they all arose.

The vote was then put to the Congregation, which was carried unanimously.

The negative was called, but no one voted.

Brother Marcellus Cowdery arose and said he wished to have it understood that he did not vote either way, because he did not consider it a legal tribunal. He also offered insult to the High Council, and to the Church, by reading a letter belonging to Thomas B. Marsh, before giving it to him! and in speaking against the authorities of the Church.

A motion was then made by President Patten, that fellowship be withdrawn from Marcellus Cowdery, until he make satisfaction; which was seconded and carried unanimously.

THOMAS B. MARSH, } Presidents.
DAVID W. PATTEN, }

EBENEZER ROBINSON, { Clerk of High Council.

When I had arrived within one hundred and twenty miles off Far West, the brethren met me with the teams and money to help me forward; and when eight miles from the city, we were met by an escort, viz., Thomas B. Marsh and others, who received us with open arms; and on the 13th of March, I with my family and some others put up at brother Barnards' for the night. Here we were met by an escort of the brethren from the town, who came to make us welcome to their little Zion.

On the 14th, as we were about entering Far West, many of the brethren came out to meet us, who also with open arms welcomed us to their bosoms. We were immediately received under the hospitable roof of brother George W. Harris, who treated us with all possible kindness, and we refreshed ourselves with much satisfaction, after our long and tedious journey, the brethren bringing in such things as we had need of for our comfort and convenience.

After being here two or three days, my brother Samuel arrived with his family.

Shortly after his arrival, while walking with him and certain other brethren, the following sentiments occurred to my mind--

Motto of the Church of Jesus Christ of Latter-day Saints.

The Constitution of our Country formed by the Fathers of Liberty. Peace and good order in Society. Love to God, and good will to man. All good and wholesome laws, virtue and truth above all things, and aristarchy, live for ever! But woe to tyrants, mobs, aristocracy, anarchy, and toryism, and all those who invent or seek out unrighteous and vexatious law suits, under the pretext and colour of law, or office, either religious or political. Exalt the standard of Democracy! Down with that of priestcraft, and let all the people say Amen! that the blood of our Fathers may not cry from the ground against us. Sacred is the memory of that blood which bought for us our Liberty.

JOSEPH SMITH, junior,
THOMAS B. MARSH,
DAVID W. PATTEN,
BRIGHAM YOUNG,
SAMUEL H. SMITH,
GEORGE W. HINKLE,
JOHN CORRILL,
GEORGE W. ROBINSON.

QUESTIONS ON SCRIPTURE.

Who is the Stem of Jesse spoken of in the 1st, 2nd, 3rd, 4th, and 5th verses of the 11th chapter of Isaiah?

Verily thus saith the Lord, it is Christ.

What is the rod spoken of in the first verse of the 11th chapter of Isaiah that should come of the Stem of Jesse?

Behold thus saith the Lord, it is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the House of Joseph, on whom there is laid much power.

What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

Behold, thus saith Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belong the Priesthood, and the keys of the Kingdom, for an ensign, and for the gathering of my people in the last days.

Questions by Elias Higbee, as follows—

"What is meant by the command in Isaiah, 52nd chapter, 1st verse, which saith, put on thy strength O Zion? And what people had Isaiah reference to?"

He had reference to those whom God should call in the last days, who should hold the power of Priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the Priesthood, which she (Zion) has a right to by lineage; also to return to that power which she had lost.

"What are we to understand by Zion's loosing herself from the bands of her neck, 2nd verse?"

We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen, which if they do, the promise of the Lord is that He will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

(To be continued.)

THE RELATIONS OF THE SEXES.

EXTRACTED FROM BURNAP'S LECTURES TO YOUNG MEN.

(Concluded from page 99.)

Another evil, which the incipient sensualist did not anticipate, soon overtakes him,—an utter repugnance to everything of a religious nature. Nothing so unhallows and pollutes the soul and all its thoughts as this vice. It stops the breath of prayer, closes the pages of divine revelation, makes the Sabbath irksome, and renders public worship a penance instead of an enjoyment. It follows, that there can be scarcely a worse sign than to see a young man fall off from religious observances. It is almost certain that sin lieth at the door.

But his repugnance to religion does not often stop at neglect. It usually goes on to a secret enmity and scorn, thence to profane jests and open unbelief. The loss of the religious principle in man, slight as it may be in some, is an awful and fatal loss. When it is gone, there is no longer any safety: a man becomes his own greatest enemy. It is plainly the conservative principle within him, like the compass to the ship in the midst of the ocean. Throw that overboard, and he is lost. He drifts on and on, without any other certainty than that of final shipwreck.

Habits of vicious indulgence are never stationary; and this especially, being accompanied with the extinction of the religious principle, rapidly prostrates in a man all that is good. Association with the vile, and that infatuation which attends it, induce habits of prodigality which must be supplied, honestly if it may be, but dishonestly if it must. When he has spent every thing of his own, he appropriates whatever he can lay his hands on, come from whence it may. When he has advanced to this point of his career, general vagabondism is not far off, and the blighted young man either sinks into the grave, becomes the tenant of the penitentiary, or drags out a miserable existence in the most degrading employments.

Another, whose standing in society is more elevated, and whose means of dissipation are not so soon exhausted, is preserved only for the commission of worse crimes, and the endurance of a more signal retribution. Sensuality has so polluted his imagination, that he can think of nothing else. Beauty, ignorance, and dependence no sooner catch his eye than the imagination is fired, and, with black

and guileful heart, he busies himself with schemes of seduction and ruin. Where, in the catalogue of depravity, shall we place such a miscreant as this? The soul of the murderer, who stabs in hot blood, is white when compared to his. He despatches his victim at once, and with little suffering, and perhaps with no preconceived malice. But here is a man, who, without provocation, will plot for weeks and months the murder of body and soul, the shame of whole families, and the abiding sorrow of the most virtuous affections. The unfeeling wretch is perfectly aware of what he is doing at every step. He knows the fate of his victim, for he has seen hundreds of these deluded creatures cast out from all the endearments of natural affection, from the peace and protection of home, abandoned to the insults of the brutal and the drunken, the prey of remorse, of want, of disease, and premature decay. And yet, in full sight of all this, the seducer proceeds deliberately, step by step, by arts the most mean, by flattery the most contemptible, by perjury the most profligate.

What renders this sin more deep and damning, is the fact, that seduction is not often accomplished without a base and treacherous use of the holiest of affections, that which was originally intended to unite the sexes for life. Man is led into unlawful connexions by lust, woman only by love. The greater freedom, or more lax morality of the male sex, permits them to associate the idea of the gratification of animal passion with looser ties—the native delicacy of the female mind only with the permanent and virtuous relation of marriage. The seducer, therefore, does not hesitate to excite this virtuous passion; he makes his advances under the traitorous mask of honourable love. And where woman once gives her heart, her unlimited confidence goes with it: she would as soon distrust her Maker, as believe that the idol she has enthroned in her affections would deceive, betray, and abandon her. On the one side, then, all is devoted and sincere attachment—on the other, the most cold-blooded dastardly selfishness and treachery. The injured creature awakens to her situation, and finds herself ruined, heart-broken, forsaken; and she shrinks into the companionship of the loathsome and the vile.

Is there one feeling of truth, honour, and humanity, that does not rise up within you at the fiendishness of such conduct? And yet there are men, who deem themselves men of honour, and claim a reception into the society of the pure and the virtuous, who have no scruples to make seduction, I had almost said, the business of their lives. It is in this way, by this system of moral murder, that the number of those outcasts of society is kept up, who themselves, once corrupted, become the source of corruption to the whole community. And is it possible that any human being can treat this subject lightly, and make the fall and ruin of the young and the innocent the subject of jest and ridicule? The time is not far distant, I believe, when the moral feeling of the community will rise in its might, and crush the perpetrators of this stupendous wrong.

But whatever may be thought of this crime among men, there is an awful vengeance hanging over it in the providence of God. In the breast of the seducer, however smooth his brow, courageous his mien, or careless his demeanour, there are already lighted the fires of hell. There are certain moral, psychological, and physiological causes, which, sooner or later, avenge the cause of the ruined and betrayed in a manner most fearful to contemplate. No man can commit this crime without being fully aware of its turpitude in the sight of God and man. No man who is not a brute, can prevent something like real attachment from weaving itself into the endearments of even a base and treacherous connexion with the beautiful, the innocent, the devoted. The highest pleasures thus become associated in the mind with the deepest guilt, and to all time, therefore, this crime takes not the place of an ordinary transaction, to be soon consigned to oblivion, but stands out in bold and prominent relief, always to catch the eye in the retrospect of the past. The whole thing, by the violence of passion, and the intense consciousness of guilt, is burnt into the soul, as it were, with letters of fire, and, as far as we can see, it remains there painfully legible for ever. The seducer is haunted by it to the day of his death. The thought will steal over him wherever he may be—what may now be the condition of that injured, ruined being, whom he once took to his brutal and polluting embraces? Imagination will paint her reduced to the last extremity of wretchedness and woe, surrounded by the

degraded and abandoned, the sunny smile of innocence and youth supplanted by the worn and haggard look of despair. This image will float before his mind in broad day—in health and prosperity; but let trouble or disease shatter his nerves, or wreck his constitution, and he can think of nothing else, he is racked by perpetual remorse. He cannot close his eyes in slumber before his mental vision is invaded by the apparitions of his victims, reproaching him with all the tones and looks of anguish, for their betrayal and ruin. These scourges of guilt, which, from the laws of nature I have mentioned, recoil upon the base seducer, human nature cannot long endure, and the resort to drown memory and reflection is almost universally to intoxication. In nine cases out of ten, libertinism ends in habitual drunkenness. When you see a young man giving himself up to licentious courses,—though then he may have no inclination to strong drink,—you may be morally sure that if you meet the same person five or ten years afterwards, his breath will reek of the strongest potations of the still-house, and his whole constitution seem eaten out by their fiery and fatal poison.

It is a singular fact, that in a large proportion of the confessions of condemned criminals, you will find, in the catalogue of crimes which brought them to the gallows, that seduction was one; and the vile associations to which it led, were the principal causes of a final and total abandonment to vicious courses.

Another course which this vice sometimes takes among the more opulent classes, puts on for a while a less atrocious aspect, but finally terminates in results even more unhappy and disastrous to society. It is that of a temporary connexion, involving support on the one hand and ostensible fidelity on the other. The young man may flatter himself that such a course of conduct may screen him from the more immediate mischiefs of promiscuous libertinism. But he is only led into a more fatal snare, to be overtaken by a more tremendous retribution. The consciousness of this state of things generally drives a man from virtuous society, or its publicity makes his intercourse with it uncomfortable and embarrassing. His inclination to honourable marriage is sapped and destroyed, and with it, generally, the opportunity of a happy choice.

In the meantime, he finds himself a husband without any of the respectability, the security, and the happiness of one, and the father of nameless heirs of ignominy and shame. What earthly condition can be more miserable than this? How could a man, even if he went deliberately about it, involve himself more inextricably in disgrace, remorse, and wretchedness, for the rest of his life? How must that man feel, who is conscious that his own offsprings are wandering about the earth, the outcasts of society and the scorn of the world? The most affecting thing, I think, that I have ever met with in my life, was a letter which I once found in looking over the papers of a deceased person, written by an illegitimate son to his father, whom he had never seen, and who, though surrounded by wealth, never made the least provision for his support or education, or even recognised his existence. He seemed to be a young man of good talents, and the most delicate sensibility, but crushed and blighted by the consciousness of his dishonourable birth. His mother, many years before, had abandoned him for a life of infamy, and he was left, without friend or protector, to drag out a miserable existence, and to suffer, the innocent for the guilty, the stern punishment of his parents' sins. The touching tones of sorrow and despair, with which he appealed to the heart of a father, filled me for a time with the profoundest melancholy, and led me to reflect on the enormous guilt of a libertine with a deeper horror than I had ever felt before.

On the whole, the crimes of libertinism take a deeper hold on the conscience than any other, except that of murder. I have sat by the side of many a death-bed, and marked the sins which wring the departing soul with the deepest pang; and I can sincerely say, that there is no sin which so clings to the conscience, which so casts doubt on the possibility of the Divine mercy, which throws such gloomy fears on the unknown futurity the trembling soul is about to enter, as the criminal indulgence of the baser passions.

I have cited the example of an eminent literary man, as exhibiting the happy influence of virtuous love. There is another no less distinguished, who has afforded as impressive a warning to the world of the wretchedness which accompanies libertinism. Much of the misanthropy, the bitterness, the blasphemy, and despair, which pollute the otherwise exquisite

poetry of Byron, is to be traced, I have not the least doubt, to the subtle poison of a licentious life. When this sacred tie, which is intended to bind us more closely than any other to our species, has been vitiated, it cannot fail to destroy the harmony of feeling with mankind which is so necessary to mental peace and satisfaction. His case, too, is a demonstration of a truth which ought to be impressed on the mind of every young man—that marriage is not a cure for the moral disorders introduced by licentiousness. There is more probability that, instead of being cured, they will utterly destroy the happiness of that connexion. That freshness and singleness of affection, which alone can meet and satisfy the devotedness of woman's heart, can never be found in the breast of a libertine. There was nothing casual or accidental in the relation which Byron found himself with regard to his wife soon after their marriage. It is the natural condition of a libertine in the state of marriage. In his case it became known, merely because he was a public character. The results in all cases are more or less the same. Unhappiness in this relation is enough to blast the prospects of life, and send a man forth to wander upon the face of the earth. His feverish restlessness, his gloomy scepticism, his heartless contempt for his species, were the natural consequences of the life he led. And the unblushing confession, that he wrote in the latter part of his life, on the inspiration of gin, only confirms the observation I have already made, that the latter stages of the rake's progress are passed under the maddening influence of intoxication.

Such are some of the tremendous penalties which, in the order of nature and Providence, hang over and avenge the licentious intercourse of the sexes. They are as sure to follow as day to follow night, and nothing but a miracle on the part of God, changing the courses of causes and effects, could avert them. There is, then, but one way for the young man to act, in that alone lies his salvation—to shun, as a pestilence, the society of all who are in the habitual practice of this vice, or whose conversation is loose, or who have a prevailing taste for indecency of any kind whatever. There is no other way but to repress that immodest curiosity which would find its gratification in the perusal of indecent books, to restrain the lawless imagination which is stimulated by licentious songs and conversation. Let him remember, that it is comparatively easy to resist the beginnings of evil—that self-government belongs mainly to the thoughts. While they are kept pure, there is safety: but evil, once admitted here, is like a kindling fire, which spreads and rages till every thing is involved in conflagration.

Above all, let no enticement or persuasion ever induce you to approach the threshold of those haunts of perdition. Let the degradation, the cruelties, the blasphemies, the riots, the filthiness of those sinks of pollution, be as repugnant to your curiosity as the awful mysteries of the prison-house of the damned.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 25, 1854.

WHO ARE THESE THAT FLY AS A CLOUD.—Once more the annual spectacle of the flight of thousands of the Lord's people is presented to the astonished nations. As doves to their windows are the Saints flocking to the strongholds of Zion in the tops of the mountains, to be organized on heavenly principles, and to escape the fearful judgments which are decreed in these latter days.

Two motives combine to urge the Saints to obey the great command of the gathering, without unnecessary delay. The first and foremost is, that only by the gathering of the righteous in one can righteousness and truth be permanently established on the earth. The next is that the Almighty is about to come out from His hiding-place and punish the world for its iniquity, and no guarantee from this punishment is given except by gathering from amongst the wicked nations, as the voice from

heaven to the Patmos exile commanded—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

For upwards of twenty years has the commandment of the gathering been sounded in the ears of the world, and thousands, through the love of the truth, have forsaken the land of their birth, and the home of their childhood, to go to a land they knew not. Blessed are such, if they continue faithful. Their gathering shall be handed down to their posterity as a movement of the first importance to their salvation, and the salvation of their generations before and after them. The gathering of Abraham, and the gathering of the Children of Israel under Moses, are both notable events in sacred history, but they will pass into comparative oblivion when contrasted with the gathering in these latter days. Who can tell the vast influence which the shiploads of Saints that yearly take their departure from Liverpool may have upon the destiny of the world! Insignificant as their actions and fanatical as their purpose may appear in the eyes of the great and honourable men of the day, it is true, beyond the shadow of doubt, that this insignificance will be magnified to the highest import, and this fanaticism will appear soundest wisdom, to a generation not far distant from the present. Will not children then point with laudable pride and enthusiasm to the gathering of their forefathers from the abominations of Babylon to the purity of Zion? Most assuredly children will, and much more so when the parents gathered through the love of the truth alone.

But undoubtedly some will gather partly to avoid the judgments of an offended God. Such do well, but those who gather solely from a love of the truth, will do much better. The judgments of God will be fearful enough, for they will be poured out with fury, and in a day of vengeance, which He has long kept in His heart. He has for a long time refrained Himself while injured innocence has been crying with tears of blood for to be avenged, but in these latter days will He make inquisition, and woe to those who incur His just displeasure, for He will not spare. The low rumbling sounds of almost universal war are heard with a fearful distinctness beneath the surface of the political world. And the wisest worldling knows not how speedily the volcano may burst forth, how terrible may be the erruption, or how awful and extensive may be the desolation. One thing seems clear—that this year's emigration will safely quit Europe's shores. How much longer destruction may be delayed remains to be seen, but come when or how it will, it will only forward the work of God. Meantime let those who have set their faces toward Zion look not back, lest sudden destruction come upon them. "Remember Lot's wife."

THE SEXES.—The extracts from Burnap's Lectures contain many things which the Saints, the young especially, will do well to study. Wisdom should peculiarly characterize their conduct in the most important relations of life.

APPOINTMENTS.—Elder Charles A. Harper will continue in charge of the Norwich Conference.

Elder John W. Coward is appointed to travel and preach in the Liverpool, Staffordshire, Shropshire, Birmingham, Warwickshire, Worcestershire, Cheltenham, and Herefordshire Conferences.

Elder James T. Park is appointed to labour under the direction of Elder Edward Bunker, Pastor of the Bradford, Sheffield, and Lincolnshire Conferences.

Elder Moses Thurstin is appointed to labour under the direction of Elder Charles Smith, Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

S. W. RICHARDS, President.
DANIEL SPENCER, Counsellor.

"VITAL PIETY" AND "HEART WORK"—THE TRUE KIND AND THE FALSE.

BY ELDER E. L. T. HARRISON.

(*Concluded from page* 103.)

This may sound curious logic to some, but, dear reader, would it not be more curious to hear a man say that his *body* had taken "a notion that it would be baptized," and he was "sorry to say that against the will of his spirit, it had carried him off, and got him immersed, in spite of all he could do to the contrary?" Could you not laugh at such a man, and tell him that his body could not have gone an inch, without the will of his spirit, and thus assert the very thing I am trying to prove, namely, that all man's outward works are, when traced back to their cause, nothing more nor less than the operations of his spirit, which inhabits and fills the tabernacle, even to the fingers' ends, and thus has a perfect control over every joint, sinew, and muscle, making use of them as so much tackle and machinery, by which to move the body from place to place, and in every position requisite for its happiness and convenience?

What, then, is the difference between those operations of the spirit which are entirely confined to itself—such as hating evil and loving good, and those which affect the body as far as movement or exercise of its organs is concerned? In those cases where the spirit sincerely obeys a command of God referring to the body, the difference lies in the *amount* of effort required; faith is an effort of the former kind, and baptism that of the latter; but before such a work as baptism can be righteously performed, faith has to be exercised by the spirit, in the principle; the spirit has then to make *another* effort, and compel the body to comply with the ordinance; thus twice as much spiritual exertion is required before baptism can be properly carried out, than is required for the mere exercise of faith alone, for, as St. James says in his Epistle, "*by works is faith made perfect*," because in adding works the spirit has to make a *full*, or *entire* exertion of its powers; and it thus manifests its obedience to the greatest extent, and therefore pleases God the most.

But again some may reply—Do not the Scriptures, in different places, appear to reprobate outward works? No, in no place whatever. What they condemn are "outward" works performed hypocritically. The Lord told Israel to rend their hearts and not their garments, because the rending of their garments had been done hypocritically, and insincerely; and on the same account He despised their burnt offerings, Sabbaths, and solemn assemblies; whilst at the same time, a *sincere* attention to these self same things would have procured His richest blessings.

Even a Gospel ordinance can, when attended to deceitfully, become hateful, and utterly useless, as in the case of Simon Magus, to which some may refer triumphantly as a proof that bodily works can sometimes be performed without the spirit, but this would be a grand mistake, for it was as much an effort of his spirit, as Peter's own baptism, the only difference being, that with Simon Magus the spiritual powers over the body were exerted to deceive, but in the case of Peter to honestly carry out what he considered right.

Thus, dear reader, there are no such things as temporal commandments. The Lord knows nothing of the kind, for never "at any time gave He a commandment which was temporal," (Doc. and Cov. x. 9,) for though the word is used, it is with reference to the *effects* rather than to the *causes* of mens' actions, which, as I have demonstrated, are all spiritual. For as nothing but intelligence can act, no one can present us with a primary action from anything but that which possesses intelligence. Does the body possess intelligence, dear reader? If not, cease to talk about "*bodily works.*" Did you ever do anything, such as eating, drinking, loving, hating, or philosophising, but it was from first to last an operation of your spirit dwelling *within*, though exercised in some cases through the bodily organs? If not, cease to talk about "*outward works;*" toss your vain conceit of an "*entirely* inward work of grace" to

the winds; and seek for such an "inward work," as will the quickest develop itself in obedience to the "external" commands of your Father in heaven, lay your *body* as well as your spirit on the altar of sacrifice: for as you expect body as well as spirit to feel the ransoming, redeeming power of Jehovah plans, He is certainly entitled to a consecration of both to His service.

When, owing to universal corruption, Jehovah ceased to speak unto men some 1700 or 1800 years ago, men ceased to think that He required anything more than a mental service at their hands. But He has again uttered His voice from His celestial abode; and in the commandments which He has given, we find a distinct proof of the eternity of His character. Did He anciently, and through a long series of Prophets, require outward services of mankind? He has done so now, the whole world He calls upon to be baptized, and attend to all the other ordinances of His Church, and then gather with their gold and their silver and precious things, to His hiding place in the mountains, while He pours destruction upon the abominable and the wicked; for shortly His Son will descend from heaven with a shout, and the sound of a trump, to "reign on Mount Zion, and before His ancients gloriously," and then shall He "judge among the nations, and shall rebuke many people," until He has convinced them, that the root of their vital piety is "rottenness, and its blossom as the dust;" and so effectually brought them to obey His "*temporal*" commands, that they shall beat their spears into ploughshares, and their swords into pruning hooks; and war, desolating, murderous war, shall cease from the face of the earth.

Of His Saints He requires a glorious temple, where He may reveal ordinances of salvation, and principles of life. By obedience to these *spiritual* commands, will they evince *such a "vital piety and heart work"* that the heavens will smile upon them, and having sufficiently tested their obedience and faithfulness by commands of this nature, consider them worthy to have unfolded to them, all the principles of celestial government, and then intrust to their keeping, sovereignty, Priesthood, and empire in the mansions and kingdoms of the Most High.

THE EAST INDIA MISSION.

TRAVELS OF ELDERS WOOLLEY AND FOTHERINGHAM FROM CALCUTTA TO SECUNDRABAD, BELASPOOR, MARAT, DELHI, AND KURNAUL—OPPOSITION BY THE MILITARY AND ECCLESIASTICAL AUTHORITIES—PRINTING AND DISTRIBUTION OF ONE THOUSAND "ONLY WAY TO BE SAVED."

Kurnaul, East India, 1000 miles from Calcutta, December 9, 1853.

Dear Brother S. W. Richards—I am in receipt of your note, bearing date of October 17, and also a letter from my wife, which were joyfully receive by me.

I am well, through the blessing of the Lord, and I feel thankful for it, as well as for all the blessings I received from His hand. Brother Fotheringham is my fellow-labourer in the Gospel at the present time.

I will say a few words about the success of the Gospel in this upper country, as far as we have been. We left Calcutta on the evening of the 28th of August, in the government bullock train, as that is the cheapest way of travelling, and we cannot get means to travel any other way. We came direct to Secundrabad, which is about one hundred and fifteen miles below this place. From there we went to Belaspoor, six miles off the grand trunk road, where was Elder Willes, at the house of a Mr. Thomas Shinner, awaiting our arrival.

We remained at Belaspoor nine days, as we were pretty well worn down, having had a hard trip of it, and also we had both had a short spell of the fever just before we left Calcutta.

From Belaspoor we went to Marat, the largest station in Upper India, as the most favourable place to do a work. There are at Marat some two hundred or two hundred and fifty civilians, a large number of European officers, besides some two or three regiments of European soldiers,

so we would naturally suppose that place to be the most favourable.

As soon as the rain was over, as it commenced the morning we got to Marat, and continued for three days without cessation, we commenced our business, which was to form some acquaintances, and get a house to preach in. We made an acquaintance with some of the honourable men of the station (civilians), besides paying all due compliments to the military officers commanding the station; made arrangements for having the dining room of the Marat Hotel, a very large hall; gave out that we would commence our lectures on a certain evening; and also, to expedite the business, called on the brigade major, Waterfield, to have our notice put into the Book of Orders. He said that he saw no reason why it should not be done, but he would write to Colonel Hathwaite, C.B., then in temporary command of the station, and let us know in the afternoon. This was on the 13th of October.

Accordingly the note came, not only saying that our notice would not be put in the Book of Orders, but that we would not be allowed to preach in the hotel, nor any where within cantonments, but referring us to brigadier Scott, C.B., who would resume command of the station on Saturday the 15th.

As we had made arrangements for, and given publicity of, a lecture that evening, we went personally, on the morning of the 14th, to Colonel Hathwaite, to see if we could not be permitted to lecture that once, when he informed us, in a very uncouth manner, that he would not allow it.

As there was no house outside the cantonments, that we could obtain, we had to lay the matter over until brigadier Scott came back.

On the morning of the 17th instant, we visited him. He was rather more polite, in his way, than colonel Hathwaite, but told us we would not be allowed to lecture within cantonments, "for," said he, "I would not consider it doing our ministers justice to allow you to preach here, for they are paid by government to preach in this station." He also said that the bishop had written to them not to allow us to preach in any military cantonments; that if we got a house outside, and preached anything derogatory to his (Scott's) views, he would have us marched out of cantonment at the bayonet's point; that if we were seen talking to any of the soldiers in the streets, he would have us marched out, and not allowed to board within; and that if he heard anything against us, he would have us marched out forthwith, with a guard of honour. I then asked him if he would not allow us to appear before him, that he might hear both sides of the question, as lies might be told about us. He said that would make no difference, he would have us marched out.

We then tried our best to get a house outside the cantonment, but we could not. We staid five weeks in the place, and went from house to house, but all were too busy to listen to anything, over fifteen minutes at a time; they would tell us right out plain they had not time to talk on any religion, and that they did not wish to hear; consequently the only alternative for us was, as the natives would say, *juldy joa* (go quick.) Among the rest, we visited the ministers, Messrs. Tuson and Rottan. Mr. Tuson told us plainly he would use all the influence against us that he could, and that he was appointed and paid by the government of England to bring souls to Christ, and he was opposed to any other society preaching in the station, but he said he had not time to talk to us, as he was very busy, and in fact he did not want to talk with us at all.

Mr. Rottan appointed an evening for us to go to his house and have an interview. We were glad of the opportunity, and we went and had a very fine time. He acknowledged that he did not know that he was called of God, nor whether he was preaching the Gospel of Jesus Christ, but he believed he was as near as necessary, as he supposed the gifts were done away. He was reasonable, and he manifested a good spirit, appointing another evening for a further interview.

We went again, at the time appointed, but he was not at home. As we were going to leave the next day, and I had loaned him my *Voice of Warning*, we had to call the next morning. He then told us that since he saw us he had seen Mr. Wilkinson, a missionary, who had told him who Joseph Smith was, and that what I (having been personally acquainted with Joseph) had told him (Mr. Rottan), he had learned was not so, and he warned us not to preach any more. We told him that we knew our business, and that we

knew Joseph was a Prophet, and that I was personally acquainted with him, and I knew him to be a man of God.

Mr. Rottan told us, the first time that we were with him, that Mr. Tuson told brigadier Scott not to let us preach in the station, or he would have trouble. Both these ministers are of the Church of England. Mr. Tuson trembled, while we were talking to him, like Belshazzar. I bore a strong testimony to him just as we were about to leave.

We got a thousand of the *Only Way to be Saved* printed, and we distributed as many of them as we could, for out of five hundred bungalows there were only about ninety who would have them as a gift. So you can see a little of the spirit here. We were to pay forty rupees for printing, but we could not raise the money by the time it was required, so I gave my watch instead, although I made the bargain for the printer to wait for a year or more.

After staying the five weeks, and nearly wearing out our souls and bodies, we left by bullock train for Delhi, 38 miles distant, where we got a house to preach in. First, I preached to eleven persons; next, Elder Fotheringham, to ten; next, I, to five; then, Elder Fotheringham, to four. I then gave out that I would prove Joseph Smith to be a Prophet of God. When the time came, we had only one person to hear, so I did not preach.

We remained there some two weeks more, but to no purpose, yet we did all that we could. Some got so that they would not have any of our books at all.

You might ask the question, if we could not travel on foot. We cannot very well, as the sun is too hot, and we should be in danger of being sunstruck. This is a tropical climate, and it stands us in hand to take care of ourselves. I fell away 20 lbs. from the time I left California until I got to Cawnpore, on my way up here; and brother Fotheringham, 32 lbs.; so you can see we ought to do the best we can in this climate; but, thank the Lord, we have gained about 12 lbs. again.

We left Delhi two days ago, with the calculation of lecturing here, and then going on to Umballah. Kurnaul is seventy-three miles from Delhi, and Umballa is forty-six miles further. When we got here, we found there were two men and two women in the place, all the rest had gone out through the country here and there to attend to their various businesses. So you see the chance here.

We learn that there are only some ten or twelve civilians at Umballah, and that the soldiers are not allowed to come to hear us, so I think we will turn about and go to Agra, as that is the next largest station in Upper India.

Brother Richards, we are not at all discouraged, for there is a God in Israel, and we worship Him. He has been with us all the time, and that to bless. But one thing, our work will be short, to all appearance, in Upper India, for we now start down, and will call at all the stations, and try to get a chance to preach. It seems as if the people are not worthy of the Gospel.

But I must close, as my paper is about full. If there is anything in this that you think worth publishing, you can do so, or all of it if you choose. It would be satisfactory for my wife to hear from me in that way, inasmuch as it seems as if she does not get any letters from me, but I have written to her every month since I got to India.

Brother Fotheringham joins me in love to you. I subscribe myself your brother in the Gospel of Christ.

S. A. WOOLLEY.

P.S.—Please remember me to C. A. Harper, and C. A. Foster, and all the brethren. I was at Chinsurah over three months after I arrived in India, in company with brother Leonard, but on account of brother Carter going home I had to come up here, instead of going to Bombay, as I was first appointed in our own Conference in Calcutta. In Chinsurah one female was believing, whom brother Leonard baptized after I left.

S. A. W.

VARIETIES.

THE Yankees assert that all their children are born geniuses, and to verify this, they say that when a baby is not sleeping or eating, it is rolling its eyes about, thinking how to improve its cradle.

It is a noble species of revenge to have the power of a severe retaliation, and not to exercise it.

Mankind may be divided into three classes: those who do what is right from principle; those who act from appearances; and those who act from impulse.

Joe Miller going one day along the Strand, an impudent Derby captain came swaggering up to him, and thrust between him and the wall. "I don't use to give the wall," said he, "to every jackanapes." "But I do," said Joe, and so made way for him.

The Colonial Expenditure by Great Britain.—It appears by a return to the House of Commons that of the sum of £3,555,573 15s. 3d., the net military expenditure was £3,003,282 11s. 6d. in 1852. The civil expenditure was £499,350 8s.; and the naval expenditure, £55,717 4s. 11d. The expenses of the penal settlements were as follows—£39,025 4s. 4d., for New South Wales; £199,284 16s. 8d., for Van Diemen's Land. The Cape of Good Hope cost in the year mentioned as much as £1,079,792 14s. 8d.

Cost of Ardent Spirits in the United States.—1. It has cost the nation a direct expense of six hundred millions of dollars. 2. It has cost the nation an indirect expense of six hundred millions of dollars. 3. It has destroyed three hundred thousand lives. 4. It has sent one hundred thousand children to the poor house. 5. It has consigned at least one hundred and fifty thousand persons to the jails and penitentiary. 6. It has made at least one thousand maniacs. 7. It has instigated to the commission of one thousand five hundred murders. 8. It has caused two thousand persons to commit suicide. 9. It has burned, or otherwise destroyed, property to the amount of ten millions of dollars. 10. It has made two hundred thousand widows, and one million of orphan children.—*Hon. Edw Everett.*

Gleanings.—The army estimates for the ensuing financial year provide for an increase to the force of 10,000 men.—The active forces of the royal navy are to be increased by an addition of 10,000 seamen and 3,000 marines.—The regiments of the line are to be augmented to 1,000 men, and the battalions of guards, now 640, are to be augmented to 800, excepting one battalion to 1,000.—"The beard and mustache movement" seems to be onward; at Stockport the other week, a public meeting, largely attended, was held, and the majority decided in favour of the hirsute principle.—Mr. Sturge and two friends have gone to the Emperor of Russia, as a peace deputation from the Society of Friends.—The death of the Emperor of Japan is reported.—The Welsh "Rebecca" has come to life again. The flour dealers, corn factors, farmers, &c., of Builth were warned, by her placards, on the 17th January, not to "be found concocting together to raise the price of eatables."—It is now necessary that travellers to France should be provided with passports verified by the agents of France in England.—The Greenwich pensioners have been called in for inspection as to fitness for duty.—The Russian ambassadors to Paris and London, have left for Russia, diplomatic relations having ceased.—A fleet for the Baltic is to be in the "Downs" by the 6th March.—The French admiral, Bruat, with his squadron, has sailed for the coast of Algeria.—Military and naval preparations in France are most actively carried on.—The American minister was excluded from the House of Lords on the opening of parliament, through absence of diplomatic or court costume.

THE BETTER LAND.

(Inscribed to Elder Joseph Hall.)

BY ELDER W. G. Mills.

Is there a spot on this beauteous ball,
Where tyrants' power will no more enthral?
Where the soul to obey his God is free?
And the land fills the lap of Industry?
Where error shrinks from the gaze of Truth,
That sits on the brow of age and youth?
Can earth boast such a place?

O, yes! have you heard of the glowing west,
That the remnants of Joseph have long possessed?
Where the sun's golden rays descending tinge
The mountains and clouds with a gorgeous fringe?
Where his parting beams, at the close of day,
On its ocean bed, like diamonds, play?
There is that happy land.

A Father's hand has enriched that soil,
To bless with His gift the hand of toil;
And Truth, like a river, flows along,
To refreshen the faint, and strengthen the strong:
God's kingdom is there, and spreading forth,
To be a blessing to all the earth,
And bring us to that land.

The poor, the widow, and orphan there,
Of the cup of plenty shall freely share;
The rich will not be the poor man's foe,
But will dash the tear from the eye of woe;
And each to seek his neighbour's good,
Is the spirit that rules the multitude
On that fair, chosen land.

The affections there will be pure and strong,
That should to the human heart belong;
Mothers will cling to their darling ones,
And parents be loved by their noble sons,
Husband and wives shall together be
United for time and eternity,
In the Temple on that land.

To that land we'll go, where the sun at even
Reflects his tints through the arch of heaven;
Yet not to gather its gold and grain,
But the power of eternal lives to gain;
To be taught by the Lord, and walk in His ways,
Through the Prophets and Priesthood of latter-days,
On Zion's sacred land.

Newbury, Berks.

ADDRESSES.—A. L. Lamoreaux, 7 Loyd's Cottages, St. Heliers, Jersey.
J. Oakley, 7 Loyd's Cottages, St Heliers, Jersey.
Benjamin Brown, 38 Moulton Street, out of Vine Street, Hulme, Manchester.
P. C. Merrill, 4 James Street, Carlisle.
Joseph Westwood, Lowdham Street, Snentonville, Notts.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH FEBRUARY, 1854.

	£	s	d
James Linforth	4	0	0
David Roberts	0	3	0
Charles A. Harper	5	0	0
A. R. Wright, (Springfield, U. S. A.)	1	3	10
M. G. D. Phillips, (N. B.)	2	1	3
William Simms	5	0	0
Carried forward	17	8	1
Brought forward	17	8	1
Edward Middleton	3	0	0
John Kissell	1	15	0
James Walker	15	0	0
John Miller	5	0	0
	42	3	1

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9.—Vol. XVI. Saturday, March 4, 1854. Price One Penny.

ENVY.

"The spirit that dwelleth in us lusteth to envy."—*James* iv. 5.

Never were spoken truer words than the above. Every day's experience proves that one of the most difficult tasks pertaining to self-government is to keep the heart free from envious feelings. Let a man's acquaintance, neighbour, or even friend, gain an advantage, a favour, a blessing, and straightway feelings of envy strive to effect an entrance into that man's bosom. He wonders why he has not been favoured, if not instead of, at least as well as, his fellow; why another than himself should have been chosen, he cannot comprehend. And unless a determined stand is promptly made against these feelings, their results are none of the most pleasant. And men who otherwise are very good, find it a most difficult matter to maintain a tranquil mind under such circumstances.

Neither are these envious feelings at another's prosperity peculiar to the worldling. Among the Saints they oft intrude, and too often are harboured and encouraged, instead of being summarily and unceremoniously expelled. Indeed, one would sometimes think that envy is more in the ascendant among many of the Saints than it is in the world. This should not be, for it undermines the foundation of every good feeling, and destroys that harmony and that unity which should ever characterize the Saints of God. Why should any Saint feel bad, or have the least hard feeling arise in his bosom, because his brother has obtained a lucrative situation, or has been appointed to a responsible office in the Church? Ought not that Saint rather to rejoice with his brother in his advancement or honour? This would be more like carrying out the counsel of the ancient Apostle—"in lowliness of mind let each esteem other better than themselves." Does a Saint lose by his brother's success? Certainly not, loss is out of the question. Gain to one real Saint is gain to all real Saints, for they are all members of one body, and should all receive of one spirit.

It occasionally happens that people in the world can make highly successful business arrangements, and no notice be taken of it by the Saints, while if a brother meets with one quarter of the success of the worldlings, not the prettiest things are circulated concerning him, by his brethren and sisters too. How does this look in the light of the Gospel? By no means commendable, most assuredly. Saints who give way to such disreputable and unchristian feelings do not manifest the spirit of the Gospel, but the light that is in such Saints will speedily become darkness, unless they repent, and amend their ways.

One brother feels himself all awry because a certain family in his Branch have been chosen to be emigrated by the Perpetual Emigrating Fund, whilst he considers another family which he could name, to be far more eligible and deserving. If he had the disposition of the

Fund, or the choosing of the emigrants, he would act quite contrary to what his brethren in power have acted. Undoubtedly he would. It is a singular fact that there always exists a class of men who can manage matters infinitely better than those do who are in office. And it is a consequent fact that these clever managers are always out of office. But these are not the worst evils. These grumblers destroy confidence, and when confidence is destroyed unity of effort ceases in a corresponding degree, and thus the evil grows deeper and wider. It will not be outside of the truth to say, that the influence of one grumbler is calculated to do ten times more injury than is the error in judgment, granting there is one, that is the excuse for grumbling.

Instead of envying a brother, or indulging in detraction at his expense, it would be far more noble to seek his good, to congratulate him in success, and condole with him in failure. Such a course would be ten thousand times better than giving way to feelings of envy, and consequent coldness and distrust. These things should be guarded against with all diligence. Our brother's prospects and welfare should be dear to us, and we should be careful not to do anything to mar them, and should at all times resist any feelings of envy that may arise in our bosoms, for "who can stand before envy?" When we see a spirit of this kind, we should immediately put it under our feet.

When the prosperity of a brother causes envy to arise in the bosom of a Saint, it will be well for him to examine himself, and bring his mind to cheerfully submit to immediate corresponding adversity, should it come. If he can do this, he will not be in so much danger from envy. But if his envious feelings are not removed by this course, he may seek to do some positive good to his prosperous brother, and be determined to speak good of him, and so continue in well doing, until good thoughts, good actions, and good feelings gain the victory. JOHN JAQUES.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 118.)

Far West, March 29th, 1838.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in Kirtland—

Dear and well beloved Brethren—Through the grace and mercy of our God, after a long and tedious journey of two months and one day, I and my family arrived safe in the city of Far West, having been met at Huntsville, one hundred and twenty miles from the place, by my brethren with teams and money, to forward us on our journey. When within eight miles of the city of Far West, we were met by an escort of brethren from the city, viz.: Thomas B. Marsh, John Corrill, Elias Higbee, and several others of the faithful of the West, who received us with open arms and warm hearts, and welcomed us to the bosom of their society. On our arrival in the city we were greeted on every hand by the Saints, who bid us welcome to the land of their inheritance.

Dear brethren, you may be assured that so friendly a meeting and reception paid us well for our long seven years of servitude, persecution, and affliction in the midst of our enemies, in the land of Kirtland: yea, verily our hearts were full; and we feel grateful to Almighty God, for His kindness unto us. The particulars of our journey, brethren, cannot well be written, but we trust that the same God, who has protected us, will protect you also, and will, sooner or later, grant us the privilege of seeing each other face to face, and of rehearsing all our sufferings.

We have heard of the destruction of the Printing Office, which we presume to believe must have been occasioned by the Parrish party, or more properly the aristocrats or anarchies.

The Saints here have provided a room for us, and daily necessaries, which are brought in from all parts of the country to make us comfortable; so that I have nothing to do but to attend to my spiritual concerns, or the spiritual affairs of the Church.

The difficulties of the Church had been adjusted before my arrival here, by a judicious High Council, with Thomas B. Marsh and David W. Patten, who acted as Presidents pro tempore of the Church of Zion, being appointed by the voice of the Council and Church, William W. Phelps and John Whitmer having been cut off from the Church, David Whitmer remaining as yet. The Saints

at this time are in union; and peace and love prevail throughout; in a word, heaven smiles upon the Saints in Caldwell. Various and many have been the falsehoods written from thence to this place, but have availed nothing. We have no uneasiness about the power of our enemies in this place to do us harm.

Brother Samuel H. Smith and family arrived here soon after we did, in good health. Brothers Brigham Young, Daniel S. Miles, and Levi Richards arrived here when we did. They were with us on the last of our journey, which ended much to our satisfaction. They also are well. They have provided places for their families, and are now about to break the ground for seed.

Having been under the hands of wicked and vexatious law suits for seven years past, my business was so deranged that I was not able to leave it in so good a situation as I had anticipated; but if there are any wrongs, they shall all be noticed, so far as the Lord gives me ability and power to do so.

Say to all the brethren, that I have not forgotten them, but remember them in my prayers. Say to mother Beaman, that I remember her, also brother Daniel Carter, brother Strong and family, brother Granger and family; finally I cannot enumerate them all for want of room, I will just name brother Knight, the Bishop, &c.; my best respects to them all, and I commend them and the Church of God in Kirtland to our heavenly Father, and the word of His grace, which is able to make you wise unto salvation.

I would just say to brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the Angel of the Lord put forth his hand unto brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

I transmit to you the *Motto* of the *Church of Jesus Christ of Latter-day Saints.*

We left President Rigdon thirty miles this side of Paris, Illinois, in consequence of the sickness of brother George W. Robinson's wife.

On yesterday brother Robinson arrived here, who informed us that his father-in-law (S. Rigdon) was at Huntsville, detained on account of the ill health of his wife. They will probably be here soon.

Choice seeds of all kinds of fruit, also choice breed of cattle, would be in much demand; and best blood of horses, garden seeds of every description, and hay seeds of all sorts, are much needed in this place.

Very respectfully I subscribe myself your servant in Christ, our Lord and Saviour,

JOSEPH SMITH, junior,
President of the Church of Christ of Latter-day Saints.

The work continued to prosper in England, and Elders Richards and Russell having previously been called to Preston, to prepare for America, a General Conference was held in the Temperance Hall, (Cock Pit) Preston, on Sunday April 1st, for the purpose of setting in order the Churches, &c. Brother Joseph Fielding was chosen President over the whole Church in England, and Willard Richards and William Clayton were chosen his Counsellors, and were ordained to the Presidency and High Priesthood. This was the first notice Elder Richards had had given him, that he should continue in England. At this Conference eight Elders were ordained, among whom was Thomas Webster, and several Priests, Teachers, and Deacons; about forty were confirmed, who had previously been baptized; about sixty children were blessed, and twenty baptized that day. Conference continued without intermission from 9 A.M. to 5 P.M.. About fifty official members met in Council in the evening.

President Rigdon arrived at Far West with his family, Wednesday April 4th, having had a tedious journey, and his family having suffered many afflictions.

Far West, April 6th, 1838. Agreeable to a resolution passed by the High Council of Zion, March 3rd, 1838, the Saints in Missouri assembled in this place, to celebrate the anniversary of the Church of Jesus Christ of Latter-day Saints, and to transact Church business, Joseph Smith, junior, and Sidney Rigdon, presiding.

The meeting was opened by singing, and prayer by David W. Patten, after which President Joseph Smith, junior, read the order of the day as follows—Doors will be opened at 9 o'clock A.M., and the meeting will commence by singing and prayer. A Sexton will then be appointed for a door keeper, and other services in the House of the Lord.

Two Historians will then be appointed to write and keep the Church History; also a General Recorder to keep the Records of the whole Church, and to be the Clerk of the First Presidency. And a Clerk will be appointed for the High Council, and to keep the Church Records of this Stake. Three Presidents will be appointed to preside over this Church of Zion, after which an address will be delivered by the Presidency. Then an intermission of one hour, when the meeting will again convene, and open by singing and prayer. The Sacrament will then be administered, and the blessing of infants attended to.

The meeting then proceeded to business. George Morey was appointed Sexton, and Dimick Huntington assistant; John Corrill and Elias Higbee, Historians; George W. Robinson, General Church Recorder, and Clerk to the First Presidency; Ebenezer Robinson, Church Clerk and Recorder for Far West, and Clerk of the High Council; Thomas B. Marsh, President pro tempore of the Church in Zion, and Brigham Young and David W. Patten, his assistant Presidents.

After one hour's adjournment, meeting again opened by David W. Patten. The bread and wine were administered, and ninety-five infants were blessed.

JOSEPH SMITH, junior, President.
E. ROBINSON, Clerk.

Agreeable to a resolution of the High Council, March 3rd, 1838, the general authorities of the Church met, to hold the first *Quarterly Conference* of the Church of Latter-day Saints, at Far West, on the 7th of April, 1838.

Presidents Joseph Smith, junior, Sidney Rigdon, T. B. Marsh, D. W. Patten, and B. Young, took the stand, after which the several Quorums, the High Council, the High Priests, the Seventies, the Elders, the Bishop, the Priests, Teachers, and Deacons, were organized by their Presidents.

President Joseph Smith, junior, made some remarks, also gave some instructions respecting the order of the day. After singing, prayer by B. Young, and singing again, President Smith then addressed the congregation at considerable length, followed by President Rigdon.

Adjourned twenty minutes.

Opened as usual by D W. Patten, who also made some remarks respecting the Twelve Apostles. He spoke of T. B. Marsh, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, and Orson Pratt, as being men of God, whom he could recommend with cheerfulness and confidence. He spoke somewhat doubtful of William Smith, from something he had heard respecting his faith in the work. He also spoke of William E. McLellin, Luke Johnson, Lyman Johnson, and John F. Boynton, as being men whom he could not recommend to the Conference.

President John Murdock represented the High Council. The report was favourable. The seats of Elisha H. Groves, Calvin Bebee, and Lyman Wight were vacant in consequence of their having moved so far away they could not attend the Council.

Thomas B. Marsh nominated Jared Carter, to fill the seat of Elisha H. Groves; John P. Green, that of Calvin Bebee; and George W. Harris, that of Lyman Wight; which nominations were severally and unanimously sanctioned.

George W. Harris was ordained High Priest.

On motion, Conference adjourned to the 8th, 9 o'clock, A.M.

Sunday, April 8th, 9 o'clock, A.M., Conference convened and opened as usual, prayer by Brigham Young.

President J. Smith, junior, made a few remarks respecting the Kirtland Bank, who was followed by B. Young, who gave a short history of his travels to Massachusetts and New York.

President Charles C. Rich represented his Quorum of High Priests, and read their names. The principal part were in good standing.

President Daniel S. Miles and Levi Hancock represented the Seventies.

The Quorum of Elders was represented by their President, Harvey Green, numbering one hundred and twenty-four in good standing.

President Joseph Smith made a few remarks on the Word of Wisdom, giving the reason of its coming forth, saying it should be observed.

Adjourned for one hour.

Conference convened agreeable to adjournment, and opened as usual, after which Bishop Partridge represented his Council and the lesser Priesthood, and made a report of receipts and expenditure of Church Funds which had passed through his hands.

It was then motioned, seconded, and carried, that the First Presidency be appointed to sign the Licences of the official members of the Church.

Conference adjourned until the first Friday in July next.

JOSEPH SMITH, junior, President.
E. ROBINSON, Clerk.

From the 1st to the 8th, Presidents Kimball and Hyde visited the Churches a short distance from Preston, and on the 8th attended meeting in the "Cock Pit." After preaching by Elder Richards, they

bore their farewell testimony to the truth of the work. After they had closed, and Elder Russell was speaking, the enemy severed the gas pipes which lighted the house, and overwhelmed the assembly in darkness in an instant. The damage was soon repaired, and the design of breaking up the meeting frustrated.

The following letter was sent to John Whitmer, in consequence of his withholding the Records of the Church in the city of Far West, when called for by the Clerk, &c.—

Mr. J. Whitmer—Sir—We were desirous of honouring you by giving publicity to your notes on the history of the Church of Latter-day Saints, after making such corrections as we thought would be necessary, knowing your incompetency as a historian, and that writings coming from your pen, could not be put to press without our correcting them, or else the Church must suffer reproach. Indeed, sir, we never supposed you capable of writing a history, but were willing to let it come out under your name, notwithstanding it would really not be yours but ours. We are still willing to honour you, if you can be made to know your own interest, and give up your notes, so that they can be corrected and made fit for the press; but if not, we have all the materials for another, which we shall commence this week to write.

Your humble servants,

JOSEPH SMITH, jun., SIDNEY RIGDON, } Presidents of the whole Church of Latter-day Saints.

Attest E. ROBINSON, Clerk.

Tuesday 10th, 12 o'clock, noon, Elders Kimball and Hyde left Preston, on coach for Liverpool.

Wednesday 11th, Elder Seymour Bronson preferred the following charges against Oliver Cowdery, to the High Council at Far West—

"To the Bishop and Council of the Church of Jesus Christ of Latter-day Saints, I prefer the following charges against Oliver Cowdery—

"1st. For persecuting the brethren by urging on vexatious law suits against them, and thus distressing the innocent.

"2nd. For seeking to destroy the character of President Joseph Smith, junior, by falsely insinuating that he was guilty of adultery, &c.

"3rd. For treating the Church with contempt by not attending meeting.

"4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs.

"5th. For selling his lands in Jackson county, contrary to the revelations.

"6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as President of the Council, and by insulting the High Council with the contents of said letter.

"7th. For leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of Law.

"8th. For disgracing the Church by being connected in the Bogus business, as common report says.

"9th. For dishonestly retaining notes after they have been paid; and finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

The Bishop and High Council assembled at the Bishop's Office, April 12, 1838.

After the organization of the Council, the above charges of the 11th instant were read, also a letter from O. Cowdery, as will be found recorded in the Church Record of the city of Far West, book A. The 1st, 2nd, 3rd, 7th, 8th, and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints. Also voted by the High Council that Oliver Cowdery be no longer a Committee to select locations for the gathering of the Saints.

April 13th, the following charges were preferred against David Whitmer, before the High Council at Far West, in Council assembled—

"1st. For not observing the Word of Wisdom.

"2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.

"3rd. In writing letters to the dissenters in Kirtland, unfavourable to the cause, and to the character of Joseph Smith, junior.

"4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us.

"5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council."

After reading the above charges, together with a letter sent to the President of said Council (a copy of which may be found in Far West Record, book A), the Council considered the charges sustained, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter-day Saints.

The same day three charges were preferred against Lyman E. Johnson, which were read, together with a letter from him, in answer to the one recorded in Far West Record, book A. The charges were sustained, and he was cut off from the Church.

While the Elders were in Liverpool they wrote as follows—

Liverpool, Good Friday,
April 13, 1838.

Dear Brothers and Sisters in Preston—It seemeth good unto us, and also to the Holy Spirit, to write you a few words which cause pain in our hearts, and will also pain you when they are fulfilled before you, yet you shall have joy in the end. Brother Webster [Thomas Webster] will not abide in the Spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and expose the mysteries that have been committed to him, that a righteous judgment may be executed upon him, unless he speedily repent. When this sorrowful prediction shall be fulfilled, this letter shall be read to the Church, and it shall prove a solemn warning to all to beware.

Farewell in the Lord,
HEBER C. KIMBALL.
ORSON HYDE.

The foregoing letter was written and sealed in the presence of Presidents Fielding and Richards, who had gone to Liverpool to witness the brethren sail, and, by the writers, committed to their special charge, that no one should know the contents until the fulfillment thereof. Previous to this period, very few of the foolish and wicked stories which filled the weekly journals and pamphlets in America, concerning the "Mormons" [as the Saints were termed], had found their way into the English prints; but immediately after Elders Kimball and Hyde left Preston, on or about the 15th of April, one Livesey (a Methodist Priest, who had previously spent some years in America, and said he heard nothing about the Saints in America) came out with a pamphlet, made up of forged letters, apostate lies, and "walk on the water" stories, he found in old American papers, which he had picked up while in America. But he stopped the circulation of his own pamphlet by stating to a public congregation, that he had accidentally found the contents of the pamphlet in old papers in his trunk, which was quite providential, to stop such abominable work as the Saints were engaged in; and in the same lecture said he "wished the people to purchase his pamphlets, as he had been at a great expense to procure the materials for writing it." His hearers retired.

(*To be continued.*)

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN THE REV. RICHARD JACKSON AND SIR HARRY SANDERSON.

Rev. R. J. I am happy to see you, Sir Harry. I hope your health is good.

Sir H. S. O, how are you, Mr. Jackson. I am in tolerable health, myself.

Rev. R. J. I am very well in body, Sir Harry, but much perplexed in mind concerning these Mormons. I understand they have lately baptized four or five more deluded creatures, who were persuaded to go to hear them preach. I cannot imagine how it is that people can be so deceived as to believe the horrible and blasphemous doctrines of the Latter-day Saints. Yet there seems to be some kind of a fascination in their religion, as they call it, which lays fast hold upon the poor and ignorant. Look at their preachers, they are men of neither talent nor learning, but they go from the plough to hold forth in their meetings. If the people were to come to my church, they might hear a good sermon, as well

as join in the responses in our most excellent Liturgy. But I wonder what the Mormon preachers find to edify their hearers with, for I am sure their Elders, as they are impudently styled, not having received a college education, know no more of the original text of the Scriptures than my dog does. It is a puzzle to me, indeed it is, Sir Harry. I did hope, when I persuaded you to dismiss Brown from your employ, and turn him out of his home, that Mormonism would go down, but I am grievously disappointed.

Sir H. S. Well, Mr. Jackson, I do not know what to say about these Mormons. I detest them, that I do, but I scarcely know what to advise you to do to stop the delusion. If you can suggest any feasible measure, I shall be quite willing to assist you all I can in carrying it out. My influence in the matter is at your service, as you are well aware, for although I do not profess to be very acute on theological questions, yet I certainly believe the Church of England to be right, and the Roman Catholics and the Dissenters and the Mormons to be all wrong together. The Church of England is *the* constitutional Church, being established by the law of the land, and this is the reason why I like this Church, and stand by it. Other religious societies exist by toleration, and I think there is a good deal of danger in this toleration.

Rev. R. J. I think so too, it paves the way for schism and dissent. If one passes through the village on the Sabbath, one hears the Ranters bawling in one place, and the Latter-day Saints in another. Now how beautiful it would be if all the people of our village would come regularly to Church, and join in our ennobling service every Sunday.

Sir H. S. Ah! Mr. Jackson, I think that is too Utopian an idea for our times, but for my own part I cannot see why, if a religion is established by law, people cannot be required by law to adopt that religion, if they have any, or at least to go to the churches of the established religion of the land. But I do not see any probability of such ever being the case. England seems to have become so individualized, that if you were to take a hundred men at random from any of our large towns, perhaps two-thirds would be of an infidel turn of mind, and the other third would profess a dozen or a score different religions. Now if there were no dissent allowed by law, there would be no Dissenters nor Catholics, and a great deal of hatred, and strife, and violence would cease. Yet I do not like to coerce men.

Rev. R. J. Alas! Sir Harry, the depravity of the human heart is very great.

Sir H. S. I dislike the Dissenters, because there is so much insubordination, division, and strife among them. If I dislike the Dissenters, I hate the Catholics, for we know that they are the enemies of both the Crown and the Church of England, and as a loyal Englishman and a true Churchman, I deem it a paramount duty to support the Sovereign and the religion of my country, and I do sincerely hope, by all that is good, the Catholics may never again get the upper hand in dear old England.

Rev. R. J. God forbid that they should! I love the Catholics no more than you do, Sir Harry, but I really do think that my feelings towards them are those of love, compared to what my feelings are towards the Latter-day Saints. I solemnly declare to you, Sir Harry, that I fear the influence of a Latter-day Saint, or rather a Latter-day sinner, a hundred times more that I fear the influence of the Pope. The Mormon faith is the rankest, most outrageous, and most impious blasphemy. Popery is holy and sacred to it.

Sir H. S. If I hate the Catholics, I detest and abhor the Mormons. I wonder why men will be such fools as to forsake the religion of their fathers, and run after this newfangled system or the other. But there is no accounting for the erratic actions of some men. And stubborness is often a close companion of eccentricity. Before I dismissed Brown from my garden, I begged of him to give up his new notions and go to Church regularly as usual, and told him all would then be right, but he stood up to me like a bantum cock, and told me that he knew his religion was true, and according to the Bible. I asked him what *he* knew about the Bible, because he could not read it. He said he did not know much about it, but others could read it to him, and he could thereby learn that what the Latter-day Saint Elders said was right. But you cannot imagine with what stubbornness and confidence he said it was right, and he knew it, and he was not afraid of bearing his testimony to it to any man. I could not do anything with him, so I dismissed him,

according to your suggestion, seconded by that of my son.

Rev. R. J. As I was saying, I did hope that when Brown was dismissed and turned out of his house, Mormonism around here would have received a deathblow, but no such thing took place, though I believe the blow staggered them a little. With his large family, I thought he would have been starved out, and obliged to enter the Bastile, or to remove to some other part of the country. But as soon as he quitted your employ and ceased to be your tenant, he entered one of those houses belonging to Mr. Simpson, and then it became the rendezvous of the Mormons immediately, and I understand they held meetings there. Only think of his bravado in allowing that, Sir Harry. Really, I have often wished that all the parish belonged to you, I have not the slightest doubt but that I could then get rid of all these troublesome people, and we could have peace and quietness.

Sir H. S. I should be very much pleased if I could buy those houses of Mr. Simpson's. I have tried to do it several times, but he would not sell them. But when his youngest child is of age, the houses must be sold. I will try to purchase them then, though that will not be for several years, and if I get the houses, I will take good care that no Mormon lives in any one of them.

Rev. R. J. That is good and zealous on your part, Sir Harry, but I must try to get something done now, or there is no telling to what an extent this imposture may run in a few more years. Some of the farmers may be converted, and that will be a more serious matter. If it so happens, I shall feel quite ashamed of my parish. No, no, Sir Harry, something immediate must be done. But I was telling you about Brown. A few weeks after he left you, farmer Hunter gave him employment, and he has staid there ever since. And every time he passes me he looks quite disdainful. To bow, or touch his hat, when he meets me, seems the farthest thought in his mind, if he ever thinks at all about doing it. I must get him ousted somehow. I cannot endure his presence in the village. If he were gone I should not so much care about the other Mormons, but I will try to clear them all out, and then I shall be satisfied, and my conscience will be clear, and it is a blessed thing to have a clear conscience, Sir Harry. I was very glad when James Clark died. He used to go preaching about from place to place. In fact, I had reason to suppose him to be the "head and front" of Mormonism here. But Mormonism did not die when he died, though I hoped it would. My thoughts were very conflicting in his case, Sir Harry. Charity suggested that the poor deluded wretch might have found mercy at the eleventh hour, like the thief on the cross. But then again, when I reflected upon Clark's impious and heaven-daring doctrines, I could not insult the majesty of heaven by supposing that he could obtain forgiveness for his unpardonable sins. So I came to the conclusion that I could not consistently bury the corpse of such a blasphemous fellow. And I would not, Sir Harry, for the words of our blessed Redeemer came forcibly to mind—"Let the dead bury their dead."

Sir H. S. I cannot say that you were wrong, Mr. Jackson, though I do not myself know critically what sins are pardonable, and what are unpardonable.

Rev. R. J. Sir Harry, Jesus Christ, our divine Saviour, can save to the uttermost of ordinary sins. But when a man preaches such awful blasphemy as the Latter-day Saints do, and presumes to hold the Priesthood of Melchisedeck, as these Elders do, and denounces as priestcraft the holy apostolical succession of the Church of England, I tremble for him. Can such a man be saved from perdition, Sir Harry? Is it not clear that he sins against the Holy Ghost, for which sin there is no forgiveness, either in this world or the world to come?

Sir H. S. I am ashamed to say it, Mr. Jackson, but I really feel unable to decide. I will leave it in your hands. But we will let the dead alone, and if there is any possible room for hope, let us hope for the best. James Clark, I believe, was a hard working man, though a blasphemer. Brown is a steady hard working man also, and since he left my garden, it has scarcely looked the same. The change is no improvement, I assure you, Mr. Jackson. I am sorry he should be such a fool to himself. But I am aware that he is very obstinate. The other Sunday, he sent three of his daughters to church, I verily believe out of bravado towards me. It would be well if he were humbled. What can be done to humble him, and bring him to his senses?

Rev. R. J. I have been thinking of a plan, Sir Harry, to get rid of all the Mormons in our village. You probably are aware that William Hanley, with his family, is about to emigrate to the Mormon New Jerusalem at Salt Lake. So there will be no trouble with him. I only wish this saucy Brown were going.

Sir. H. S. Well, what is your plan, Mr. Jackson?

Rev. R. J. I will tell you, Sir Harry. I have been thinking of going round to all the farmers, providing you will second my efforts by your influence, and trying to persuade them not to employ a single Mormon on their lands or premises. If I can succeed in this, then the matter is settled, in a great measure, for these Mormons will be obliged either to recant, or go into the bastile, or remove to other parts of the country. What do you think of my plan, Sir Harry?

Sir H. S. I do not like the idea of one's fellow-creatures suffering so much, but perhaps the shortest way is the best to bring people to their senses, though it may be apparently severe. But fanaticism and delusion must be stopped in our parish, or disloyalty may be the next matter, and I shall be as much ashamed of that as you are of the prevalence of the Mormon imposture. Therefore, Mr. Jackson, you may count upon my full support, as far as my influence extends.

Rev. R. J. Thank you, Sir Harry, thank you. I shall now go doubly armed to the battle.

Sir H. S. You will call and inform me of your success, when you have been round.

Rev. R. J. I will, I will, Sir Harry. Good day.

Sir H. S. Good day, Mr. Jackson.

JOHN JAQUES.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 4, 1854.

YE CANNOT SERVE GOD AND MAMMON.—So said the Saviour, so say the First Presidency of the Church of Jesus Christ of Latter-day Saints, and so say we. From the very commencement of the golden discoveries of the nineteenth century, have the First Presidency urged upon the Saints the folly of running all over creation after the god of this world. Our counsel has been in unison with the counsel of the First Presidency upon this point. Australia is the favourite field for English gold-worshippers, and our counsel all the time has been for the Saints not to go there for gold. Yet it seems that this counsel has been, in a degree, disregarded. Some of the results of this disregard may be learned by a perusal of the communication from Elder William Hyde, of the Australian Mission, on another page, to which communication we beg to refer all Saints who are smitten with the charms of Australian mammon. But the full results of this disregard of counsel can only be learned by sad experience, and we sincerely hope that few Saints may have the misfortune to gain that knowledge. We are not aware that any more Saints under our jurisdiction feel disposed to start for the antipodes after mammon, but if there should be any, we would beseech them to weigh well the chances and the consequences. Let such Saints put mammon in one hand, and their good standing in the other, for these are the chances. Whichsoever may be chosen will be shown by subsequent conduct. If good standing be chosen, the parties will stay in England, with their faces toward Zion; if mammon be chosen, every nerve will be strained to reach Britain's golden colonies. We do not mean to say that it is impossible for a Saint to go and dig gold, and retain the Spirit of God; but any Saint that of his own uncounselled free will sets to digging gold, runs a risk which few indeed escape; and he who voluntarily, and against counsel, casts such a die, acts foolishly enough.

How many Saints who have visited California or Australia, on gold speculations,

have returned unspotted to the bosom of the Church? Ah! how few! The god of this world has no fellowship with the Spirit of God, neither can they both reign in one heart. Mammon or the good Spirit must succumb. There is no alternative. From the radical dissimilarity of their natures, there is no hope of compromise between them. One must have the sovereignty. Then let every Saint choose which he will serve.

If we look back upon the past, whether upon our own experience stereotyped on our memories, or upon the page of history, we find that mammon has been a grand cause of misery and alienation of feelings. What causes friends, and even brethren, to look coldly on each other, and eventually to forget each other, through its searing influence on the affections? Mammon. What causes children to long for the death of friends, brothers, sisters, and even parents? Mammon. What causes the downfall of nations? Mammon. What seduces the mass of mankind from the path of honourable and useful industry? Mammon. In short, it has been said—"The love of money is the root of all evil."

"But I wish to go to Australia that I may obtain means to go to Zion." Do you? By reference to Elder Hyde's letter, you will find that such a course is analogous to going to hell to obtain an outfit for heaven! We wonder whether there ever was a foolish step taken without some plausible reason being assigned for it. But a plausible reason does not make a step the less foolish, nor the more safe. If the Saints would cheerfully walk in obedience to counsel, instead of fishing for plausible reasons for disobedience, they would be enabled to keep the Spirit of the Lord in their bosoms, and to overcome the evils that surround them. They would not be led away by seducing spirits to join in this wildgoose chase or the other, but would set their faces towards Zion, and their hearts upon the building up of the Kingdom of God, and the establishment, not of the reign of mammon, but of the reign of righteousness.

Elder Hyde's letter fully sustains our views upon the impropriety of the Saints' emigrating to that country, and the counsel which we have so often given both in public and in private. We trust this warning will serve as a timely admonition to others who would escape the fearful consequences of adopting a course of life which, from the experience of many, would prove destructive to their spiritual and temporal interests. When Saints feel sufficiently strong to engage in measures which are contrary to the general instructions given by the authorities, without obtaining special advice, they are liable to stronger temptations, and subject to more powerful influences, which too often prove the ruin of their faith, and ultimately secure the displeasure of God.

We feel thankful that the few Saints spoken of by Elder Hyde were so providentially led to come under the watch-care of a faithful shepherd of the souls of men, in time to be saved from the wreck of spiritual destruction. And we pray that the kind hand of our Heavenly parent may ever be stretched out to administer unto them the blessing of eternal life. Our continual exhortation is—"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Calling and Responsibility.—At this season of the year, in consequence of the emigration, many, who, in great measure are inexperienced, are called to take a deeper hold on the work of God, and bear a greater responsibility than they have been accustomed to bear. In all these callings, those men should be sought after who have the work at heart, who are men of integrity and faith, and who are fitted to the work to which they are called. There should be no such thing known in the

Church of God, as what is termed "favouritism" in the world. He who has authority to call others to office, should always endeavour to choose those who his judgment and conscience tell him are best adapted to fill the positions to which they may be chosen. He who is humble and faithful will ever have the Spirit of God upon him, to enable him to discern, in a degree, the spirits of those over whom he presides, and to know measurably their capabilities and endowments. It is altogether unworthy of a man to bestow offices, through favour, upon those persons who are unsuitable, when others are at hand far more eligible to, far more capacitated for, and far more deserving of, the offices. On no account should this ever be done. Such a course would soon rot any system to the very core. Sufficient of the effects of such a course can be seen in the world, to deter any one holding the Priesthood from bartering it, for imparting it to undeserving favourites is nothing less than bartering it. Let office-jobbing and party-speculation be confined to the faulty systems of the world, to which such disgraceful proceedings naturally belong. They should be altogether unknown in the Holy Priesthood, and in the organization of the Church of Christ. We do not know that the Priesthood under our watch-care are in any wise culpable in this respect, nevertheless a word of exhortation may not be inappropriate, and it may perchance prove a word in season.

Those who are called to office should enter upon the same in the strength of the Almighty, with a full determination to do all in their power to magnify their calling. Doubtless many are called who did not expect it, and who think they are utterly unfit to bear the responsibility placed upon them, and totally unable to magnify their calling. Let not such despond. There is a place for every man in the kingdom of God, and no man should shrink from any position to which he is called, before he has proved whether he can fill it or not. A man knows not what position he can sustain, nor what responsibility he can bear, until he has proved himself, under the influence of the Spirit of God. Said Paul—"I can do all things, through Christ which strengtheneth me." If all Saints had this confidence, there would be little shrinking back.

A Saint may say that he feels himself the weakest in the kingdom of God, and the most unfit to be called to any responsible office. Very likely this may be the case. And if there is a man in the Kingdom of God on the earth, who has not felt his own weakness and inability, that man ministers not by the power of the Holy Ghost, but by his own power and strength; and such a man's ministrations are powerless for good. Do all Saints recollect that the work of God is not carried on by the power and wisdom of man, but by the power and wisdom and Spirit of God? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The world at the present time is a striking example of the truth of this principle. For eighteen hundred years has the might, the learning, the talent, and the eloquence of the greatest of the children of men been engaged in attempting to preach the Gospel, build up the kingdom of God, and establish righteousness upon the earth. With what success? Ah! what indeed! More error, more confusion, and more wickedness. On the contrary, what has been accomplished by the Lord, through His weak and despised servant, Joseph, and his successors, in the short space of twenty-three years? Ah! here is a contrast. More light, more Gospel, more love, more union and harmony among the people of God. Many glorious principles have been revealed, much knowledge has been communicated to man, the Gospel has been restored to the earth, and proclaimed to the principal nations of mankind, and many souls have rejoiced in the light, the gifts, and the blessings thereof, and have assembled themselves from the nations, to prepare for the coming of the great Redeemer.

Men who are called to the Holy Priesthood, and are sustained by the faith and confidence of the people, are much more likely to minister in the power and strength of the Holy Spirit, and the people will receive far greater blessings under their ministration, than where the case is otherwise. The Saints know their duty in this respect, and we trust it will ever be their ambition to sustain their officers, that their hands may be strengthened, and made powerful in building up the kingdom, for a servant of God is the life and salvation of the people if they receive his word and sustain him; as Jesus said of John the Baptist—"*If ye will receive it*, this is Elias, which was for to come."

If a man is called, it may be regarded as an evidence that those over him consider him capable of bearing the responsibility of his calling. Why need he shrink from it? It is his duty, as well as his interest, to bear up under the burden, the Lord God strengthening him. His simple object is to carry out the instructions of those placed over him, with singleness of heart. And this is a much easier matter than many suppose, when set about in a right spirit. The way opens on the right hand and on the left before the inexperienced, formidable obstacles readily succumb, strength is vouchsafed in every trying moment, and ultimate success is secured, when the eye is single to the glory of God. Who then should falter? None, if they continue diligent, prayerful, and watchful. Therefore let every man do his duty, and stand in the position assigned him from time to time, relying on the promised strength of the Almighty, and all will be well, the Church in the British Isles will increase in numbers, faith, and every good and perfect gift.

THE GERMAN MISSION.—Elder Daniel Carn, late President of the German Mission, is succeeded by Elder George C. Riser, who arrived in Hamburg January 30, direct from Liverpool, *via* Hull. The authorities of Hamburg have strenuously opposed Elder Carn's remaining there, and he has deemed it advisable for another to take charge of the work, who, by enjoying greater liberties, may have greater advantages for extending the work among the people. The notoriety which Elder Carn had obtained with the German authorities, for defending his rights, subjected him to a degree of espionage which greatly weakened his efforts, and seemed to him to render it advisable to commit the work to the charge of Elder Riser, who, we trust, will be successful in increasing the interests of the same proportionately with his increased advantages for gaining access to the people.

Elder Carn sailed on the *Windermere* in charge of the company of Saints on board, and will, no doubt, be able, upon his arrival in the States, to render important service to the German emigration upon their way this season to the gathering place of the Saints.

We learn, by letter from Elder Riser, that his reception in Hamburg was as favourable as could have been expected. Several had been baptized since Elder Carn's departure, and the mission appeared prosperous. May the Lord continue to bless the labours of His servants there, until Germany shall yield her thousands obedient to the truth, who shall be ultimately saved, to the honour of those who have laboured so diligently to establish the mission, and to the glory of that God who sent them.

DEPARTURES—*The "Windermere."*—The *Windermere*, Captain Fairfield, cleared for New Orleans, Feb. 15th, with 482 souls on board, the company being in charge of Elder Daniel Carn. Included in this company were seven ex-Presidents of Conferences—Elders Abraham Marchant, Robert Menzies, Job Smith, John T. Hardy, John A. Albiston, J. V. Long, and Graham Douglas.

The "Golconda."—The number of passengers on board this vessel was 464, instead of 465 as stated in *Star* No. 7. The following Elders sailed on board this vessel—Dorr P. Curtis, President of the company, and Thomas Squires, both ex-Presidents of Conferences; William S. Phillips and John Davis, late of the Presidency of the Church in Wales; and several ex-Presidents of Welsh Conferences.

These brethren, after having laboured diligently to advance the cause of truth in this land, are now on their way to the land of Zion, to assist in building up the kingdom of God there. We trust the righteous desires of their hearts may be granted in a safe and prosperous journey to the vales of Utah.

SALT LAKE LITERATURE.

(From the Chicago "Democratic Press.")

The Salt Lake people have strongly marked peculiarities. Their social, domestic, and political, as well as their religious institutions, differ from all others that the world has knowledge of. The circumstances which surrounded them prior to their hegira from Nauvoo, and those under which they are now placed, tend to render them in many respects a SUI GENERIS people. They think differently, speak differently, and write differently from other people. Necessity makes them practical, and has called out the most practical minds among them to take the lead in their affairs. Brigham Young is a remarkable man. He proves equal to every emergency. There is in him a fertility of resource that never fails, an energy that carries him triumphantly through all his undertakings, and a resolution that moves on undaunted by misfortune or seemingly insurmountable obstacles. Some of his coadjutors are wonderfully like him in these respects, but he is the moving and controlling spirit of Utah.

But that to which we designed making reference now is the peculiarity of Mormon literature. It is adapted to the people and their circumstances. Bold, impetuous, confident, strong in its provincialism, it takes hold upon the minds of those to whom it is addressed, and each man is made a host. There is no waste of words, no seeking after ornament, no attempt at polish, small regard for rhetorical or even grammatical rules, but every sentence means something, has pith, nerve, and a strong back-bone in it. We gave our readers recently a long extract from Brigham Young's recent proclamation in view of the threatened hostilities of the Utah Indians. Every one who reads it, and who knows anything about the people that look to Young as their head, will say it is just the thing. Just the thing to inspire confidence in themselves, and their Governor, and hatred towards the Indians. Just the thing to arouse a rude people to action, and make of each man a hero.

THE AUSTRALIAN MISSION.

BAPTISMS—STRAGGLING IMMIGRANT SAINTS IN AUSTRALIA.

New South Wales, Nov. 7th, 1853.

Dear Brother S. W. Richards—Thinking that a word from me might not be amiss, at least if fitly spoken, I have concluded to address you.

As you have no doubt received the general news from Australia, through our beloved brother Farnham, who is the President of the mission, I shall content myself with a cursory sketch of a few things which have come under my own observation.

Soon after our landing in Sydney,

which was on the 9th of April, we assembled ourselves in a suitable room, where, in secret, we offered up our prayers and our thanks to God, for the many special manifestations of His goodness to us, since the time of our departure from the home of the Saints; and also humbly dedicated to Him our services whilst we should remain upon this land. After a suitable time was spent in council assembled, each Elder's field of labour was assigned him, and after blessing each other somewhat after the same order as the sons of Mosiah did, we separated, each for his respective portion of the colony, being full of good desires, and fully determined to use all diligence to bring the people to a knowledge of the truth, and also, as far as a true and faithful testimony would have a bearing, to leave them without an excuse at that great day which is fast approaching.

I am situated, at present, north of Sydney, between 31° and 33° south latitude, and 151° and 153° west longitude. Since my arrival here, there have been near fifty added to the Church, and I know, most assuredly, that the Lord works with me, as also with all my brethren, and that the work is moving steadily along.

Relative to the opposition with which we have to meet, or the darkness with which the minds of the people are enshrouded, you may form a far more correct idea by a reference to your own experience than I have language to portray; or if you should wish a just view of the present policy of the mass of the people, or as to what quarter their minds are turned, you will have it about as it is, by a reference to California. Still the Lord has a people upon this land, and although the devil shows them all the treasures of the earth at a glance, it matters not, they will receive the truth when it is presented, and manifest, by their works, that they esteem the reproach of Christ greater riches than all the treasures of this world, if so be they may obtain the excellency of the riches of eternal life.

I will now touch upon another topic, which is more specially the cause of my penning these lines. Some eight or nine days since, I was informed that a small company of Saints had just landed in the village of Newcastle, from Wales, in number fourteen, all told, and that their object in coming there was to get a fit out for Salt Lake. On learning that they wished to see me, and as that place came under the survey of my watch tower, I concluded to make them a call. Well, the most of them appeared glad to see me, and I was glad to meet with them, seeing they were here, but could I have seen them situated in the midst of the Saints in Zion, it would have been much more gratifying. In all probability, as the case now stands, it will be some time before that privilege will be granted me. I found them, as the saying is, pretty tolerably well slimed over, and just about ready to be swallowed up in the vortex of the world, and be forgotten. They had lost the Spirit of God, and each one had lost all confidence in himself, and, as a matter of course, had none in his neighbour. I called them together, or such of them as chose to come out, and after talking to them an hour or so, and letting them take a retrospective view of themselves, and concluding that they were tolerably well satisfied with beholding, I said to them, that as many of them as felt desirous to renew their covenants, and, after they had renewed them, keep them, and were willing to go down with me into the water, and be baptized for the remission of their sins, could be numbered with the Saints in Australia.

If there are heads of families among the Saints in Wales, who are very anxious that their sons and daughters should take the shortest cut to hell, my advice to them is, that they come stringing along, a few families at a time, to Australia, and then, in all probability, they can have the consolation, in the end, of finding themselves safely landed in the same warm climate, as a reward for pursuing so unwise a course.

We feel much encouraged in this colony, by the receipt of the excellent supply of books which you were so kind as to send us, and we hope that so far as there are responsibilities or requirements at our hands, we may not be found wanting. The brethren of the mission, as far as circumstances will permit, meet in Conference in Sydney every three months, and of a truth the Lord has met with us, and His almighty arm is extended all the day long in our behalf.

Please remember my kind regards to all the brethren from the Valley, and to all of our Father's family.

I remain affectionately your friend and brother in the cause of truth,

WILLIAM HYDE.

THE EAST INDIA MISSION.

INTEREST IN THE WORK IN CALCUTTA—SUCCESS IN BURMAH.

2, Jaun Bazaar Street, Calcutta, Jan. 5, 1854.

Dear President S. W. Richards—I improve a few moments, this morning, by writing to you.

The Elders are all well, as far as I have heard. Elders Leonard and Musser are now on their way to Bombay. Elder Willes and myself are all the Elders now in Calcutta. The work in this place is moving steadily on. There is more interest awakened at present, than there has ever been since our arrival. The work is moving amongst a higher class. There have been two or three letters directed to me through the *Citizen*, a paper published in this place, on the subject of Polygamy. I have answered two of them, with lengthy communications. What the result will be, we cannot now tell; it seems to be a turn in our favour, and is the means of drawing forth expressions from all classes of people, some in favour of, and some against, the truth. We are also moving favourably amongst the higher classes of the natives. We sow in faith, hoping that our labours may not be in vain.

The brethren in the north-west provinces meet with but little success. I expect the inhabitants are a gainsaying people.

It gives me much pleasure to say that the work of the Lord is on the increase in Burmah; there have been several accessions since I last wrote, many persons are believing, and there is a great call for books.

We are preparing to spread the Gospel in the native language of this country, and we hope we shall soon be able to break the ice. When the correspondence closes in the papers in this place, I will send you a copy of the same.

Give my love to brother Spencer, and all the American brethren, as well as those in the office. May God bless you.

I remain your brother in Christ,

N. V. Jones.

VARIETIES.

It is a sign of wisdom to be willing to receive instruction; the most intelligent sometimes stand in need of it.

A man, who has travelled some, says, that there is no country in the world where wives are more worshipped than in France. He regrets to say, however, that all the adoration comes from somebody else's husband.

Asking too much.—A young couple were sitting together in a romantic spot, with birds and flowers about them, when the following dialogue ensued—"My dear, if the sacrifice of my life would please you, most gladly would I lay it at your feet."—"O sir, you are too kind! But it just reminds me that I wish you 'd stop using tobacco."—"Can't think of it, it's a habit to which I am wedded."—"Very well, sir, since that is the way you lay down your life for me, and as you are already wedded to tobacco, I'll take good care you are never wedded to me, as it would be bigamy."

The Rev. H. A. Boardman, D. D., of Philadelphia, in a sermon on "the low value set on human life," spoke as follows—"Homicides are rapidly increasing, but, with occasional exceptions, justice is slow in securing the murderers, and slower still in convicting and punishing them. Society has so far reverted towards its primitive condition, that even in our older states the practice has become common of carrying deadly weapons, and avenging affronts, real or imaginary, with instant death. The generation of young men which are now coming forward in our cities seem to think it manly to wear dirks and pistols, and to use them on the slightest provocation. Approximating to savages in their equipment, they resemble them no less in the value they put on human life. And if matters proceed much further in this direction, the shooting of a man will soon come to be looked upon as very little more than the shooting of a beast. If these practices were properly rebuked, if the force of law and of public sentiment were adequately employed to repress them, it might be inappropriate to cite them in this connexion. But they meet with a degree of toleration which indicates anything but a just appreciation of their enormity by the community."

CURE FOR DRUKENNESS.—In Sweden, drunkards are cured in hospitals, by their favourite drink. If gin, when a drunkard enters the hospital for treatment, he is supplied with his favourite drink, and with no other; if anything else is given to him, or any other food, it is flavoured with gin. He is in heaven, the very atmosphere is redolent of his favourite perfume! His room is scented with gin; his bed, his clothes, every thing around him; every mouthful he eats or drinks, every thing he touches, every zephyr that steals into his room brings to him still gin. He begins to grow tired of it—begins rather to wish for something else—begins to find the impression intolerable—hates it—cannot bear the sight or scent of it; longs for emancipation, and is at last emancipated: he issues into the fresh air a cured man; dreading nothing so much as a return of that loathed persecutor which would not leave him an hour's rest in his confinement. This method is so effectual, that confirmed drunkards petition for admission to the hospitals, to be cured.

STANZAS.

INSCRIBED TO THE POETS OF THE LAST DISPENSATION.

Before the solar beam
Breaks o'er the mountain's brow,
The lark begins his theme
Amid the vales below:
Thus, ere the Sun of suns doth rise,
Your early songs salute the skies.

When kings return from far,
Each minstrel tries his lay,
To greet the rolling car
Along the palm-strown way:
Then let the song of triumph ring,
To greet the everlasting King.

Ye laureates of Heaven,
The work of Latter-days
In part to you is given,
To form our psalms of praise,
To clothe each thought in fairy dress,
And grow the flowers of righteousness.

We hear your notes afar,
While o'er the earth we roam,
And like a pilot star,
They lead us on to home,
Where "Morning Stars" from every clime,
Will haste to join in choirs sublime.

When snows were circling round,
When sun-rays fiercely glowed,
I ever, ever found
Your strains pure joy bestowed;
And O! they'll wake a deeper thrill
When we shall stand on Zion's Hill.

JABEZ WOODARD.

ADDRESSES.—Edward Frost, 18, Church Gate, Leicester.
Lorenzo D. Rudd, Back of St. Michael's Place, Plymouth.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH FEBRUARY, 1854.

	£	s	d
Isaac Jones	2	10	0
James Linforth	4	0	0
John B. Pears	5	0	0
Samuel Church	5	0	0
Robert Kirkwood	8	0	0
Josiah Rhead	5	0	0
Thomas Clark	5	0	0
Carried forward	34	10	0
Brought forward	34	10	0
Edward Frost	5	0	0
F. C. Brand	20	0	0
Simon Irwin	4	0	0
H. E. Bowring	2	0	0
William Lewis	4	0	0
	69	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10.—Vol. XVI. Saturday, March 11, 1854. Price One Penny.

THERE SHALL BE WARS AND RUMOURS OF WARS.

The signs of the times clearly indicate that the period is fast approaching when peace shall be taken from the earth, or in other words, when the Saints shall be the only people who are not at war with one another. The present aspect of affairs is dark and threatening for the Eastern Hemisphere. "Rumours of war" are the news of the day, preparations for war are the business of the day, and war itself seems inevitable; not a little, trifling, insignificant, skirmishing flash, but a grand European conflagration, the glare of which will be seen, if the heat be not felt, in the New World.

From 1850 to the present have wearisome negociations been carried on by England, France, Turkey, and Russia, concerning the Holy Places at Jerusalem, that city being under Turkish domination, and Nicholas, Emperor of Russia, claiming, by virtue of his being the head of the Greek Church, a certain "protectorate" over the Holy Places held by the members of that Church, and over its members at Jerusalem, and, indeed, over all the members of that Church under Turkish rule.

In the middle of May last, diplomatic relations ceased between Russia and Turkey, in consequence of Turkey rejecting the propositions of Russia.

Russia took the initiative in warlike demonstration, June 2, by sending her soldiers over the river Pruth, occupying the provinces of Moldavia and Wallachia, then subject to Turkey, treating them as conquered countries, and holding them as a "material guarantee" for the future accession of Turkey to her demands.

Turkey declared war against Russia, Oct. 4. In the latter part of October, and the beginning of November, Omer Pacha, with a Turkish army, crossed the river Danube, encountering the Russians with success at Oltenitza, in Wallachia. Russia declared war against Turkey, Nov. 1. Since then the war has been carried on in those provinces with various successes, but principally on the side of Turkey.

France and England considered themselves bound, by treaties and by a due regard for the "balance of power," and the peace of Europe, the sequence of the proper adjustment of that balance, to become the protectors of Turkey, and the consequent opponents of Russia. In the middle of June, the fleets of England and France anchored in Besika bay, to be in readiness to defend Constantinople, and protect Turkey from the assaults of Russia in the Euxine or Black Sea. On the 30th of November Admiral Nachimoff, with a greatly superior force, surprised a Turkish squadron of about fourteen vessels, and upwards of 4000 men, in the harbour of Sinope, on the Asiatic coast, destroying all the vessels, except one, which escaped to Constantinople, with the news, and killing or wounding nearly all the men. In consequence of this disastrous assault, the British and French fleets entered the Black Sea, January 3, protecting Turkish vessels and coasts, whilst an order was sent from the British and French ambassadors at Constantinople to the governor of Sebastopol, the great Russian naval depôt in the Crimea, requiring Russian vessels to keep in Russian ports. Russia demanded from

France and England an explanation as to the purpose of their fleets entering the Black Sea, upon the receipt of which explanation, the Russian ambassadors at the French and English courts took their departure therefrom. More recently the Emperor of France wrote an autograph letter to the Emperor of Russia, requesting him to endeavour to arrange existing differences by diplomacy, reason, and justice, instead of by the chances of war. This request was virtually refused. And last of all, Mr. Joseph Sturge and others visited the Emperor of Russia, as a "peace" deputation from the Society of Friends. The Emperor and Empress "received them graciously," as a matter of course—from the novelty of the thing, they could not do otherwise—but gave them no satisfaction as to peace, though he very freely and at great length explained to them his views upon the position of Europe. So stands the question at this time. Hundreds of pages of diplomatic "notes" and talk have passed between the belligerent parties, and grim war appears to be the unavoidable result.

Meanwhile most active and extensive preparations are being made by England and France, as also by Russia and Turkey, to prosecute the war in earnest. About twenty-five thousand English soldiers are to be despatched to Malta, and France will afford a much greater number, for active service. The English Baltic fleet consists of about thirty vessels of war, principally propelled by steam, and carrying about two thousand guns. The French navy is also a formidable one. The future now hangs on a thread. Whether these warlike preparations will be needed, or whether the general peace of Europe will be unbroken, may be decided before these lines meet the eye of the public. If peace continue, the evil day is only postponed, probably to burst upon the world with accumulated fury at some future period. If European war ensue, who knows the end or the consequences? The allied armies may be victorious, the probability is such. If they do, strong intimations are held out that Turkey will be expected to tolerate Christian religions throughout her dominions: as the *Times* has it—"following the enlightened views LORD STRATFORD DE REDCLIFFE has long applied, we must endeavour, while we sustain the PORTE against her external enemy, to obtain from it as the reward of our exertions large practical concessions of equality to the Christians." If the fortunes of war are in favour of the allies, Poland, Hungary, and other extinguished or depressed nationalities, will no doubt rear their down-trodden heads, and once more contend for their freedom and independence, though the intention of the allies appears to be to prevent this. Probably doors may be opened for the introduction of the Gospel among many nations, by the breakage of institutions, and the removal of traditions, which bind the minds of men as with iron chains. If Russia succeed, Turkey, Greece, and Palestine will fall under Muscovite rule. How the prospects will then be for the spread of the Gospel in the east remains to be seen. In all probability they will be by no means flattering. Equally ominous would then be the future for India and Western Europe; and, though the Greeks are ready to throw off Turkish rule, it does not appear that they would be more free or happy under Muscovite rule, to which they must succumb, if Russia prosper in the war.

But whatever course events may take, there is no hope that the bands of the nations will be more than temporally loosened, for prophecy says that their bands will be made strong for their destruction, so that no man can loose them. The nations may be divided by internal revolutions, or through the effects of external war, and seasons of comparative freedom may be enjoyed by some, but such chances will be short and precarious, and will occur to give the servants of the Lord opportunity to deliver their warning testimony to many nations, previous to those nations being again bound up, by treaties and arbitrary decrees, that they may be the more speedily and signally visited of the Lord in the hour of His judgments, which will speedily come upon all that dwell upon the earth.

It is a significant fact that the present great European question, that agitates the minds of all, and disturbs the commercial relations of every nation on the globe, is immediately connected with the very spot which is pointed out by the finger of prophecy for the actual scene of that momentous struggle in which all the nations of the earth will be concerned, to close which the Lord Jesus Christ himself will descend from the heavens with a celestial army,

and the consequences of which will be a Millennium of peace to all the world.

Let the present question end how it may, the work of God will be forwarded by it. The British army and navy may carry, in the bosoms of their complement, the seeds of Gospel truth among many nations, which seeds, though small, may take root, and bring forth an hundredfold to the glory of God, and thus may the truth travel from nation to nation, and from people to people. On the other hand, the unsettled state of Europe will induce thousands to hasten to the New World, in the hope of finding that freedom and that peace in which the Old World will be deficient.

Should the United States, at this critical juncture, become embroiled in the general confusion, the Valleys of Ephraim would be the places of refuge, the places of peace, quietness, and prosperity. Or should the United States become divided by internal broils, Deseret would hang on to the Constitution of those States, and if all the others fell from its standard, and "let slip the dogs of war" on each other, she alone would be seen a strict conservative of the principles of that Constitution, and of the principles of liberty, righteousness, and peace. Then would Deseret stand forth in bold relief, the chosen of the Lord, chosen as the only asylum where integrity, freedom, justice, and innocence could rest secure. Then would her people be indeed the only people on earth who were not at war, her secluded vales the only habitations of peace, honourable industry, and prosperity. Prophecy says that this time must come, and is nigh at hand. If it must come, the sooner the better. Let the evil day roll on, and then all hail to the Millennial reign of peace. The wars and commotions of the nations will forward the gathering to Zion, and hasten the day of righteousness, ten times faster than all the preaching of the Elders to the wicked. The prospects brighten for the consummation. Prophets and righteous men of old desired to see it; Prophets and Saints of modern times desire that it may not be delayed; the people of Europe, tired of peace, after a spell of forty years, feel eager for war for a change—the freshness of the matter animates them. Then let the consummation come. The struggle will be a fearful one, and one knows not who will fall, but then the sequel—that will repay. The wicked have naught to hope, the Saints have naught to fear.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 134.)

I received the following—

Revelation, given at Far West, April 17, 1838.

Verily thus saith the Lord, it is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of his merchandize, that he may perform a mission unto me next spring, in company with others, even Twelve, including himself, to testify of my name, and bear glad tidings unto all the world; for verily thus saith the Lord, that inasmuch as there are those among you who deny my name, others shall be planted in their stead, and receive their Bishoprick. Amen.

Also I received the following—

Revelation, given to Brigham Young at Far West, April 17, 1838.

Verily thus saith the Lord, let my servant Brigham Young go unto the place which he has bought, on Mill Creek, and there provide for his family until an effectual door is opened for the support of his family, until I shall command him to go hence, and not to leave his family until they are amply provided for. Amen.

April 20th. Elders Kimball and Hyde sailed from Liverpool on the ship *Garrick*.

I received the following—

Revelation, given at Far West, April 26, 1838, *making known the will of God concerning the building up of this place, and of the Lord's House, &c.*

Verily thus saith the Lord unto you, my servant Joseph Smith, junior, and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your Counsellors who are and shall be appointed hereafter; and also unto you my servant Edward Partridge, and his Counsellors; and also unto my faithful servants, who are of the High Council of my Church in Zion (for thus it shall be called), and unto all the Elders and people of my Church of Jesus Christ of Latter-

day Saints, scattered abroad in all the world; for thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-day Saints. Verily I say unto you all, arise and shine forth, that thy light may be a standard for the nations, and that the gathering together upon the land of Zion, and upon her Stakes, may be for a defence, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

Let the city, Far West, be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy; therefore I command you to build an house unto me, for the gathering together of my Saints, that they may worship me; and let there be a beginning of this work, and a foundation, and a preparatory work, this following summer; and let the beginning be made on the 4th day of July next, and from that time forth let my people labour diligently to build an house unto my name, and in one year from this day let them re-commence laying the foundation of my house; thus let them from that time forth labour diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not any thing remain that is not finished.

Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building of an house unto my name; but let an house be built unto my name according to the pattern which I will show unto them. And if my people build it not according to the pattern which I shall show unto their Presidency, I will not accept it at their hands; but if my people do build it according to the pattern which I shall show unto their Presidency, even my servant Joseph and his Counsellors, then I will accept it at the hands of my people. And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my Saints, and also that other places should be appointed for Stakes in the regions round about, as they shall be manifest unto my servant Joseph, from time to time; for behold, I will be with him, and I will sanctify him before the people, for unto him have I given the keys of this kingdom and ministry. Even so. Amen.

Far West, April 26th. The Teachers voted not to hold any member of the Quorum in fellowship, who would not settle his own difficulties in the Church, and show himself approved in all things; and that they would not hold any member of the Quorum in fellowship who would take unlawful interest.

April 27th. This day I chiefly spent in writing a history of this Church from the earliest period of its existence, up to this date.

Saturday, April 28th, 1838. This morning Presidents J. Smith, junior, and S. Rigdon, attended the High Council, by invitation.

The business before the Council was an appeal case, from the Branch of the Church near Gymon's mill. Jackson was plaintiff, and Aaron Lyon defendant. Thomas B. Marsh and David W. Patten presiding.

It appeared, in calling the Council to order, that some of the seats were vacant, which the Council proceeded to fill, but as there was not a sufficient number present who were eligible for the station, Presidents Smith and Rigdon were strongly solicited to act as Counsellors, or, to preside, and let the Presiding Officers act as Counsellors, &c.

They accepted the former proposal, and President Smith was chosen to act on the part of the defence, and to speak upon the case, together with George W. Harris.

President Rigdon was chosen to speak on the part of the prosecution, together with George M. Hinkle.

After some arbitrarious speeches, to know whether witnesses should be admitted to testify against A. Lyon, or whether he should have the privilege of confessing his own sins, it was decided that witnesses should be admitted, and also the written testimony of the wife of said Jackson.

As to this man, Lyon, it is a well known fact, and without contradiction, that he has been in transgression ever since he first came to Kirtland, which is some four or five years, as appeared this day by different witnesses which are unimpeachable.

The witnesses against Lyon were first Sarah Jackson, wife of plaintiff Jackson, one brother Burt, brother Roundy, John P. Barnard, brother Thomas Gymon, also brother Benjamin, and the plaintiff, which testimony says, that some time last season, the plaintiff sent his wife from Alton, Illinois, to this country, as he himself could not come at that time. Accordingly his wife, Mrs. Jackson, came and settled in the Branch first above-mentioned.

Now this man, Lyon, had settled in this Branch also, and was their Presiding High Priest, and had gained to himself great influence in and over that Branch; and it also appears that this man had great possessions, and, if we may judge from testimony given this day, calculates to keep them, let the Saints' necessities be what they may; and it also appears that this man was in want of a wife, (if actions bespeak the desire of any man,) consequently he set his wits to work to get one. He commenced, (as he said,) by

getting a revelation from God that he must marry Mrs. Jackson, or that she was the woman to make his wife; and it appeared that these revelations were frequently received by him, and shortly introduced to Mrs. Jackson. It was also manifested that the old man had sagacity enough to know that unless he used his Priestly office to assist him in accomplishing his designs, he would fail in the attempt; he therefore told Mrs. Jackson that he had had a revelation from God that her husband was dead, &c., and that she must consent to marry him, or she would be for ever miserable; for he had seen her future state of existence, and that she must remember that whomsoever he blessed would be blessed, and whomsoever he cursed would be cursed, influencing her mind, if possible, to believe his power was sufficient to make her for ever miserable, provided she complied not with his request, &c. Accordingly they came to an agreement, and were soon to be married; but, fortunately or unfortunately for both parties, previous to the arrival of the nuptial-day, behold, to the astonishment of our defendant, the husband of Mrs. Jackson arrived at home, and consequently disannulled the preceding contract.

The old gentleman, Lyon, at this time, if not before, knew very well that his God who gave these revelations, if revelations he had, must of course be no less than the devil, and in order to palliate the injustice of his crime, saddled the whole burden upon the devil, that in scourging the person who had previously befriended him, and counselled him in his former days, peradventure he might extricate himself from the snare of his own setting and dictation. But, alas, it was too late for the old man.

The testimony being closed, the sword of justice began to be unsheathed, which fell upon the defendant like a scourge of ten thousand lashes, wielded by the hands of President Rigdon and George M. Hinkle, inspired by the spirit of justice, accompanied by a flow of eloquence, which searched for the feelings like the sting of so many scorpions, which served to atone for past iniquity. There were no feelings that were not felt after, there were no sores that were not probed, there were no excuses rendered that were not exceptionable.

When justice ceased to speak, mercy advanced to the rescue, which inspired the hearts of President Smith and George W. Harris, who, with profound eloquence, with a deep and sublime thought, and clemency of feeling, spoke in favour of the defendant; but in length of time, while mercy appeared to be doing her utmost in contending against justice, the latter gained the ascendancy, and took full possession of the mind of the speaker, who levelled a volley of darts, which came upon the old man like a hurricane upon the mountain tops, which seemingly was about to hurl the old man beyond the reach of mercy, but mercy still claimed the victim, and saved him in the Church.

Happy is it for those whose sins, like this man's, go before them to judgment, that they may repent and be saved in the kingdom of God.

Council decided, that, inasmuch as this man had confessed his sins, and asked forgiveness, and promised to make well the paths of his feet, and do, inasmuch as lay in his power, what God should require at his hands, he should give up his licence as High Priest, and stand as a member in the Church; and this in consequence of his being considered incapable of magnifying that office, &c.

G. W. Robinson.

Sunday 29th, I spent mostly in meeting with the Saints, administering the words of life.

Monday 30th. The First Presidency were engaged in writing the Church History, and in recitation of grammar lessons, which recitations at this period, were usually attended each morning before writing.

May 1st, 2nd, 3rd, and 4th. The First Presidency were engaged in writing Church History, with administering to the sick on the 3rd, and receiving a letter from John E. Page on the 4th.

Saturday 5th. The Presidency wrote for the *Elders' Journal;* also received intelligence from Canada, by brother Baily, that two hundred wagons, with their families, would probably be here in three weeks; also attended an address delivered by General Wilson, Federal Candidate for Congress, on political matters.

Sunday, May 6th. I preached to the Saints, setting forth the evils that existed, and would exist, by reason of hasty judgment, or decisions upon any subject given by any people, or in judging before they had heard both sides of the question. I also cautioned the Saints against men who should come amongst them whining and growling about their money, because they had kept the Saints, and borne some of the burden with others, and thus thinking that others, who are still poorer, and have borne greater burdens than themselves, ought to make up their loss, &c. I cautioned the Saints to beware of such, for they were throwing out foul insinuations here and there, to level as it were a dart

at the best interests of the Church, and if possible to destroy the character of its Presidency. I also gave some instructions in the mysteries of the kingdom of God; such as the history of the planets, &c., &c.; of Abraham's writings upon the planetary systems, &c.

In the afternoon, I spoke again on different subjects; the principles of wisdom, the Word of Wisdom, &c.

The Teachers' Quorum at Far West numbered twenty-four members.

Monday 7th, I spent in company with Judge Morain, one of our neighbouring county Judges, and Democrat candidate for the state senate.

I also visited with Elder Reynolds Cahoon and Parley P. Pratt, who had this day arrived in Far West, the former from Kirtland, the latter from New York City, where he had been preaching for some time; and our hearts were made glad with the pleasing intelligence of the gathering of the Saints from all parts of the earth to this place, to avoid the destructions which are coming upon this generation, as spoken by all the holy Prophets since the world began.

James G. Marsh, son of Thomas B. Marsh, aged fourteen years, eleven months, and seven days, died this day, in the full triumphs of the Everlasting Gospel.

Tuesday 8th, I spent with Elder Rigdon in visiting Elder Cahoon and the place he had selected for his residence, and in attending to some of our private, personal affairs; also in the afternoon I answered the questions which were frequently asked me, while on my last journey but one from Kirtland to Missouri, as printed in the *Elders' Journal*, vol. I, Number 2, pages 28 and 29, as follows—

1st. "Do you believe the Bible?" If we do, we are the only people under heaven that do, for there are none of the religious sects of the day that do.

2nd. "Wherein do you differ from other sects?" Because we believe the Bible, and all other sects profess to believe their interpretations of the Bible, and their creeds.

3rd. "Will every body be damned, but Mormons?" Yes, and a great portion of them, unless they repent, and work righteousness.

4th. "How and where did you obtain the Book of Mormon?" Moroni, who deposited the plates (from whence the Book of Mormon was translated) in a hill in Manchester, Ontario county, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I obtained them, and the Urim and Thummin with them, by the means of which I translated the plates; and thus came the Book of Mormon.

5th. "Do you believe Joseph Smith, junior, to be a Prophet?" Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy. Revelations xix, 10th verse.

6th. "Do the Mormons believe in having all things common." No!

7th. "Do the Mormons believe in having more wives than one?" No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practised among us, to our great mortification, of marrying in five or six weeks, or even in two or three months, after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the feelings of both friends and children.

8th. "Can they raise the dead?" No, nor any other people that now lives, or ever did live. But God can raise the dead, through man as an instrument.

9th. "What signs does Joe Smith give of his divine mission?" The signs which God is pleased to let him give, according as His wisdom thinks best, in order that He may judge the world agreeable to His own plan.

10th. "Was not Joe Smith a money digger?" Yes, but it was never a very profitable job for him, as he only got fourteen dollars a month for it.

11th. "Did not Joe Smith steal his wife?" Ask her, she was of age, she can answer for herself.

12th. "Do the people have to give up their money when they join his Church?" No other requirement than to bear their proportion of the expenses of the Church, and support the poor.

13th. "Are the Mormons Abolitionists?" No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered such. But we do not believe in setting the negroes free.

14th. "Do they not stir up the Indians to war, and to commit depredations?" No, and they who reported the story knew it was false when they put it in circulation. These and similar reports are palmed upon the people by the priests, and this is the reason why we ever thought of answering them.

15th. "Do the Mormons baptize in the name of Joe Smith?" No, but if they did, it would be as valid as the baptism administered by the sectarian priests.

16th. "If the Mormon doctrine is true, what has become of all those who have died since the days of the Apostles?" All those who have not had an opportunity of hearing the Gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

17th. "Does not Joe Smith profess to be Jesus Christ?" No, but he professes to be his brother, as all other Saints have done and now do: Matt. xii. 49, 50, "And he stretched forth his hand towards his disciples and said, Behold my mother and my brethren; for whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother."

18th. "Is there anything in the Bible which licenses you to believe in revelation now a-days?" Is there anything that does not authorize us to believe so? If there is, we have, as yet, not been able to find it.

19th. "Is not the canon of the Scriptures full?" If it is, there is a great defect in the book, or else it would have said so.

20th. "What are the fundamental principles of your religion?" The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended up into heaven; and all other things are only appendages to these, which pertain to our religion. But in connexion with these, we believe in the Gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.

I published the foregoing answers, to save myself the trouble of repeating the same a thousand times over and over again.

Wednesday 9th. I attended the funeral of James Marsh, and complied with the request that I should preach on the occasion.

Thursday 10th. I listened to an address on the political policy of our nation, delivered by President Rigdon, at the school house, in the south west quarter of the city, to a large concourse of people from all sections of the county, and from other countries also. Although President Rigdon was suffering under a severe cold and great hoarseness, yet being assisted by the Spirit of God, he was enabled clearly to elucidate the policy of the Federal and Democratic parties from their rise in our country to the present time, to the understanding of all present, giving an impartial hearing to both sides of the question. This address was delivered in consequence of a partial electioneering Federal speech of General Wilson at the same place a short time previously, and the politics of the Church of Latter-day Saints, generally being Democratic, it seemed desirable to hear an elucidation of the principles of both parties, with which I was highly edified.

Friday 11th. I attended the trial of William E. McLellin, and Doctor McCord, for transgression, before the Bishop's Court.

McCord said, "he was sorry to trouble the Council on his account, for he had intended to withdraw from the Church before he left the place; that he had no confidence in the work of God, or His Prophet, and should go his own way." He gave up his licence and departed.

William E. McLellin stated about the same as McCord, and that "he had no confidence in the heads of the Church, believing they had transgressed, and had got out of the way, consequently he quit praying, and keeping the commandments of God, and indulged himself in his lustful desires, but when he heard that the First Presidency had made a general settlement, and acknowledged their sins, he began to pray again, &c." When I interrogated him, he said, "he had seen nothing out of the way himself, but he judged from hearsay."

Saturday 12th. President Rigdon and myself attended the High Council, for the purpose of presenting for their consideration some business relating to our pecuniary concerns.

We stated to the Council our situation, as to maintaining our families, and the relation we now stand in to the Church, spending as we have for eight years, our time, talents, and property, in the service of the Church; and being reduced as it were to beggary, and being still detained in the business and service of the Church, it appears necessary that something should be done for the support of our families by the Church, or else we must do it by our own labours; and if the Church say to us, "help yourselves," we will thank them, and immediately do so; but if the Church say, "serve us," some provision must be made for our sustenance.

The Council investigated the matter, and instructed the Bishop to make over to Presidents Joseph Smith, junior, and Sidney Rigdon, each, an eighty-acre lot

of land from the property of the Church, situated adjacent to the city Corporation; also appointed three of their number, viz, George W. Harris, Elias Higbee, and Simeon Carter, a Committee to confer with said Presidency, and satisfy them for their services the present year; not for preaching, or for receiving the word of God by revelation, neither for instructing the Saints in righteousness, but for services rendered in the printing establishment, in translating the ancient Records, &c., &c. Said Committee agreed that Presidents Smith and Rigdon should receive —$ as a just remuneration for their services this year.

Sunday 13th. Elder Reynolds Cahoon preached in the forenoon. And in the afternoon, President Rigdon preached a funeral sermon on the death of Swain Williams, son of Frederick G. Williams.

Monday 14th, I spent in ploughing my garden, while Elder Rigdon was preparing and correcting some matter for the press, when Elder Harlow Redfield arrived from Kirtland, Ohio.

Friday 18th. I left Far West, in company with Sidney Rigdon, T. B. Marsh, D. W. Patten, Bishop Partridge, E. Higbee, S. Carter, Alanson Ripley, and many others, for the purpose of visiting the North Country, and laying off a Stake of Zion; making locations, and laying claims to facilitate the gathering of the Saints, and for the benefit of the poor, in upbuilding the Church of God. We travelled to the mouth of Honey Creek, which is a tributary of Grand River, where we camped for the night. We passed a beautiful country of land, a majority of which is prairie (untimbered land), and thickly covered with grass and weeds, among which is plenty of game; such as deer, turkey, hen, elk, &c. We discovered a large black wolf, and my dog gave him chase, but he outran us. We have nothing to fear in camping out, except the rattle snake, which is natural to this country, though not very numerous. We turned our horses loose, and let them feed on the prairie.

Saturday 19th. This morning, we struck our tents, and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grand River is a large, beautiful, deep, and rapid stream, during the high waters of spring, and will undoubtedly admit of steam boat navigation, and other water craft; and at the mouth of Honey Creek are a splendid harbour and good landing.

We pursued our course up the river, mostly in the timber, about eighteen miles, when we arrived at Colonel Lyman Wight's, who lives at the foot of Tower Hill (a name I gave it in consequence of the remains of an old Nephite Altar or Tower), where we camped for the Sabbath.

In the afternoon, I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Davis county, township 60, range 27 and 28, and sections 25, 36, 31 and 30, which the brethren called Spring Hill, but by the mouth of the Lord it was named ADAM-ONDI-AHMAN, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the Prophet.

Sunday 20th, was spent by our company principally at *Adam-ondi-ahman;* but near the close of the day, we struck our tents, and travelled about six miles north, and encamped for the night in company with Judge Morin and company, who were also travelling north.

Monday 21st. This morning, after making some locations in this place, which is in township 61, range 27 and 28, we returned to Robinson's Grove, about two miles, to secure some land near Grand River, which we passed the day previous; and finding a mistake in the former survey, I sent the surveyor south five or six miles to obtain a correct line, while some of us tarried to obtain water for the camp.

In the evening, I called a Council of the brethren, to know whether it was wisdom to go immediately into the north country, or tarry here and hereabouts, to secure land on Grand River, &c. The brethren spoke their minds freely on the subject, when I stated to the Council that I felt impressed to tarry and secure all the land near by, that is not secured between this and Far West, *especially* on Grand River. President Rigdon concurred, and the Council voted unanimously to secure the land on Grand River, and between this and Far West.

Elders Kimball and Hyde arrived at Kirtland from England.

Tuesday 22nd. President Rigdon went last [east?] with a company, and selected

some of the best locations in the county, and returned with a good report of that vicinity, and valuable locations which might be secured. Following awhile in the course of the company, I returned to camp in Robinson's Grove, and from thence went west to obtain some game to supply our necessities. We discovered some antiquities about one mile west of the camp, consisting of stone mounds, apparently erected in square piles, though somewhat decayed and obliterated by the weather of many years. These mounds were probably erected by the Aborigines of the land, to secrete treasures. We returned without game.

Wednesday 23rd. We all travelled east, locating lands, to secure a claim, on Grove Creek, and near the City of *Adam-ondi-ahman*. Towards evening I accompanied Elder Rigdon to Colonel Wight's, and the remainder of the company returned to their tents.

Thursday 24th. This morning the company returned to Grove Creek to finish the survey, accompanied by President Rigdon and Colonel Wight, and I returned to Far West.

Friday 25th. The company put up the river, and made some locations. In the afternoon, they struck their tents and removed to Colonel Wight's.

Saturday 26th. They surveyed lands on the other side of the river opposite Adam-ondi-ahman.

Sunday 27th, they spent at Colonel Wight's.

Monday 28th. The company started for home, (Far West,) and I left Far West the same day in company with brother Hyrum Smith and fifteen or twenty others, to seek locations in the north, and about noon we met President Rigdon and his company going into the city, where they arrived the same evening.

President Hyrum Smith returned to Far West on the 30th, and I returned on the 1st of June, on account of my family, for I had a son born unto me.

Monday, June 4th. I left Far West, with President Rigdon, my brother Hyrum and others, for Adam-ondi-ahman, and staid at brother Moses Dailey's over night; and on the morning of the 5th, went to Colonel Lyman Wight's in the rain. We continued surveying, building houses, &c., day after day, for many days, until the Surveyor had completed the city plat.

Monday, June 11th. President Joseph Fielding was married to Hannah Greenwood, Preston, England.

June 16th. My uncle, John Smith, and family, with six other families, arrived in Far West, all in good health and spirits. I counselled them to settle at Adam-ondi-ahman.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 11, 1854.

INFLUENCE OF ELDERS, DANCING, &c.—All men possess a degree of power natural to their organization as intelligent beings, which enables them to exercise an influence over their fellow men, yet how few there are who are careful to use that influence either for their own salvation, or the salvation of others! There is no class of persons in the world on whom so great responsibilities rest in this respect as on the Elders of Israel. It is their duty to seek in every possible way to obtain influence among men, and use that influence for the amelioration of their condition—in a word, to be "wise as serpents, and harmless as doves."

Many of the Elders who are called to go into the world, are young and inexperienced in its ways, hence it becomes their duty to study the views and feelings of men, and meet them as far as may be consistent with their high calling, and this will increase their power to do them good. Instead of this, it is too often the case that we see Elders pursuing a course directly opposite, sometimes perhaps having a

motive in view, and sometimes from an heedless indifference to maintain their influence, not appreciating its importance. Sometimes Elders will so far forget the sacredness of their callings, as to lay aside that deportment which a minister of God ever ought to maintain if he would be respected. Indeed, there are those who have come out from Zion, who practically encourage dancing among the Saints, and mingle with them and the world in many of those low amusements which serve to destroy an Elder's influence, and consequently his power among the people. When Elders know that such a course is directly opposed to the prejudices of the religious world, they ought at least to cease trampling upon the Lord's requirement to lay aside their light-mindedness, light speeches, and folly, and they should have a more intense regard for the salvation of those to whom they have been sent. We have never been able to learn, from any instructions given to us, that dancing was any part of our mission to the world, and if any have been sent out for that purpose, who are labouring under our jurisdiction, we should prefer to sanction their commission by giving them a special appointment, independent of any Presidency or ministerial labours.

"But," says one, "do not the Saints in Zion dance?" Yes, and it is the only place we ever saw that was fit for Saints to dance in, and our counsel to the Saints scattered abroad among the Gentiles, is to let dancing, and some other things that belong to Zion, alone until they are where they can exercise them to their profit; then, if they can dance, and feel justified by the language of the Prophet Brigham, no evil will result from it. His language is pointed and definite upon the privileges of amusement, to which the Saints have a right. It is as follows—"I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, until you have performed every duty, and obtained the power of God to enable you to withstand and resist all foul spirits that might attack you, and lead you astray. You can never obtain my consent to engage in amusements and recreations, until you are in this situation, until you are exercised and influenced by the Spirit of the Lord our God. *Hear it, all ye Latter-day Saints!*" If this instruction is suited to the Saints in the Mountains, how much more suited to the condition of those who are in the world, where every action of the Elders and the Saints is watched, and converted into evil, if the prejudice of the people can be brought to bear against it.

The servants of God cannot indulge in these things in the midst of a gainsaying world, and command the influence which they ever ought to possess, hence the propriety of laying them aside. If the Elders would be respected, they must respect themselves; if they would be looked up to, they must occupy an elevated position that will attract others; and if they would be men, let them lay aside childish things, and never condescend to that which is beneath the character of a God; then the heavens will sustain them, and the virtuous of the earth delight in them. We trust these few observations will prove a timely admonition to all who can appreciate the importance of exhibiting, in their every act, that deportment and that nobleness of soul which will recommend them as the legates of heaven—the ministers of our God.

HOME INTELLIGENCE—*Hull Conference.*—Sunderland, February 18, Elder William Glover writes. Prospects were cheering, many new places were opening up, baptisms being frequent. Five persons were baptized, Feb. 12, in a place that had been given up years ago. At another new place, a gentleman had offered to Elder Glover the free use of a room to preach in.

Kent Conference.—London, February, 18, Elder Daniel Tyler writes. Prospects were good. Fourteen baptisms had recently occurred in a new place, and more were expected.

FOREIGN INTELLIGENCE—*Channel Islands.*—From Elders A. L. Lamoreaux, we learn that the work has been of late rolling on in the Channel Islands with increased rapidity. Meetings are well attended, and baptisms take place, more or less, weekly.

Swiss and Italian Emigration.—Elder T. B. H. Stenhouse arrived at Liverpool, February 22, from Geneva, via Paris. He accompanied from the Continent a goodly number of Swiss and Italian Saints, who are on their way to the Great Salt Lake Valley.

Australia.—Death of Elder John Hyde.—Sydney, August 29, Elder A. Farnham writes. He informs us of the death of Elder John Hyde, August 26, 1853. Elder Hyde left Great Salt Lake Valley, October 20, 1852, in company with the other Elders appointed to Australia. When he left the Valley, his health was good, but when he had been twenty-nine days on the journey, he complained of the canker in his mouth. His affliction continued to increase while crossing the desert. When he arrived at San Bernardino, he made use of every means in his power, but to no effect; he continued to complain of the soreness in his mouth, still supposing his affliction was the canker, and imagining that when he got to sea he would improve. During the voyage, he continued to grow worse, and his neck commenced to swell. On arriving at Sydney, medical aid was called in, but no hope was given of his recovery, in fact one of the faculty averred that Elder Hyde had been past cure for eight months. It appears that he had had a severe blow, about eight years previously, which had produced a cancer, that he had experienced great pain many different times when crossing the plains from the States to the Valley; and that there had been two pieces of bone come away from his mouth—one an inch and a half long; the other, two inches long. His sufferings appeared to be very severe, and he frequently evinced a desire to depart this life. The five days preceding his death, he was quite cheerful, often desiring that prayer might be offered for his departure, yet he was willing to wait the Lord's time. He expressed his great thankfulness to the brethren for their kind attention to him. During the last three days of his life, Elder Farnham was by his side every five minutes, and was conversing with him the last hour until within five minutes of his death. His faith failed not for a moment. He frequently exhorted the brethren to be faithful and to endure to the end, saying that he himself was unshaken, and he wished to go where he could do more good than he could in the flesh. He also wished to be remembered to the brethren in the Valleys of the mountains. Says Elder Farnham—"When his last moments came, he pointed to the floor. I asked him if he wished for anything. He said, 'No.' He then laid his hands upon his breast, and fell asleep in the arms of death, with as much quietness as an infant child would fall asleep upon its mother's arm, and resigned his spirit to the Father."

A letter was received, a day or two before Elder Hyde's death, from his sister, Martha Wright, of Stockport, England.

EMIGRATION.—We have not been able to close this season's emigration as early as we had anticipated, having experienced great difficulty in obtaining suitable vessels for the Saints to embark in. This unavoidable delay will, however, be suited to the convenience of many, who were not prepared to take their departure as early as the first day of March, and consequently the number who will embark this season will be considerably increased.

BOOK AND STAR DEBTS.—For a few months past, the attention and energies of the Saints have been turned to the subject of emigration, and the Book and *Star* debts

upon the Conferences have been increasing. We wish now to call the attention of all Presidents and *Star* agents to this subject, that the interests of the publishing department of this office may not be neglected. The debts owing by the Conferences, and their obligations to the general Church Funds, should not be forgotten by the Saints, in their anxiety to facilitate the emigration. These duties ever require a due consideration in the midst of all others, and Presidents especially should be watchful to see that no one interest so absorbs the attention of the Saints as to cause others of equal importance to be neglected.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN THE REV. RICHARD JACKSON AND FARMER HUNTER.

Rev. R. J. Ah! Mr. Hunter, you are the very man whom I wanted to see. I was coming to pay you a visit, as I have a little important business with you.

Farm H. A little important business with me, sir! Why what can it be about?

Rev. R. J. Nothing particularly surprising, though important.

Farm. H. Well, I am at your service, sir. I am anxious to hear. But I cannot return to my house, just now, I am sorry to say. And I am afraid it will not be convenient to you to transact your business here.

Rev. R. J. O, don't mention returning to your house, Mr. Hunter. You are on your way to some part of your farm, I presume?

Farm H. I am just going as far as the mill meadow, to see to some of my men.

Rev. R. J. Well, as it is such a beautiful day, I will walk to the meadow with you, and enter into my business on the way.

Farm. H. Really, Mr. Jackson, I should not put you to that trouble!

Rev. R. J. Don't speak of the trouble, Mr. Hunter. A little exercise will be beneficial to me. I am sure I shall enjoy the walk very much. This is delightful weather, is it not? We have much to be thankful for to our Heavenly Father, who gives us every good gift, and is continually bestowing His blessings upon us.

Farm. H. Yes, we have much to be thankful for, certainly. But I think, sometimes, we are not near so thankful as we should be.

Rev. R. J. No, we are not. Our hearts ought at all times to be filled with gratitude for the numberless blessings we receive. But the human heart is prone to forsake the Lord, and forget His benefits.

Farm. H. Ah, I don't much understand religion, only I know we are very often not so good as we should be. But I don't like taking you such a long walk as this, on my account.

Rev. R. J. Pray don't be anxious on that point. I love to walk out in the fields, where I can behold the beauties of nature, and feel my soul drawn "from nature up to nature's God." But you would no doubt be gratified to hear upon what business I was coming to see you?

Farm. H. Yes, if it would be your pleasure to inform me.

Rev. R. J. Well, I will. I wish to see you concerning the Mormons.

Farm. H. The Mormons! They are a very curious people. But I can't get to the bottom of their religion. Three of my men are Mormons. One of them lent my son some books. I believe one of the books was called *Voice of Warning*. He used to read some of it to me. It seemed all very good, as far as I could see, but I could not understand it thoroughly, though it might be plain enough to religious people. My son says he can understand it. He says it's as plain as the nose in one's face.

Rev. R. J. Mr. Hunter, if you knew the true character of the Mormons, and the nature of their doctrines, you would not speak of them as you do. I am sorry that your son is so deceived by them.

Farm. H. Why? Are the Mormons a bad people? I have seen nothing bad in their books.

Rev. R. J. *Bad people!* I wonder you know so little of them, Mr. Hunter.

I tell you what, they are the worst people under the sun, they believe in the most blasphemous doctrines imaginable. Such a people ought not to be allowed to live upon the earth, to pollute the footstool of the Almighty.

Farm. H. Well, Mr. Jackson, I did not know that they were such a people as that. It's true, I have heard a smart deal of nasty things about them, but I never make account of believing a quarter of the tales that I hear about people, for one hears such unaccountable things sometimes; false things, you know, sir. As to the Mormons, I know several of them, but I don't know any bad of them. I know, Sir Harry Sanderson dismissed Joseph Brown, a good bit ago, after having had him in his garden above twenty years. And I understood that Sir Harry did it because Brown was a Mormon. Almost ever since then, Brown has been in my employ, and I can say that he is as steady and hardworking a man as any on the farm. I do not know that Sir Harry had any need to turn him away. But you say the Mormons are a bad people, and believe wicked doctrines. I acknowledge that you know more about such things in the light of religion than I do. So I should be glad if you could show me wherein the Mormons are so bad.

Rev. R. J. That will be a very easy matter, and I shall be most happy to enlighten your mind, for I am rather surprised that such a man as you should not know more of the Mormons than you do.

Farm. H. I own I am not so forward in religious things as I should be. But you preach, sometimes, that the Lord is merciful to the last. I must confess my shortcomings, and throw myself on His mercy.

Rev. R. J. And be more diligent for the future.

Farm. H. Aye. But let us hear about the Mormons. What did they first spring from? Let us begin at the beginning. I can believe what you say.

Rev. R. J. Most willingly. The founder of the Mormonites was one Joe Smith, a young American lad, of a character the most idle and dissolute, and of a most disreputable family. He was a perfect vagabond. Nobody that knew him would trust him. He used to get his living by digging for money, which he pretended was hidden in the earth. One day, he brought home a hatful of sand, covered over, and told his friends and neighbours that he had found a golden Bible. They of course wanted to look at it, when he refused to show it them, telling them it was holy, and the curse of God would rest upon them if they persisted in looking at the golden Bible. Soon after this, Joe Smith and his associates published a book, called the Book of Mormon, which he said contained what was in this golden Bible. This is the Mormonites' Bible. They say that it does away with the Holy Bible, which holy men of old wrote, as they were moved upon by the Holy Ghost.

Farm. H. That must have been very wicked of them. How long is this ago?

Rev. R. J. Between twenty and thirty years.

Farm. H. Was this Joe Smith a learned youth?

Rev. R. J. No, he could scarcely read or write.

Farm. H. Then how could he make up this new Bible? He must have been a sharp fellow.

Rev. R. J. He was undoubtedly a youth of rude talent, but he did not write the Book of Mormon. One Sidney Rigdon compiled it.

Farm. H. O, that was cunning of Joe Smith.

Rev. R. J. I will tell you the origin of the Book of Mormon. A clergyman, named Solomon Spaulding, residing at New Salem, in America, having a long attack of illness and debility, wrote a romance, called "The Manuscript Found," by way of amusement in his illness. This romance was founded upon the idea that the North American Indians were the descendants of the lost ten tribes of Israel, and was delivered up to a Philadelphia printer, named Patterson, with a view to publication. Sidney Rigdon worked in the employ of Mr. Patterson, and consequently had opportunities to see and copy this romance. As a proof that this romance was the groundwork of the Book of Mormon, when the Mormons went to preach in New Salem, they read portions of the Book of Mormon, and many of the inhabitants, among whom were the wife, brother, and friends of Solomon Spaulding, at once recognized it, as the principal portions of the works were identical, saying, "Why that is Solomon Spaulding's Tale!"

Farm. H. That was a brazen-faced proceeding.

Rev. R. J. A most heaven-daring transaction.

Farm. H. Well, how does this Book of Mormon read, like?

Rev. R. J. Partly like the Bible, as it was written to imitate that blessed book. The Book of Mormon pretends to give an account of people that went from Asia to America at different times, being led by the hand of God. This people are represented as having had Prophets among them, who wrought miracles. Upon the whole, you never read such a blasphemous work, and its blasphemy is immeasurably deepened by its imitation of the Bible.

Farm. H. I wonder how men dare do such things. Their consciences must trouble them. But did people who knew about these things, believe Joe Smith?

Rev. R. J. He was not believed in where he was known, or where his transactions were known. I have seen a copy of an affidavit, signed by fifty-two gentlemen acquainted with the Smith family, stating that they were destitute of all moral character, and that Joe Smith and his father especially, were addicted to vicious habits.

Farm. H. Then Joe Smith and his friends founded the Mormon religion on this new golden Bible, did they?

Rev. R. J. Yes, and the imposture has spread on every hand, principally among the humble and illiterate. The Mormon leaders pretend to work miracles. I will give you a specimen of the blasphemous jugglery which they call miracles, though this was rather an attempt at miracle-mongery. A man called at an inn in America, and took lodgings for the night. He had not been in the inn long, before he was taken ill, and he died. Soon after, two Mormon Elders called at the inn, and, on learning the news, said that they could raise the dead, and they pretended to prepare to do so. The landlord thought they should make a clean breast of it, so he fetched an axe, and proposed to take off the man's head, that the miracle might be the more undeniable. This was too much for the dead man, who immediately jumped up and made off with all speed. The Elders, too, found it advisable to absent themselves speedily.

Farm. H. Ha! ha! ha! Well, I never. That was capital.

Rev. R. J. Were it not for the awful presumption of the transaction, it might be a subject for laughter. But what cannot such men be capable of?

Farm. H. Ah! what indeed. Brown never told me these things. I must tackle him about them.

Rev. R. J. No, the Mormon Elders are not likely to tell such things to their dupes. I dare say that Joseph Brown knows nothing about these parts of the Mormon story. But these are not the worst features of Mormonism.

Farm. H. Not the worst! I think them bad enough. What more can you tell me?

Rev. R. J. A great deal. The Mormon Elders persuade their deluded followers to leave their homes and go to Great Salt Lake, in California, to build up a New Jerusalem there, where they expect to meet Jesus Christ. And more than this. The leaders of the sect have a great many wives each. Brigham Young, who succeeded Joe Smith, after he was deservedly killed for his crimes, has above ninety wives. No single young woman, nor married woman either, who goes there, is safe from the licentiousness of the Mormon leaders. Ah! the poor ignorant Mormons little think what their eyes are destined to see, at their much-longed-for home at Salt Lake.

Farm. H. Well, I never heard the like! It's abominable. Why, what ought to be done with such people?

Rev. R. J. They ought not to be permitted to live. Every true Christian ought to do all in his power to stop the spread of such an awful imposture as Mormonism.

Farm. H. Ah, that they had. I wonder what I can do to stop it in our village.

Rev. R. J. That is just what I came to see you about.

Farm. H. Indeed, sir. Well, what advice can you give me? You must know best.

Rev. R. J. I will tell you. I would recommend you to dismiss Joseph Brown, Jonas Crossley, and William Harrald from your employ. They are all Mormons, and you may depend upon it that the first chance they have they will go to their New Jerusalem, and then their wives and daughters will be prostituted to satisfy the lewdness of the Mormon leaders. Oh! it is horrible to think of. But if any of your men are Mormons, while they stay in this country, they will be sure to corrupt the

rest, and perhaps your son will be persuaded by them.

Farm. H. Yes, but I'll take good care that he is not. I'll talk to him rather strictly, when I get home. I do not like to turn good working men away, but I must turn these Mormons away, or there will be no peace.

Rev. R. J. I hope you will, without delay. I am determined to rid the parish of the impostors and their dupes, the Lord helping me. I have been to Sir Harry Sanderson, and he says that I may count upon his full support.

Farm. H. Then I suppose it will be best for us farmers to turn our men away, those of them who are Mormons.

Rev. R. J. Yes, it will be best for you, both in spiritual and temporal matters, I assure you, Mr. Hunter. That Brown I particularly dislike, for he has the meetings at his house, and I hear strange things about his daughters and the Mormon Elders. Besides, he does not know how to conduct himself to his superiors. When he passes me, he carries his head as high as possible, never bows, nor touches his hat to me. Indeed, his manner is quite insulting. I do trust, Mr. Hunter, that you will discharge him without delay.

Farm. H. Well, I suppose I must turn him off, though he always does his work well, and behaves himself respectfully to me.

Rev. R. J. That is only to deceive you the more effectually. The Bible speaks of wolves coming in sheep's clothing, that they may destroy the flock. Now you see it before your eyes. Did you not say that Brown had lent your son a book?

Farm. H. Yes, I did.

Rev. R. J. Ah, there the enemy is treacherously creeping in disguise into your very family. What for? To corrupt them, to make Mormons of them, to take them to Salt Lake, to be the companions of whoremongers, adulterers, drunkards, blasphemers, and every bad character!

Farm. H. Oh, Mr. Jackson, I can't bear to think of it. But I'll stop it, no mistake. Brown shan't stay on my farm another day, nor shall any other of my men who are Mormons. And if any of the others go to hear the Mormons, I'll give them notice also.

Rev. R. J. Do so, and all will be well. The blessing of heaven will rest upon you. But I will now return. So good morning to you.

Farm. H. Good morning, Mr. Jackson, and thank you for your information.

JOHN JAQUES.

VARIETIES.

DON'T live in hope with your arms folded; fortune smiles on those who roll up their sleeves and put their shoulders to the wheel.

THE discovery of what is true, and the practice of what is good, are the two most important objects in life.

"HOLLO, steward," exclaimed a passenger in an American steamboat, after having retired to bed. "Here, massa." "Bring me the way bill." "What for, massa." "I want to see if these bugs put down their names for this berth before I did, if not, I want 'em turned out."

PERSEVERANCE.—When with fluttering heart you make your few first struggling steps towards the goal of your endeavours, which, placed far onwards in the dimness of futurity, is only illumined by the rays projected upon it by the dark lantern of hope, while ever and anon you stumble aganst the stones that bestrew your path, or plunge into a quagmire of disappointment—when you feel distressingly conscious that you are alone, with no friendly hand to beckon you on, no guiding voice to lead you safely past the dangerous by-paths on to the highroad of security; amid all this, and ten times worse, persevere! What a man asks, that shall he have; what a man seeks, that shall he find; where he knocks, there shall a door be opened unto him—only, he must persevere! To alter, in borrowing, a well-known thought, the first requisite for success is perseverance, the second is perseverance, and the third is still—perseverance! To persevere, is to defy the frowns of fortune and the world, to subdue circumstances to our will, to conquer demons, to scale precipices, to remove mountains! Oh! that we could imbue the young with this indomitable spirit—that we could cry with trumpet-tongue to the feeble, to the faint-hearted to the desponding, to the world and wo-oppressed—persevere!

A COURT SCENE.—"William, look up; tell us, William, who made you? do you know?" William, who was considered a fool, screwing his face, and looking thoughtful and somewhat bewildered, slowly answered, "Moses, I s'pose."—"That will do."—"Now," said Councillor Gray, addressing the Court, "the witness says he 's'poses' Moses made him. This certainly is an intelligent answer, more than I supposed him capable of giving, for it shows that he has some faint idea of Scripture, but I submit it is not sufficient to justify his being sworn as a witness qualified to give testimony."—"Mr. Judge," says the fool, "may I ax the lawyer a question?"—"Certainly," says the judge; "ask him any question you please."—"Wal then, Mr. Lawyer, who'd you s'pose made you?" Councillor Gray, imitating the witness, "Aaron, I s'pose." After the mirth had somewhat subsided, the witness exclaimed, "Wal, now, we do read in the Good Book that Aaron once made a calf; but who'd a thought the tarnal critter had got in here?" Verdict for the fool.

SECRET PRAYER.

Go when the morning shineth,
  Go when the moon is bright,
Go when the eve declineth,
  Go in the hush of night;
Go with pure mind and feeling,
  Fling earthly thought away,
And in thy chamber kneeling,
  To God in secret pray.

Remember all who love thee,
  All who are loved by thee;
Pray, too, for those who hate thee,
  If any such there be;
Then for thyself, in meekness,
  A blessing humbly claim,
And join with each petition,
  Thy great Redeemer's name.

Or if 'tis here denied thee
  In solitude to pray,
Let holy thoughts come o'er thee
  When friends are round thy way;
E'en then, the silent breathing
  Of thy spirit, raised above,
Will reach His throne of glory,
  Who is mercy, truth, and love.

O! not a joy or blessing
  With this can e'er compare—
The power that He hath given us
  To pour our souls in prayer.
Whene'er thou pin'st in sadness,
  Before His footstool fall,
And remember, in thy sadness,
  His grace who gave thee all.

Cardiff. JOHN WILLIAMS.

ADDRESSES.—Thomas Colborn, Hiram Riste's, Lower Park Street, Derby.
John Kelley, 38 Moulton Street, Vine Street, Hulme, Manchester.
David B. Dille, 38 Moulton Street, Vine Street, Hulme, Manchester.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH FEBRUARY, 1854.

	£	s	d
Thomas Parkes	2	0	0
Charles A. Harper	5	0	0
John Hamblin	5	0	0
John Memmot	10	0	0
Carried forward	£22	0	0
Brought forward	£22	0	0
Josiah Holmes	10	0	0
Jeremiah Baker	10	0	0
James Walker	20	0	0
	£62	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11.—Vol. XVI. Saturday, March 18, 1854. Price One Penny.

A WORD TO MOTHERS ON THE EDUCATION OF THEIR CHILDREN.

It is a surprising, no less than a painful truth, that most parents appear sadly neglectful of one of the most sacred duties appointed them by their Creator. I speak of the education of their children, the good or evil tendency of which is a point of incalculable importance to the world in general, and it seems to me of far greater, of vital importance to us in particular, as the people of God. Chosen in this latter dispensation for the accomplishment of our Father's will, can there be any engine of improvement too insignificant, any instrumentality too trifling, for our notice, if perchance it may assist in the development of the plans of Deity? If not, surely they who neglect so great a power as the education of the young affords, when rightly directed, are fearfully regardless of the responsibility they sustain! And it is not alone to the education of the *intellect* that I allude. The assiduous cultivation of the glorious faculties of the human mind, is an essential principle, but one which is very far from comprising the whole of education. It is not in the schools of science, it is not in the classes of art, it is not in the counsels of learning, that the great work of education begins. Nor is it the professors of the arts and sciences who are responsible for the follies and weaknesses of those they instruct. As far as any human being can be held accountable for the faults of another, there is an earlier perceptor who stands answerable for the failings of the young. And until that teacher becomes thoroughly sensible of her high prerogative, and conscious alike of the dignity and the accountability of her position, every effort for the promotion of education on a right basis must in a measure fail. It is, therefore, especially to the mothers in Israel that I would address myself, as one who has often and deeply lamented the evils arising from erroneous systems of education, and who is earnestly and affectionately desirous of impressing such mothers with a sense of the infinite importance of training their children aright.

In the abstract, I have little doubt the majority will agree with me, but it is in practice, not merely in theory, that I wish my remarks to have effect. We are too apt to overlook the practical for the ideal, forgetting that it is "trifles," as the adage has it, and I think justly, "which make up the sum of human happiness."

The question is—do mothers generally reflect upon the consequences of the systems they pursue in relation to the children entrusted to their charge? Do they look on those children, not as the playthings of the hour, not as the creatures of this life only, but as the heirs of immortality, as accountable and rational beings, destined to play an important part on the stage of existence, to progress in the scale of being, till ultimately they may arrive at celestial dignities? Is this the end they have constantly in view, in the correction or cultivation of the youthful mind? Is it to the attainment of this glorious goal that all their actions, reproofs, and instructions to their offspring have reference? Are their children taught, when

at a proper age, to look on this, at all times and under all circumstances, as the aim of their existence? And are they so tutored that *every action of daily life* shall be entered upon with an eye single to the glory of God? Alas! when I look around me, I have considerable difficulty in realizing that there is such an object in view at all among us. It is an undeniable fact, that our earlier impressions are ever the most lasting, for even in infancy the character is forming, and it is then in a parent's power to mould the disposition of her child, by good or by injudicious means, almost to her own will. It is true that the plant will grow, that a rose will be a rose still, while the acorn will spring into the oak, in defiance of the utmost ingenuity of the agriculturist. But it is no less true that it is at the option of the agriculturist, that the one twines firmly round the support he gives it, or is tossed about with every passing breeze, and that the other grows a straight and comely tree, or is bent and perverted from its right and natural course.

I have often been pained at the carelessness manifested by many mothers. One will indulge her children to excess, till it is no longer she who rules, but they who rule her, often through the lamentable weakness of preferring to let them have their own way, because of "the trouble" it takes to maintain hers. Should a mother talk of "trouble" when the happiness of her child is endangered? Another parent will question her infant as to whether it will do such or such a thing, while she is aware that the subject at issue is essential to its comfort; and, in nine cases out of ten, bribery is resorted to, to accomplish that which a mother's wish ought to be all powerful to obtain. Perhaps bribery may fail for once, and then ensues a war of words, ending in a hasty chastisement, the result of passion rather than justice, which the child readily detects, for children have far more discernment than we give them credit for, and thus nearly the only feeling roused in its bosom is one of revenge.

I have ventured occasionally to remonstrate with such parents, and to suggest the wisdom of punishing on principle, rather than on impulse, and in some few cases I have succeeded in convincing those whom I have addressed, but I have more frequently been told that I expect perfection, that children are naturally obstinate or wilful, that it is no use to go against nature, and fifty other as sound and conclusive arguments. My reply is, that I would aid and elevate, not debase and corrupt, nature; that I am certain the natural bent of an infant's mind, until it is marred by evil influence, is truth and trust; that, as a body, and, I hope, individually, we do aim at perfection; and that I am morally certain, that the more perfect our theory, the nearer perfection will our practice be.

I advance no more than I have seen exemplified in life; for while I regret the erroneous plans of some mothers, I have known those whose arrangements in relation to their children were and are an honour to themselves, and a blessing to all around them. I have witnessed the lesson of self-control, difficult as it is to us all, more perfectly practised by the child of six years old in such families, than I could ever have imagined possible. I have seen the cheek of a high-spirited child crimson, and its eye flash, with passion, and I have watched that colour subside, and seen that eye suffused with moisture, at the recollection of the error it was so nearly committing by rebelling against a parent's command. Ah! what a beautiful picture of harmony and love do such domestic circles present! Who would imagine that this end was attainable by all, when we see so much discord prevail around us? I may be told that some mothers have little else to do than attend exclusively to their children. But I could point at this moment to a family which presents as bright an example of a well-regulated home as can be found in the Church, where the father is a labouring man, and the mother has three or four young children to claim her care, with the work of a household upon her hands alone.

Again, it is a common thing for mothers who have not moral courage sufficient to act otherwise, to deceive their children by numberless little stratagems. For instance: one has occasion to leave home for half an hour; she tells her child she is only going up stairs. I have known a mother glad to get a stranger to divert the attention of the child, while she gave the lie to some previous declaration, by slipping out when the child's back was turned; and I have thought—how little does this parent reflect that she is already undermining the sacred confidence which should exsist between mother and child, and

laying the foundation for a deception in after years, which may pierce her very soul! Childhood is naturally confiding; how sad, then, for a mother to be the first to imbue it with suspicion! I have frequently been grieved also, to see mothers screen their offending children from a father's deserved rebuke, forgetting that, in after life, that uncorrected fault would cause them far more sorrow than a parent's lip or hand could ever do. I am no advocate of severity, for I believe that a judicious system will go far towards the entire exclusion of the rod. I would have the law of love omnipotent, and one look of grief from a mother's eye of far more effect than any chastisement whatever. But I would never pass over a fault unreproved, from a feeling of false tenderness, which, to save present pain, would hazard future punishment. Let children see that they are corrected or reproved, not to gratify the passion of their parent, but from a deep and earnest desire for their own welfare, a desire which will not permit any selfish weakness to interfere with the rules it adopts, any more than hasty feeling is suffered to do so. Let them see that the punishment is a greater source of pain to their parents than to themselves; and they must be ill-disposed, indeed, who will often be offenders. I have never met with such during the time I have devoted to the training of the young, nor have I met with any one disposition, however perverse, over which this system did not triumph in the end.

It is an utterly mistaken idea, that indulgence alone will accomplish such an effect. Indulge a child overmuch, and you render him a misery to himself, and a torment to all around him. A lady once said to me, in speaking of the faults of one of her children, "He will grow out of it in time." What a false notion, when every day adds strength to an uncorrected fault. How little could that parent have reflected on the future in relation to her son! It was a glorious answer of the Grecian Princess to her mother, "You have taught me, madam, to regard my actions as posterity will regard them."

A mother's influence over her child in its early years is boundless. Let her, then, consider, that inasmuch as at that tender age impressions for good or evil are most easily made (and impressions of one kind or the other *will* be made), it is a solemn duty on her part to see that they shall be for good. Can she, dare she slight so imperative a charge, if she reflect upon her accountability at all? It is not enough that she content herself with inculcating good by word alone, "Example is better than precept." Let her be careful to be consistent herself, if she is anxious her children should be so. Does she desire them to be truthful? Let her beware of equivocation or prevarication towards them. Does she wish to see them gentle, amiable, and self-denying? Let her avoid every hasty ebullition of feeling, on her own part, and let her prove by consistent conduct that she seeks their real and solid happiness. Would she have them earnest, diligent, and high-principled? Let her avoid levity, trifling, and every mean or unworthy sentiment herself. Would she secure their entire confidence? Let her never stoop to deceive those who trust her in the smallest matter confided to her charge. Let her word be a bond, and her integrity beyond all doubt. Does she desire to see them live in harmony and affection one with another, and in dutiful submission and love to their parents? Let her beware of undue partiality, and of injustice, and, above all, let her shun contention with him whose will alone in the household should ever be paramount to hers. Let them be taught next to God, to love and to reverence their father, and to yield on all occasions unquestioning submission to his authority. It may chance, that even in the families of the Saints, many men may be unworthy of such regard, but it is not from a mother's lip, that children should learn the catalogue of a father's failings. Minds, rightly directed, will detect error soon enough; but if mothers would chase the demon of discord from their hearths and homes, let their voices be the last raised in comment on a father's sins, let them guard with jealous care the character of him whom, if worthy, it is their duty, under all circumstances, to honour and obey; and whom, if erring, it is no less their duty to cherish and forgive.

In conclusion, I would advise every mother to remember and to act upon this truth, that it is in the nursery that education begins its work, and consequently, tempted as they may feel to laugh at a wayward temper, to smile at a passionate expression, to yield to a momentary whim, to grant an injudicious indulgence, or to pass by a fault unnoticed, *no event of*

daily life is too trifling to have effect on the character of a child; and therefore I am firmly convinced that an adherence to such rules as the following, would effect a very desirable revolution in many domestic circles—

Never break your word. Let implicit confidence be the foundation of your intercourse with your children, and let them see that you trust them.

Never yield, even in trifles. Take care that what you once desire, is performed, nor give a child his own way, simply because he cries to obtain it.

Avoid hasty judgment of the faults or disputes of your children, nor refuse to take the trouble to examine impartially before deciding a question.

Never neglect to reprove a fault, but do it "more in sorrow than in anger."

Never approve or inculcate an unworthy sentiment, and be careful that your own example supports your precepts, as far as possible. Be just, be truthful, be *consistent,* and let your "Home Influence" be "The faith which worketh by Love."

I. E. R.

INDIAN DIFFICULTIES.

(From the "Deseret News," Nov. 12.)

On the 31st of October ultimo, at six o'clock, P.M., an express arrived from Fillmore City, forwarded by President Call, bearing despatches from Washington City, from the Pacific rail road party, now in this territory, and a letter from Brevet Captain R. M. Morris, to Governor Young, briefly detailing the unexpected and lamentable Indian *massacre* of Captain John W. Gunnison, and seven of his party, near the swamps of the Sevier river, and as near as we can learn, about twenty miles north of the Sevier lake.

The event happened about six o'clock, A.M., of the 26th ultimo, as the party were sitting down to breakfast. Only four escaped, leaving instruments, notes, animals, and all the baggage, in possession of the Indians.

List of the killed.—Captain J. W. Gunnison, Corps Topographical Eng., U.S.A.; Mr. R. H. Kern, Topographer of the party; Mr. Creutzfeldt, Botanist; Mr. Wm. Potter, Guide; Privates Liptrott, Caulfield, Merhteens, Company A Mounted Riflemen; John Bellows, Employee.

Immediately upon the receipt of the above intelligence, Governor Young began active preparations for the recovery of the lost property, and the proper disposal of the dead bodies, in the sanguine hope of being able to obtain the body of Captain Gunnison, with the design to forward it to his family.

By half past one o'clock, on the morning of the 1st instant, D. B. Huntington, interpreter, with a sufficient party, a quantity of Indian presents, a letter of instructions, and a letter to Brevet Captain Morris, was on his way to the main camp of the party, reported to be near Fillmore City, with instructions from Governor Young, to proceed with all possible speed and diligence, using the necessary relays, and report himself ready to aid in carrying out the wishes of Captain Morris.

Mr. Huntington was instructed to hire Ka-no-she, and other friendly Pauvans, to go with him to the Pauvans on the Sevier, and try all possible methods to recover the lost property, and particularly the instruments and notes. This was deemed a far better policy to accomplish the object in view, than to furnish additional troops to pursue an enemy they would probably never find.

Since the departure of Mr. Huntington, Brevet Captain Morris and all the party have arrived in the city. We learn they met Mr. Huntington at Nephi, ninety-three miles south of this city, on the 2nd instant, and that he proceeded on from there, accompanied by one of the government party as a guide. We have also learned from Captain Morris that he reached the camp ground, where the massacre occurred, early on the following morning, and returned to the main camp, leaving all the dead bodies on the top of the ground. The wolves had begun to devour the bodies before Captain Morris reached the main scene of disaster.

We feel to commisserate deeply with

the friends of those who have been so suddenly and unexpectedly cut off, but more especially with the wife and children of Captain Gunnison, who was endeared to us by a former and fondly-cherished acquaintanceship in 1849-50, while he was engaged with Captain Howard Stansbury in the survey of the Great Salt and Utah Lakes. And we take this occasion to bear tribute to the memory of Captain Gunnison, as a gentleman of high and fine-toned feeling, as particularly urbane in his deportment to all, and as an officer having few equals in the service, in the strict, accurate, energetic, speedy, intelligent, persevering performance of duty under any and all circumstances.

We lay before our readers a report from Lieut. E. G. Beckwith, of the recent disaster that has befallen the Central Pacific Rail Road Surveying expedition, under the late lamented Captain Gunnison, as follows—

"In Camp, Great Salt Lake City,
Nov. 9th, 1853.

"W. Richards, Esq., Editor *Deseret News* — Your polite note of yesterday evening, proffering to Captain Morris, a large space in the columns of the *News*, for communicating to the public such information in relation to the survey of which the lamented Captain Gunnison had charge at his death, and of his massacre, and by Captain Morris courteously referred to me, upon whom the duties of the survey now devolve, is duly appreciated. Such matter of general interest relating to the country surveyed as I am at liberty to communicate, maintaining my duty to the General Government, of communicating to it, for its disposal, the facts upon its merits, by itself, or as compared with other sections of the country, for the particular object to which the survey is directed, I think I can only communicate with propriety, in personal interviews; with this object, I shall at any time take pleasure in conversing with Mr. Richards, to whom, but for official duties, I should have paid my respects in person, a day or two since, and hope to be able to do it now at an early day.

"The sad details of the massacre, as known to ourselves, or gathered from the men who escaped, you will find below, and are at liberty to use as you deem proper.

"I am, sir, with much respect, your very obedient servant,

"E. G. Beckwith.
1st Lieut., T. Eng.

"The Central Pacific Rail Road Surveying party encamped on the 24th ultimo, on the eastern bank of the Sevier river, some fifteen miles north of its entrance into the lake. On the following morning, Captain J. W. Gunnison, (Topographical Engineer,) with Mr. William Potter, an experienced, cautious, and resolute citizen of Manti, as his guide, and accompanied by Mr. R. H. Kern, (Topographist,) Mr. J. Creutzfildt, (Botanist,) John Bellows, (employee,) a corporal and six men, as an escort from Captain Morris' command of mounted rifle men, crossed to the west bank of the river, and followed down it for the purpose of make a reconnoisance of the Sevier Lake, which would occupy two days, and rejoin the main body of the party on the following day, at some point on the river, near its kanyon. This portion of the escort under Captain Morris, and of the Surveying party under Lieut. Beckwith, having, at Captain Gunnison's request, moved up the river towards the kanyon, immediately after Captain Gunnison's departure, where it was to make a reconnoisance of an apparent passage, to the west of the range of mountains, through which the Sevier here passes, to the west side of Utah Lake, whence it was known to be practicable, to this valley. It was also to examine the kanyon of the Sevier river. Each party made a long march, breaking their roads through deep sands and dense fields of sage, Captain Gunnison encamping about the middle of the afternoon, having travelled fourteen miles, just at the head of the first lake; the other party, also after a march of fourteen miles, encamping on the river, a few miles below the kanyon, so that these parties were twenty-eight miles apart that evening. The day had been cold and boisterous, with occasional slight falls of snow, but it was followed by a clear, cold, quiet night. Captain Gunnison's camp was secluded, while the wind was yet severe, in a horse-shoe bend of the river, under its second bank, and was nearly surrounded by willows at nearly thirty yards distant, a sheltered nook from the storm, with inviting grass for their horses.

"The usual vigilance of night guards was maintained, each of the party in turn

performing that duty. At the break of day the whole camp was aroused and at once engaged in the morning duties of a camp, preparatory to an early start; for the party was that day to reach its most distant point of exploration for this season—and, between day-break and sun-rise, the most of them were engaged in eating their breakfast, when from the fatal willow shelters a numerous discharge of rifles and flight of arrows crosses that devoted camp in all directions, and the hideous warwhoop of a large band of savages, rang out upon that hitherto silent plain. At this fire one man only fell mortally wounded; and Captain Gunnison, stepping from his tent, raised his hands and called to his murderers that he was their friend; but his call was of no avail; the deadly fire still continued.

"Upon the first discharge there was a general call to arms; and a few return shots were fired; the neighbouring Indians report one of the band killed, and another wounded; but the surprise seems to have been complete, and the approach so close—twenty or thirty yards, under a perfect shelter—that it was impossible long to maintain the little open spot on which they had encamped. The most of the horses had stampeded at the first discharge, and only three or four men succeeded in reaching them and mounting, the others seeking safety on foot, and fell in or near their fatal camp.

"The corporal of the escort succeeded in escaping on his horse—and hotly pursued, rode him at the top of his speed to the point where the party had separated. Here his horse failed, but the Indians had given over the chase, and he ran on foot the remainder of the distance—fourteen miles, to the other camp of the party, and at eleven o'clock and thirty minutes, came exhausted into camp, barely able by a few broken sentences, to communicate the frightful intelligence. Thirty minutes subsequently, Captain Morris and Lieut. Baker, accompanied by Mr. Potter, brother of the slain, led towards the fatal spot, the escort of mounted riflemen—all the men who could be armed and mounted, accompanied by the Surgeon, Dr. Schiel—a band scarcely larger than that already slain—with the hope of rendering aid to the survivors, should any remain, of punishing the savage band, and of rendering the last sad duties of humanity to those who were known to have fallen.

"Another of the party had arrived on his horse, just as they were leaving, and returned with Captain Morris' command; and two others were met by him on the road—one near camp, his horse having fallen, throwing him under some bushes, where he lay concealed until he could no longer hear the savage crew at the camp—the Indians being at times within a few feet of him, until noon, when they moved off, and he heard no more of them.

"Late in the afternoon, Captain Morris' party arrived on the ground, and found only a part of the bodies that were slain—deathly silence surrounding them. Two Indians, however, were seen at a distance, and were pursued by Lieut. Baker and Mr. Potter, but the near approach of night enabled them effectually to escape. But as all the bodies were not found, hope yet lingered, and a bright fire was kindled at dark, that it might be seen and approached by any who might have escaped; and the party, bridle in hand, took post in the open plain, and watched all night in vain for their friends or enemies to approach; but neither appeared, and with the opening day the search was renewed.

"The sad fate of all was soon realized, and their bodies recognized. One of the arms of Captain Gunnison was cut off at the elbow, and both those of Mr. Creutzfeldt. No Indians could be found; and without food for themselves, and with broken down horses, this party turned its steps to meet the party under Lieut. Beckwith with the train, which was only guarded by its teamsters partially armed, which had moved towards a common point for meeting with Morris' party at the earliest moment for safety and future operations. These parties met the following evening after dark at Cedar Springs. But few of the instruments of the surveying party were lost in this savage massacre; a few animals, a number of arms, and considerble ammunition, were all. A few also of the notes of the survey by Captain Gunnison himself for the last two weeks of his operations [were lost]; but it is hoped they may be recovered through the exertions of His Excellency Governor Young, who immediately despatched Mr. Huntington to the scene of the disaster, to secure the co-operation of such friendly Indians as were known to be in that neighbourhood.

"Mr. Call, President at Fillmore, Mr. Snow and Mr. Richards, on missions, passing Fillmore at the time, also co-ope-

rating, rendered the party essential service in forwarding despatches to the General and Territorial Governments—in attempting to reclaim the notes and instruments lost, and in furnishing them supplies.

"The party will winter in this city—bringing up its work as rapidly as the limited number of its members will permit; and in the spring will go on carrying out the instructions originally given to Captain Gunnison."

POSTSCRIPT.—We stop the press to announce the following—

Since writing the article on Indian Difficulties, which appears in this number of the *News*, and at ten o'clock, P.M. of the 10th instant, Mr. Huntington arrived from his trip after the Government property which was lost in the late massacre, and to recover the dead bodies, and report, in brief, as follows—

He reached Fillmore at four o'clock, P.M., of the 3rd instant, and there found Ka-no-she and Pa-ra-shout, two of the Corn Creek Pauvan chiefs, who had recovered from the Pauvans who were in the massacre, the note books of the party, and all the instruments specified in Captain Morris' list, except the odometer, and had freely and voluntarily given them up to President Call. There were three Provo Utes, and An-ko-quint, and five others of Walker's men at Fillmore, all of whom were very friendly, and had gone there for safety, and gave Mr. Huntington a full history of the events of the late Indian troubles, specifying what Indians were concerned in killing all who had fallen. They also stated that Walker and his band had fought one another, and split up, and that Walker had gone to the Navajoes.

On the morning of the 4th, Mr. Huntington despatched eight men, and two friendly Indians, under President Call, to search for the dead. This party found the flesh of the bodies almost entirely eaten up by the wolves, and the bones gnawed, and widely scattered. After a careful and patient search on foot and on horseback, they succeeded in obtaining nearly the entire skeleton of Mr. Potter, some of the hair and one thigh bone of Captain Gunnison, and several bones of the balance [of the party]; the latter were all carefully buried on the spot, and the relics of Captain Gunnison and Mr. Potter were taken to Fillmore and interred, except the lock of Captain Gunnison's hair, which is now in the possession of Governor Young.

Mr. Huntington having also recovered several horses, mules, guns, pistols, &c., and accomplished all that could be done in the matter, started back on the 7th, leaving all friendly. On his return, he made treaties with the Pab-o-wats, who live on Chicken Creek, and near the Sevier Ford, and with the Utes, about Peteet-neet and Summit Creeks; and also had a talk with a few Utes, near Battle Creek, who came in friendly, and are now living at that settlement. In this expedition, Mr. Huntington has displayed much despatch, skill, and energy, and by his success demonstrated still further his influence with the natives, and the sound judgment of Governor Young as to the best policy in cases of emergency, requiring prompt action.

It may be well to remark in addition, that the massacre on the Sevier was entirely unconnected with the late Indian difficulties, but was the direct result of the foolish and reckless conduct of a party of emigrants from the States, on their way to California by the South route, who killed a Pauvan Indian on Corn Creek, and wounded two others, not long since; hence followed the Indian rule of revenge on the next American party found on their grounds. A more perfect history of the whole affair will be given hereafter.

STRANGE INHABITANTS OF THE GREAT BASIN OF NORTH AMERICA.

(From the "Council Bluffs Bugle.")

Captain Walker, the mountaineer, has furnished the *Sacramento Herald* with an account of a queer race of people, living at the Great Basin. He is said to be the first white man who has visited them—

"Through the very centre of the Great Basin runs the Rio Colorado Chiquito, or Little Red River. It takes its rise in the mountains that skirt the right bank of the Rio Grande, flows almost due west,

and empties into the Colorado at a point on the same parallel of latitude with Walker's Pass. About one hundred miles north of this, and running almost parallel with it, is the river San Juan. Each of these streams is about two hundred and fifty miles long. Between them stretches an immense table-land, broken occasionally by sierras of no great length, which shoot up between the two rivers, and midway in the wilderness between the Colorado and the Rio Grande, is the country of the Moquis. From the midst of this plain rises abruptly on all sides a butte of considerable elevation, the top of which is as flat as if some great power had sliced off the summit. Away up here the Moquis have built three large villages, where they rest at night, perfectly secure from the attacks of the fierce tribes who live to the north and east of them. The sides of this table-mountain are almost perpendicular cliffs, and the top can only be reached by a steep flight of steps, cut in the solid rock. Around its base is a plain of arable land, which the Moquis cultivate with great assiduity.

"Here they raise all kinds of grain, melons, and vegetables. They have also a number of orchards, filled with many kinds of fruit trees. The peaches they raise are particularly fine. They have large flocks of sheep and goats, but very few beasts of burthen or cattle. They are a harmless, inoffensive race; kind and hospitable to strangers, and make very little resistance when attacked. The warlike Navajos, who dwell in the mountains to the north-east of them, are in the habit of sweeping down upon them every two or three years, and driving off their stock. At such times they gather up all that is moveable from their farms, and fly for refuge to their mountain stronghold. Here their enemies dare not follow them. When a stranger approaches, they appear on the top of the rocks and houses watching his movements. One of their villages, at which Captain Walker stayed for several days, is over six hundreds yards long. The houses are mostly built of stone and mortar; some of adobe. They are very snug and comfortable, and many of them are two, and even three stories high.

"The inhabitants are considerably advanced in many of the arts, and manufacture excellent woollen clothing, blankets, leather, basket-work, and pottery. Unlike most of the Indian tribes in this country, the women work within doors, the men performing all the farm and out-door labour. As a race, they are lighter in colour than the Digger Indians of California; indeed, the women are tolerably fair, in consequence of not being so much exposed to the sun. The Moquis farm in the plain by day, and retire to their villages on the mountain at night. They irrigate their lands by means of the small streams running out of the mountain. Sometimes when it fails to snow on the mountains in winter, their crops are bad. For this reason they always keep two or three years' provision laid up, for fear of famine. Altogether they are a most extraordinary people, far in advance of any other aborigines yet discovered on this continent. They have never had any intercourse with the whites, and of course their civilization originates with themselves."

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 18, 1854.

THE PRESENT AND THE FUTURE.—In our last we furnished a few general items relative to the cause and progress of the existing controversy between the principal European powers, not because it was a subject new to our readers, but because of the universal demonstration that its evils could no longer be averted, which fact gives rise to many reflections. Truly the gloom of war hangs over the nations. Its sad consequences are about to be realized, to the destruction of many people, and the ruin of kingdoms. The strength of all earthly powers is to be tested in the approaching contest, which has been foreseen and foretold by Prophets from days of old. Joseph and other modern Prophets have proclaimed it as being at our doors, even while the

hireling was crying Peace! Peace!! The great question of religion seems destined once more to deluge the earth with blood—to dim the brightness of that spiritual light which has become the boast of the Christian nations of the nineteenth century. Alas! religion, the gem of eternity, has become a bone of contention for the world. That which is ordained of God to save, is rendered by degraded man the very instrument of desolation. Past scenes which have been acted upon the stage of time, too horrible in their character to relate, have ever been excused and justified upon the grounds of defending and propagating religious rights. Some have even dared to attempt to plunder the whole world, that they might rear their own peculiar standard of religion, and compel the nations to bow to it as supreme. The same spirit is evidently at work at the present time among men who wield the power of mighty nations, and at whose decree the whole earth seems stirred. What will be the final result is awful to contemplate. The most fearful forebodings have already seized hold upon those who have, by their natural vision, penetrated the future, and discriminately weighed cause and effect, as they now have a bearing upon the universal vacillancy of the world. A firm conviction prevails that it would be no difficult matter to put an end to many nations, from their disregard of one another's rights, and from the undisguised spirit of unlawful acquisition which will not yield to diplomacy. The obstinacy which bids defiance to arbitration, when conducted by the most enlightened powers of the earth, is destined either to be subdued or to submerge the nations in difficulties most disastrous to the peace of the world. The failure of the long and fruitless efforts which have been made to reconcile the contending powers of the East, speaks with a voice of thunder, proclaiming the wickedness of those who rule, and that the people must inevitably mourn. Already, how changed the scene in Britain! But as yesterday her martialled hosts afforded amusement to the giddy multitude who for pleasure crowded to witness a nation's glory—the Camp at Chobham; to-day, that joy is turned into mourning—mothers, wives, and sisters drop the parting tear, as they take the hand of father, husband, and son, to bid them perhaps a last farewell. The soldier's stout heart, though softened at the affecting scene, responds to his country's call, and is borne upon the billowy deep to an enemy's shore, silently pondering upon the uncertainty of return.

Excitement prevails in the land, seriously affecting those of all classes who remain. The rise of provisions, the depression in trade, and the fluctuation of all commercial interests, are productive of almost innumerable evils, which the power of government cannot remedy, and disaffection prevails among the poor, who are barely able to obtain a pittance with which to sustain their existence. England is not alone subject to these evils, they prevail among the European nations to a great extent, and every movement now being made tends to increase them.

Such is the picture before us as we gaze upon the world, and it is one which all Saints have been looking for, who have had any just conception of the purposes of God in the building up of His kingdom upon the earth. The Prophet Joseph received the keys of power to preach the Gospel of Christ among all nations in this dispensation, that the end might come. Many of the nations have as yet been closed against the Elders of Israel, and have turned them away empty, hungry, and naked, and for this thing the Lord will send confusion upon those nations, and suffer them to rend one another until the barriers that now exist to the propagation of the Gospel are demolished, and truth has free course and is glorified among the people. England has participated in the guilt. Her officers in many of her stations abroad have prohibited the servants of God from enjoying their natural rights, and in too many cases have entirely forbidden them access to the people to deliver the message

of eternal life, which God has sent by them; therefore she must share in the wreck which must result from this universal controversy.

The sword is now drawn, and it will be bathed in blood, and ere it returns to its sheath, the wicked nations will perish, even all who will not seek to build up the Zion of our God. The Lord has decreed a consumption upon the face of the whole earth, and none can escape, or in other words, those who would escape must needs flee unto Zion, for there the Lord has promised peace and salvation to His people. The earth must be purified; in Zion, by the righteousness of the people, and among the nations by war, pestilence, famine, and the multiplied judgments of God poured out upon the wicked. Let the Saints haste to hide themselves from the fierce anger of the Almighty, while His indignation is being poured out upon the wicked, that the earth may be cleansed from its corruptions. May the Lord have mercy upon His Saints who are scattered abroad, and gather them, and may they listen with eagerness to obey the whisperings of that Spirit which will lead them into all truth, and show them things to come.

The present is a time that calls loudly for the faith and diligence of every Saint to be exerted for the salvation of himself and others. Every one has a duty to perform, and in the performance of that duty alone can he expect to escape. Let all Saints seek to purify themselves from the wickedness of the world, and know that God is their friend; then they need not fear, though all others forsake them, for that alone which is purified by the truth will be able to abide the day of the consummation of the wicked. Those alone who have kept the counsels of the Lord, will be able, like Joseph of old, to provide for the evil day, from which they and their fathers' houses will seek deliverance. In that day will Brigham and every Saint in Zion be more than Josephs in Egypt, to welcome the once rebellious, but then penitent suppliants of their kindred, who will come bending for mercy at the hands of those whom they sold, and whom they hoped to destroy. O, who would not be a Saviour upon Mount Zion! Those who cannot forsake father and mother, brothers and sisters, houses and land, and every other worldly inducement, never can attain to that eternal honour.

Foreign Intelligence—*Deseret.*—We have received letters from Great Salt Lake Valley, up to Nov. 30, with *Deseret News* of Nov. 12, and Dec. 1, the mail having been delayed a month in the mountains. The news of the massacre of Captain J. W. Gunnison and seven of his party by the Indians is confirmed. This sad event occurred near the swamps of the Sevier River, 20 miles from Sevier Lake, Sep. 26, at six o'clock, a.m. Brevet Captain Morris and all the company had arrived at Great Salt Lake City. Few instruments or notes of the survey were lost, but a few animals, a number of arms, and considerable ammunition were missing. Several horses, mules, guns, pistols, &c., had been recovered. The massacre was an act of revenge for the murder of one Pauvan Indian, and the wounding of two others, by a party of California emigrants. We give elsewhere a fuller account from the *News*, that our readers may learn the true particulars of the transaction, as many erroneous reports have been circulated concerning it. The Supreme Court of the United States for the Territory of Utah, opened its sitting at the Territorial House, Great Salt Lake City, Nov. 29. The weather had been very fine generally. A new and commodious school house, built by the inhabitants of the twelfth ward of Great Salt Lake City, was dedicated by Elder Lorenzo Snow, Nov. 27. The schoolhouse was very neatly finished, and, for convenience, surpassed any others in the city. Bishop Allred and the other members of the Committee from San Pete were daily engaged in gather-

ing up the complement of 150 families for Manti. These families were to be located entirely within Manti City for the time being. Such as might be unable to provide themselves with requisite teams would be provided for by the Committee. A new route, westerly of Great Salt Lake City, to California, was being talked of, saving 250 miles. A penitentiary for Utah was decided to be located on the bank of Big Kanyon Creek, four miles and a half from Great Salt Lake City. Two companies had been organized and despatched under the direction of Elder Orson Hyde, to form a post and settlement on Green River. One hundred and twenty families had been gathered to strengthen the settlements in Millard and Iron counties. Several Mexicans had arrived in Great Salt Lake City, bringing with them for sale some hundreds of woollen blankets or "serapas," some of which were manufactured by the Navajo Indians, and also some horses and mules.

Gibraltar and the Cape of Good Hope.—We have much pleasure this week in laying before our readers the interesting letters of Elders Porter and Haven, concerning the work at Gibraltar and the Cape of Good Hope. It appears that the Elders at both those places, especially the former, have encountered many difficulties in prosecuting their missions; nevertheless it is most cheering to hear of the organization of Branches of the Church in those missions, proving that the Gospel seed has taken root, even in those rocky regions and burning climes, and brought forth fruit to the honour and glory of God.

DEPARTURES—*The "Old England."*—Forty-five souls sailed for New Orleans on board the *Old England*, Captain Barstow, which cleared on the 4th instant. Two ex-Presidents of Conferences emigrated on this vessel, Elder J. O. Angus, President of the Company, and Elder T. W. Brewerton.

Elder Sessions.—Elder P. G. Sessions, late President of the Manchester Conference, sailed on the 1st instant, on the steam-ship *Ottowa*, on his way home to the Valley, *via* Portland, Maine.

EXPLANATION OF SUBSTITUTED NAMES IN THE COVENANTS.

BY THE EDITOR.

(*From the "Seer," No. 3, Vol. 2.*)

For the edification of the Saints, we will give some explanation concerning certain names in connection with several revelations in the book of Doctrine and Covenants. By reference to section 76th, it will be perceived that the Lord gave a revelation to "*Enoch*" in relation to "*a permanent and everlasting establishment and order*" for the benefit of the poor. Many of the Saints, unacquainted with the circumstances, have wondered whether the names, "*Enoch*," "*Gazelam*," "*Ahashdah*," "*Pelagoram*," &c., mentioned in that section, together with those of a similar character, mentioned in sections 87, 94, 97, 99, 101 and 102, were really ancient personages and ancient places and things, or those of the present age. All these names have reference to modern persons, places and things, of our day. Indeed, when these revelations were first received by the Prophet Joseph, the *real* names were given: and it was not until months, and in regard to some of them, even years, had passed away, before the names were altered, and others bearing an ancient appearance were substituted.

We often had access to the manuscripts, when boarding with the Prophet; and it was our delight to read them over and over again, before they were printed. And so highly were they esteemed by us, that we committed some to memory; and a few we copied for the purpose of reference in our absence on missions; and also to read them to the Saints for their edification. These copies are still in our possession. When at length the time arrived to print the manuscripts, it was thought best not to publish them all, on ac-

count of our enemies, who were seeking every means to destroy the Prophet and the Church. On account, however, of the great anxiety of the Church to see them in print, it was concluded, through the suggestions of the Spirit, that by altering the *real* names given in the manuscripts, and substituting fictitious ones in their stead, they might thus safely appear in print without endangering the welfare of the individuals whose real names were contained therein. It was by this means that several revelations were permitted to appear in print in the first editions, that otherwise would have been withheld from the knowledge of the Saints, for many long years, or until more favourable circumstances would have permitted them to be made public.

It may be asked, had the Prophet a right to alter names given by revelation, and substitute fictitious ones in their stead? We reply, that it is only the printed edition that contains the substituted names, while the original manuscripts, that are safely preserved in the hands of the Church, contain the names as they were originally given. Moreover, the substitution of fictitious names for persons and places does not alter or destroy the sense or ideas contained in the revelations. But what the Prophet did in relation to this thing, was not of himself: he was dictated by the Holy Ghost to make these substitutions, for the time being, until it should be wisdom for the true names to appear. That he was thus inspired is certain from the fact, that at the very time that he made these substitutions, he also received much additional light; and by revelation, line was added upon line to several of the sections and paragraphs about to be published. But some may inquire, are not the Almighty's revelations perfect when they are first given? and if so, where was the propriety of the Lord's adding anything to them, when they were already perfect? We reply that every word of God is perfect; but He does not reveal all things at once, but adds "line upon line, precept upon precept, here a little, and there a little," revealing as the people are able to bear, or as circumstances require. But these were not the only revelations to which the Lord has made additions: for when the king of Judah burned the book of revelations, which God gave by the mouth of Jeremiah, God commanded Jeremiah to re-write the same. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiachim, king of Judah, had burned in the fire: *and there were added besides unto them many like words.*" (Jer. xxxvi. 32.)

The Lord, therefore, adds to His own revelations whenever He thinks proper; but He has expressly forbidden man to make any additions. The high prerogative of adding to an inspired revelation belongs to the Lord only: hence the Lord added by the mouth of Joseph "line upon line, here a little and there a little," to some of the manuscript copies which were about to be published.

A similar thing transpired in ancient America. God expressly forbade the Prophet Mormon to write all the revelations contained in the numerous records of his forefathers. He was only permitted to make a small abridgment called the Book of Mormon, and he states that not one-hundredth part was permitted to be copied into the abridgment, the Lord declaring to him that He would try the faith of the Gentiles and of the nations of the latter times, to see whether they would receive this abridgment; if so, He would give them more; but if not, He would withhold the greater things, to their condemnation.

To add to or diminish the light to be offered to a generation or an individual, is in strict accordance with the wisdom, justice, and mercy of God. When a generation or an individual is faithful to the light already given, God has promised to add more, and will cause that the light shall grow brighter and brighter until the perfect day. But when men despise the light, and treat it with contempt, He will withhold from them, and diminish that which they already have, until their minds become entirely enveloped in darkness, and they thus prepare themselves to dwell with the prince of darkness, and to be cast into outer darkness, where there are wailing and gnashing of teeth, and where no ray of heavenly light can penetrate their dark and dismal abode. This will be the fearful state of the wicked, because they love darkness rather than light, and will not come to the light that their deeds may be reproved.

As it may be satisfactory to the Saints to know the original names in the manuscripts, we here present them so far as our memory serves.

In Section lxxvi, p. 2, for "*Enoch* or *Gazelam*" read Joseph Smith, jun.

Sec. lxxvi, p. 2, for "*Ahashdah*" read Newel K. Whitney.

Sec. lxxvi, p. 2, for "*Pelagoram*" read Sidney Rigdon.

Sec. xciv, p. 1, 2, for "*Shederlaomach*" read Frederick G. Williams.

Sec. xcvii, p. 2, for "*Zombre*" read John Johnson.

Sec. xcvii, p. 2, for "*Seth*" read Joseph.

Sec. xcix, p. 3, for "*Tahhanes*" read "The Tannery," or "The Tan Yard."

Sec. xcxi, p. 3, for "*Shinehah*" read Kirtland.

Sec. xcix, p. 5, for "*Olihah*" read Oliver Cowdery.

Sec. xcix, p. 5. for "*Laneshinehouse*" read printing office.

Sec. xcix, p. 7, for "*Ozondah*" read store.

Sec. xcix, p. 7, for "*Shule*" read ashery.

Sec. xcix, p. 10, for "*Shinelah*" read print.

Sec. xcix, p. 11, for "*Shinelane*" read printing.

Sec. xcix, p. 12, for "*Talents*" read dollars.

Sec. xcix, p. 13, for "*Cainhannoch*" read New York.

Sec. ci, p. 4, for "*Baurak Ale*" read Joseph Smith, jun.

Sec. cii, p. 8, for "*Baneemy*" read Sidney Rigdon.

In Section lxxxvii, paragraph 4, there occur five names, viz: Alam, Mahalaleel, Horah, Shalemanasseh and Mehemson. But we have forgotten the individuals whom they represent; the original manuscripts being in Utah, we are unable at present to gratify the desires of the Saints in pointing out the individuals for whom they stand.

As the circumstances have changed since the substitution of those fictitious names, we do not apprehend that any danger can arise from a restoration of the original ones. And we should be most happy to see them as they stand in the manuscripts, in the future editions of the "Doctrine and Covenants."

THE CAPE OF GOOD HOPE MISSION.

FORTY-FIVE BAPTIZED—TWO BRANCHES AND ONE CONFERENCE ORGANIZED.

Six miles from Cape Town, January 20, 1854.

President S. W. Richards—Dear Brother—Your letter of November 8, came to hand December 27. I feel truly thankful for the news you gave.

The case of books you sent by the barque *Conheath*, came to hand October 24. When I wrote my last letter, calling for a large quantity of books, &c., there were a great excitement, and a continual call for books, especially the Book of Mormon. When the books arrived, the excitement had died away, so there was little or no call for them, and I have not yet sold many. Hot weather soon came on, and we could do nothing, only take care of those we had baptized.

Brother Walker and brother John Wesley have gone to Graham's Town, and taken a quantity of the books. Brother Wesley has been ordained Teacher.

Brother Smith, as soon as it becomes a little cooler, will probably start for Port Elizabeth, and take most of the books now on hand, so that when the next case arrives, I shall need them.

I have now started regular contributions among the Saints, whereby I am in hopes of soon paying all past debts, and meeting what few expenses may occur hereafter. The Saints here are poor, but are willing to do all they can.

As I said, since hot weather commenced, we have been obliged to remain nearly still. I walked and travelled in the sun and sand of this hot climate, till I found that I had either got to stop till the hot season was over, or make up my mind to wear myself out the first season in this land; to do the latter, I did not think the Lord required of me. When the weather becomes cooler, we are in hopes the work will take another start.

I enclose an account of a pic-nic, which the Saints in this land held, January 2. You can better conceive our feelings on that day, than I can describe them. A few months ago, we landed here homeless, friendless, and penniless. Now we see gathered around us a few true-hearted friends, who are willing to be led by the

Holy Priesthood of God, and to do what they can to make the servants of God comfortable in a foreign land.

We have now baptized forty-five, but six of them we have disfellowshipped. We have organized two Branches, and one Conference, calling it the Cape Conference. We have ordained two Priests, six Teachers, and two Deacons. A number are believing, and would be baptized if it were not for losing their good names.

We are labouring under some disadvantages, not understanding the Dutch language, as there are many in this colony who speak Dutch, and cannot speak English. A few that we have baptized can talk Dutch, one man in particular, who has been ordained Priest. If he were only in a situation to leave home, he would be a great help to us.

A gentleman, who has bought copies of all our books, intends to take the *Star* and the *Seer*, and wishes to see everything we publish. His wife would be baptized, if he were willing. He is a man of superior education. He has been kind and friendly to us ever since we have been in the colony, and I believe he would embrace the truth if it were not for his popularity. If he should be baptized, I think many who consider themselves rather above the common class would follow. But the work is the Lord's, and if He does not work, by His Spirit, on the hearts of the people, our labours are in vain.

With this, I send you a small pamphlet which I have written, on the first principles of the Gospel, to my brother in Mass. U.S.A.

We feel to thank the Lord for His kindness to us. Brother Smith wishes a remembrance to you, and the Elders and the Saints in England. Remember me to them.

My prayer is that the Lord may bless you, and give you wisdom to know how to manage the great responsibilities resting upon you in presiding over hundreds of Elders, and thousands of Saints.

I remain your brother in the New and Everlasting Covenant,

JESSE HAVEN.

THE GIBRALTAR MISSION.

ORGANIZATION OF A BRANCH OF TEN MEMBERS.

Gibraltar, January 31, 1854.

President S. W. Richards — Beloved Brother in the Lord—I am happy to inform you of an addition to our little flock since my last communication, also of the organization, in this place, of a little Branch of the great Tree, which the Lord has seen fit in His infinite wisdom to plant, by the hand of His servant Joseph Smith, the Prophet, in this the eleventh hour, and which is spreading its Branches in distant lands, that the honest in heart, yea, the poor and meek may rejoice and find shelter from the judgments of God when they are poured out upon the ungodly nations of the earth.

On the 23rd instant, as I said, I proceeded to organize a Branch, containing ten members. A good spirit prevailed, while near two hours passed in union. One Elder and one Priest were ordained, both good brethren, who desire the welfare of this kingdom. I began to feel as though I was in some degree rewarded for my privations and toils, while beholding a few partaking of the Lord's Supper, in commemoration of his broken body and spilled blood, witnessing unto him a willingness to remember him, and keep his commandments unto the end. Our Branch now represents one Seventy, one Elder, one Priest, and seven members. May the Lord acknowledge our efforts, and increase our members until the honest in heart be gathered out from this country and surrounding countries.

I shall not in this short note recapitulate the numerous difficulties under which I have had to labour to make this small beginning. Suffice it to say, I landed here, in company with brother N. T. Porter, March 8, 1853, even in the land of my birth, after travelling eight thousand miles over land and sea, with no other view than to make known the message delivered by the angel Moroni to Joseph Smith, the Prophet of the nineteenth century, even the Everlasting Gospel. We were kindly received till our message was made known,

when the door was soon closed against us. We sought a hearing, both written and verbal, but in vain, our message was treated much the same as a similar message was in the first century. Not willing to despair, we distributed two hundred tracts and references, the result of which was the banishment of my fellow-labourer, he being an American citizen. I beheld the Jewish synagogue, the Roman Catholic and the Methodist chapels, &c., in the land of my birth, and my eye caught proud Britain's banner floating in the gentle breeze; I sighed and said little, but my thoughts I could not smother. Since then, I have sought in a private capacity to teach the people, such as were willing to hear, the fulness of the Gospel of Jesus, crying, Prepare ye, prepare ye, for the time of his coming is at hand; get ye up, and trim your lamps, lest ye be found wanting. But truly, darkness covers the earth, and gross darkness the people. I need not mention the pious tract got up by our enemies, and the pious advice of the false teachers of the day—"Do not admit these Mormons into your houses, neither go to hear them preach; turn their tracts away; Joe Smith, false Prophet," &c.; these things are too common. How this advice agrees with Paul's words—"Quench not the Spirit. Despise not prophecyings. Prove all things. Hold fast that which is good."

But truth is mighty and will prevail. Wherefore I hope to continue in fasting and prayer until many honest in heart shall rejoice, and the inhabitants of the Rock sing for joy. I earnestly crave the prayers of the Saints. May the God of peace bless you and them through time and eternity. Amen.

From your brother and fellow-labourer in the New and Everlasting Covenant,

EDWARD STEVENSON.

VARIETIES.

To despair is to sulk with God.

Too much assertion gives ground of suspicion; truth and honesty have no need of loud protestations.

BABIES.—An American editor, who has been married about a year, speaking of the babies, says:—"The delight of the days, the torment of the nights—elegant in full dress, but horrible in déshabille—beautiful on the smile, but maddening on the yell—exquisitely in place in the nursery, but awfully out of place in the parlour, or railway carriage—the wellsprings of delight, and the recipients of unlimited spankings—the glory of 'pa,' the happiness of 'ma,'—*who would'nt have 'em?*"

INDIFFERENCE TO RIDICULE.—It is an immense blessing, in the prosecution of any great work, to be perfectly callous—as a distinguished man used to remark—to ridicule, or, which amounts to the same thing, to be conscious thoroughly that what we have in us noble, and delicate, and pure, is not ridiculous to any but fools or bad men; and that if fools will laugh, wise men will do well to let them. In any good or great enterprise, heed not the ridicule of the empty, or the gibes of the profane. Go steadily and quietly on, and let them laugh or deride as they please.

SOLDIERS' WIVES.—A very influential committee of noblemen and gentlemen for affording aid to soldiers' wives has been formed. They propose to raise subscriptions to assist those not allowed to embark with their husbands, but kept on the marriage rolls of the depôt, and those who have married soldiers without military licence. On the present occasion only four women were allowed to embark for every 100 men, so that a great many have to be provided for by finding them employment, and, till that can be done, temporary pecuniary assistance. The subscriptions are already liberally coming in. Lord St. Leonards has undertaken to provide a home for five children during the war. In other quarters the plan is likely to be adopted. The General-Commanding-in-Chief approves generally of the scheme, and refers persons who are desirous of providing a home for soldiers' children to Captain Arthur Pack, Deputy-Assistant Adjutant-General, Horse-guards, who will afford such information as will enable them to obtain as many children as they may be willing to provide for. The proprietor of Drury-lane Theatre gives a free benefit at that establishment, under distinguished patronage, in aid of the fund, and has placed the theatre at the free use of a committee of lady patronesses for three days in April for a Fancy Fair in aid of the fund. A great many of the licensed victuallers have opened boxes in their establishments for the receipt of public subscriptions.—*Liverpool Albion.*

MONEY will feed gluttony, flatter pride, indulge voluptuousness, and gratify sensuality; but, unless it be an engine in the hands of wisdom, it will never produce any real joy.

"I WONDER," said a Scottish maiden, "what my brother John sees in the lasses, that he likes them sae well? For my part, I would not gie the company o' ae lad for twenty lasses."

DIFFERENT KINDS OF LOVE.—(*By a young Lady*)—The sweetest—a mother's love; the longest—a brother's love; the strongest—a woman's love; the dearest—a man's love; and the sweetest, longest, strongest, dearest love—a love of a bonnet.

A PRAYER.

IN BEHALF OF THE SAINTS EMIGRATING TO ZION.

God of Israel! we adore thee,
For thy many mercies past;
And through Jesus' name implore thee,
That thy favours still may last:
In our darkness thou hast sought us,
When we've wandered far astray,
Through thy Holy Spirit brought us,
Zion's gathering to obey.

Then protect thy sons and daughters,
Travelling by thy command,
O'er the deep and trackless waters,
Safe in Zion's courts to stand:
When the waves are tossing wildly,
When the winds around them rage,
May thy Holy Spirit mildly,
Every rising fear assuage.

May they fear thee more, and love thee,
For thy wonders on the deep;
By their faithful actions prove thee,
Thou wilt them through dangers keep:
In the hour of pain and weakness,
When their trials hard appear,
Comfort them with power and meekness,
To the end to persevere.

When the powers of Satan try them,
Perils lie within their way,
May thine angels still be nigh them,
That they never go astray:
When they pass through Gentile strangers,
And apostates' pois'nous breath,
May they shun the cursing dangers
As the haunts of sin and death.

May they seek from wisdom's fountain
To obtain a large supply,
Till, on Zion's lofty mountain,
They will all see eye to eye.
To thy care we now commend them,
As they journey Zionward;
Through each scene in love attend them,
Merciful and Holy Lord.

Newbury, Berks. W. G. MILLS.

LIST OF MONIES RECEIVED FROM THE 24TH FEBRUARY TO THE 3RD MARCH, 1854.

James Linforth	£4	0	0
Henry Mc. Creery	18	0	0
Jesse Haven, (Cape of Good Hope)	5	0	0
Richard Harper	1	15	0
James Robson	5	0	0
Lewis Davies	1	0	0
Carried forward	£34	15	0

Brought forward	£34	15	0
Thomas Morgan	1	14	0
E. C. Brand	20	0	0
John Price	2	0	0
Charles Peat	2	0	0
	£60	9	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12.—Vol. XVI. Saturday, March 25, 1854. Price One Penny.

ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7, 1853.

(*From the "Deseret News," Nov.* 12.)

I feel grateful to my Father in heaven, that my life, and the lives of my brethren, have been preserved to behold the day we now see, and enjoy the blessings we now enjoy. As President Young has often observed, *we are blessed above all the inhabitants of the earth.* That is true, to my certain knowledge.

I have been a member of this Church twenty-two years, and have never seen the day to equal the one I now see, for prosperity, and for the comforts of life. With a very few exceptions, I enjoy all the comforts of life which I ever enjoyed at any period of my life; and I lived in a fruitful country generally, until I became a "Mormon," and part of that time I have lived where the luxuries of life have been abundant. As for this country being fruitful, and qualified to produce all things that we need for our comfort, it is not behind any, in any part of the earth that ever I was in; and I have visited many parts of it. All that the soil requires in these regions, is cultivation, and it will make us as comfortable, as to the necessaries of life, as any people ever were upon the earth.

I have often said, and say it again, if you live up to your profession, be faithful to your religion, and take a course to be subject to the government of God, to those who are appointed to lead this people, you need never be troubled with frost, cold, and with the changes that are common to this country, and every other country; because I know the faith, the virtue, the integrity, and the course that this people will take, viz: to be true to their God, and true to him they have acknowledged to be their head, their Governor, their President, their Prophet, their Priest, and their King. If you will take this course, the elements, and the nature of things, will change, not only in this valley, but among the nations of the earth; for the earth will be revolutionized through the faithfulness of the Saints. This I know. Perhaps some of you do not believe this statement, but I do. For instance, you may refer to one place in the Book of Mormon, where the servants of God assembled together, and prayed for the nation in which they lived, and for those that were at war against them; and they prevailed, and their enemies became their friends and associates. The faithfulness and prayers of the Saints of God changed the nature of things, not only religiously but politically; and the government was afterwards administered in peace.

Will these things not have the same effect with us? It is verily true, to my certain knowledge, they will. And if this people, taking them as a people, that profess to be Latter-day Saints, would take

the course some men take, and have taken from the beginning, there would be five thousand men and women added to this Church, where there is but one at this day; and it would bring to pass the works of God with more power, and the Holy Ghost would wait upon the Elders, and upon the Saints abroad with tenfold more power than it does now. This I know.

I see the work of God is prospering, and rolling forth from nation to nation in the old world. It has gone from the shores of Europe into almost every nation. The very moment the Elders put the leaven, as it were, in the measure of meal, it at once begins to work, and it is quicker and lighter, and sooner elevated to the surface than it was in the beginning; it catches at once, and begins to leaven, and go from that nation to another nation, until all the nations of the earth will soon hear the sound of the glorious Gospel. It will take but a few years to accomplish this design; and then the Lord has said the end shall come. The end of something will come, I assure you; and there will be an overturn which will make things very different from now.

Well, you that have come here from England, from the United States, from Germany, from Italy, from Norway, from Sweden, from China, and from the Islands of the sea—for what purpose have you come? You came to serve your God, by keeping His commandments, and to listen to the counsel of those you have acknowledged to be your head. I will tell you one thing, brethren—it is something very contrary to your fallen nature *to become subject.* In the world from whence you came, and where you have been taught, men seek to become independent one of another. This is universally so, according to my own knowledge and experience. From the time that God called Joseph Smith to act in his position and calling, He gave him revelations for the guidance of His people; and the very first Elders of this Church, when they went forth to preach the Gospel and baptize the people, learned that the next thing was to gather together all those that were disposed to sacrifice, and covenant with me, saith the Lord. In my experience, since I have been a member in this Church, I have seen a great deal of murmuring and complaining, and a great many tears, and much sorrow and lamentation, and thousands upon thousands turn away from the faith, even brethren and sisters that I loved as I love my own family; they have turned away, and perhaps because somebody took an advantage of them. Suppose you should all turn away from the faith, what has that to do with me? Suppose you should all act like devils, what is that to me? What has it to do with my religion? I am to serve God and keep His commandments, perfectly independent of the acts of any other person in God's world; they have nothing to do with me, neither one way nor the other, so far as serving my God as an individual is concerned. But it is for me and you to serve God, and keep His commandments, and fulfil His covenants. When we went into the waters of baptism, we made a covenant to forsake the world, and cleave unto the Lord God with all our hearts, all the rest of our days. This is the covenant that I made, and it is the covenant that each of you made, or if you did not, you should have done.

Now will you falsify that covenant? There are a great many who will fulfil it; yea, I will not make a single exception, for God is determined that every man shall fulfil it; for if they do not in this probation, they will have to do it in another; and if not in that, in another. When a man commences to hoe his row of corn, he has got to finish it; if he hoes but five hills and then leaves one, he will have to go back and hoe that row out; and if he skips a single hill, he will have to go back and hoe that hill. I am speaking by the principle of comparison, and using a figure that all you farmers can understand. I speak of these things by way of instruction, and to remind you of the duties and obligations you are under.

I say to the people who compose this congregation to-day, please go to England, to Denmark, to Italy, or to anywhere else in the world, and can you find a congregation of people that look better than this, either in their looks, clothing, or other comforts of life? I have lived in the United States, in one of the best lands there is in the world; it is called the promised land; but I have never seen as comfortable times as I see now. I never saw them any better than I see them to-day. I never saw the people, as a general thing, as well off as this people are.

You think you have made a sacrifice, in leaving your homes, your fathers, your mothers, your brothers and sisters, your farms and fine dwellings. I have left all

these, such as I had. Is this any sacrifice? No. I have told you often, that I thanked God when I escaped from my kindred; and I have never seen the day since I left them, that I wanted to go back to them; though I did go back once to visit them; and when I went into their houses, I felt as though there was a legion of devils in every house I went into. They were opposed to me, to my religion, and to my brethren. I was thankful when I got away from them; and I suppose they are as good a people as *your* kindred are.

This is called a sacrifice, by the most part of you; but it is none to me. You think you have sorrow and trouble, many of you, because you have to live in wagons and tents. I speak of those who have just come in off the plains, who are still living in their wagons, with not much to eat. President Young, myself, and one hundred and forty others were here, and we were in our wagons, with nothing to eat in our wagons, *and nothing to eat in the country*, except it was crickets. When we got to Green River, making our way to this land, we had to break the road, for there was not a track or trace for seven hundred miles through a wild country full of Indians, in which we were perfect strangers. When we were on the Platte River, one half of our men were out of food; *they had no provisions at all*, and no one in the valley to bring out flour, teams, wagons, potatoes, and everything this valley now produces, to us. We had no person to extend the hand of benevolence and kindness to us; and notwithstanding this, we did not murmur; I never saw a man cry once, or shed a tear in the whole camp. We had one man who was appointed "GENERAL MURMURER," and no man was allowed to murmur, only that one person.

You would think you had awful trials if you could not have a chance to murmur; but we placed it all upon one man; and if there were two that murmured, the greatest murmurer was appointed boss murmurer. That is recorded, and will come out in its place in the Church History by and by.

Supposing we should come to the same conclusion here, and appoint a General Murmurer in every ward, to do all the murmuring, and let that person be the one that complains the most; and then follow out the same order among the females, and that female that tells the most lies, and murmurs the most, we would have appointed as Queen Murmurer, or Queen Grumbler, which you please.

It is true, you have come out of nations of different habits and customs; and many of you live in wagons, and I am glad of it. I lived in a wagon for more than three years after I came into this valley; I had not a house big enough to get into to sleep, until the brethren started on their mission to Denmark. President Young was in the same situation.

As to your trials, your tribulations, your perplexities, your fatigue, and all this—I say, I am glad of it; I thank God for it, because it is salvation to you. It is as good for you to have an experience as it is for President Young, and myself, and other men. We did not murmur when we found this country, nor become discouraged in the least, but we were thankful that our lives were preserved; and if our wagons and teams had been taken from us, and our lives had been preserved, we would have been thankful; yes, more than this people are now for every blessing they enjoy. Why? Because a man will give all he has for his life, when he is brought to that extremity, which proves he ought to be more thankful for that blessing than for all things in the world. To hear people who are in good houses, and have the comforts of life in abundance around them, and have so much clothing that they scarcely have a place to put it; I say, to hear them murmur and complain, there is nothing in this world that makes me feel more indignant. I feel as God feels when He looks upon the human family, and sees their unthankfulness for all the blessings He bestows upon them. You know it is so; you are not thankful, you do not appreciate the blessings committed to you, and I know it. It is not in your family only, nor in mine alone, but it is found in every family more or less.

When I reflect, and see how kind the Lord has been to us, in preserving our lives, and bringing us safely to this goodly land through the instrumentality of His servant Brigham, where we can have the privilege of possessing a piece of land without money and without price, and our wood in the same manner, and thousands of other things that cost us nothing but the trouble of getting them, my heart is filled with praise.

Everything here is free, the air and the land are free, our food is free, and

everything we have is free. I know you think you have hard times, and small wages; but let me refer you to one man here, which you will all know; he is our master singer. I have staid in his house many days and nights in Old England, when I first went there; and he would weave twenty-five and thirty yards of sheeting in a day, the same kind that we buy here, and only get eighteen pence for his day's labour; besides having to go seven miles for the web, and then to carry the cloth seven miles back again. Is not that true, brother James Smithies? [Yes.] And his wife had to work in the same way; they had to run their shuttles from morning until night, and from Monday morning until Saturday, and just have time to take the cloth home, and get a little oatmeal to live upon. I have sat down with them many times, and perhaps all I had at a meal was one or two spoonfuls of oatmeal, and thought I was doing first rate. I speak of brother James as one person to represent many, and he will take no exceptions because I refer to him; he knows I am telling the truth. There are thousands in the same situation; and yet the brethren, who have been delivered from that state of toil, and comparative starvation, and placed in a condition wherein they may soon make themselves wealthy as to this world's goods, will murmur and complain of their sufferings, and against those who have paid their passage to this place, and delivered them from bondage. Brother James was not brought here; he came with his own means, through the blessing of the Lord; for the Lord opened the way for him to come here. Did I ever hear him murmur in my life? No, never; nor any other man ever heard him; and I wish to God, every other person would follow his example.

I have seen the time that I have lived weeks upon milk weed and nothing else, not even salt to put in it; and I have gone from house to house, and begged my bread, and nothing on my body but tow pantaloons, and a tow shirt, and no one caught me murmuring. I am comfortable since the Lord made me live in this valley. This year and last year I have had the privilege of eating fruit of my own fruit trees, trees of my own planting. I have had the privilege, in part, of sitting down under my own vine and fig tree. I never in my life had the privilege of setting out any kind of tree, and eating the fruit of it, until I came to this valley. I have a specimen with me of the fruit I have raised. Here are two plums I have taken from my trees. [Exhibited two fine plums.] I have plucked plums from my trees three years in this valley; and some have got peaches enough to pay tithing on their fruit. I have eaten grapes of a large size and excellent flavour, this year, that were plucked from a vine that grew in this valley. Have I not reason to rejoice? Brethren, I would like to live in this valley as long as I can see you live, or until the time that the Lord shall say to us, "Go back to head quarters," or to Jackson County. This is head quarters until we go there. I would like to live here. Can I do it? Yes, upon certain conditions, and those are to do right and listen to the counsel of brother Brigham, and his brethren that are associated with him, whom God has given to you to be your servants. He has given these men to you for this purpose, and if you do not believe it, go and read it in the Book of Doctrine and Covenants. Can we tell you how to be saved and lead you into the celestial world? Yes, every one of you, and you cannot go there unless you do as you are told, unless you learn to be one; and then is there any power that can affect us? No. The devil has nothing to do with us. I have turned away from him, and left his kingdom, and joined myself to the kingdom of God, and acknowledged Him to be my Father and my God, and His Son Jesus Christ to be my Saviour. He is my God, and my lawgiver, and I listen to the man He has appointed to lead us here in the flesh. We have got to learn from his instructions, and be guided by his counsels, and by the counsels of those appointed by him to transact the matters and business pertaining to this people; not only here in the valleys of the mountains, but throughout the whole world.

This people are the pride of my heart; "Mormonism" is the pride of my life; my love, my jewel, and my darling, are this people, and this Gospel, and plan of salvation. My heart is on that, and on the Almighty, and on those who are delegated by Him to roll on this work. As for your troubles, and trials, and crosses, which you have to carry about with you every day, I suppose you have to say, "well, I must take up my cross and travel on, though I have got a monstrous heavy one."

(*To be concluded in our next.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 153.)

Adam-ondi-ahman, Missouri, Davies county, June 28th, 1838. A Conference of Elders and Members of the Church of Jesus Christ of Latter-day Saints, was held in this place this day, for the purpose of organizing this Stake of Zion, called ADAM-ONDI-AHMAN.

The meeting convened at 10 o'clock, A.M., in the Grove, near the house of Elder Lyman Wight.

President Joseph Smith, junior, was called to the chair, who explained the object of the meeting, which was to organize a Presidency and High Council, to preside over this Stake of Zion, and attend to the affairs of the Church in Davies county.

It was then motioned, seconded, and carried by the unanimous voice of the assembly, that President John Smith should act as President of the Stake of *Adam-ondi-ahman*.

Reynolds Cahoon was unanimously chosen first Counsellor, and Lyman Wight second Counsellor.

After prayer, the Presidents ordained Elder Wight as second assistant Counsellor.

Vinson Knight was chosen acting Bishop pro tempore, by the unanimous voice of the assembly.

President John Smith then proceeded to organize the High Council. The Counsellors were chosen according to the following order, by a unanimous vote—John Lemon, 1st; Daniel Stanton, 2nd; Mayhew Hillman, 3rd; Daniel Carter, 4th; Isaac Perry, 5th; Harrison Sagers, 6th; Alanson Brown, 7th; Thomas Gordon, 8th; Lorenzo D. Barnes, 9th; George A. Smith, 10th; Harvey Olmstead, 11th; Ezra Thayer, 12th.

After the ordination of the Counsellors, who had not previously been ordained to the High Priesthood, President Joseph Smith, junior, made remarks by way of charge to the Presidents and Counsellors, instructing them in the duties of their callings, and the responsibility of their stations, exhorting them to be cautious and deliberate in all their councils, and to be careful and act in righteousness in all things.

President John Smith, R. Cahoon, and L. Wight, then made some remarks.

Lorenzo D. Barnes was unanimously chosen Clerk of this Council and Stake, and after singing the well known hymn, Adam-ondi-ahman, the meeting closed by prayer by President Cahoon, and a benediction by President Joseph Smith, junior.

LORENZO D. BARNES, }
ISAAC PERRY, } Clerks.

Adam-ondi-ahman is situated immediately on the north side of Grand River, in Davies county, Missouri, about twenty-five miles north of Far West. It is beautifully situated on an elevated spot of ground, overlooking the river and the country round about, which renders the place as healthy as any part of the United States.

This day Victoria was crowned Queen of England.

July 4th, was spent in celebrating the declaration of Independence of the United States of America, and also in the Saints making a declaration of Independence from all mobs and persecutions which have been inflicted upon them, time after time, until they could bear it no longer; having been driven by ruthless mobs and enemies of truth from their homes, [and having had] their property confiscated, their lives exposed, and their all jeopardized by such barbarous conduct; also in laying the corner stones of the houses of the Lord, agreeable to the commandment of the Lord unto us, given April 26th, 1838.

Joseph Smith, junior, was President of the day; Hyrum Smith, vice President; Sidney Rigdon, Orator; Reynolds Cahoon, Chief Marshal; and George W. Robinson, Clerk.

The order of the day was splendid. The procession commenced forming at ten o'clock, A.M., in the following order: 1st, the Infantry; 2nd, the Patriarchs of the Church; the President, vice President, and Orator; the Twelve Presidents of the Stake, and High Council; Bishop and Council; Architects, Ladies and Gentlemen, and the Cavalry in rear. The procession was large, marched to music, and formed a circle round the excavation, with the ladies in front, when the south corner stone of the Lord's House in Far West, Missouri, was laid by the Presidents of the Stake, assisted by twelve men; the north-west corner by the Bishop, assisted by twelve men; and the north-east corner by the President of the Teachers, assisted by twelve men. This house is to be one hundred and ten feet long, and eighty feet broad. After which the Oration was delivered by President Rigdon, (afterwards

published in the Far West) [The Liberty, Clay county, print] at the close of which was a shout of Hosanna; and a song, composed for the occasion by Levi Hancock, was sung by Solomon Hancock. The most perfect order prevailed throughout the day.

The Seventies assembled in the Lord's House in Kirtland, on the sixth of March, to devise the best means of removing their Quorum to Missouri, according to the Revelations; and on the tenth it was made manifest, by vision and prophecy, that they should go up in a camp, pitching their tents by the way.

On the 13th, they adopted a Constitution and laws to govern them on their journey, which were soon signed by one hundred and seventy-five of the brethren.

The privilege was given for any one to go, who did not belong to the Seventies, provided they would abide the Constitution. And all the faithful who could, improved the opportunity, for fearful sights and great signs were shown forth in and around Kirtland, clearly manifesting to the honest heart that God was not unmindful of His word, and that He would bring upon the place those judgments He had declared by His servants.

Elders James Foster, Zerah Pulsipher, Joseph Young, Henry Herriman, Josiah Butterfield, Benjamin Wilber, and Elias Smith were commissioners to lead the camp, which was divided into companies of tens, with a captain over each; Elias Smith was chosen Clerk and Historian; and Jonathan H. Hale, Treasurer.

On the 5th of July they met about a quarter of a mile south of the Lord's House, and pitched their tents in form of a hollow square.

On the 6th, at noon, they struck their tents and began to move toward the south, and in thirty minutes the whole camp was under motion, consisting of five hundred and fifteen souls—two hundred and forty-nine males, two hundred and sixty-six females; twenty-seven tents, fifty-nine waggons, ninety-seven horses, twenty-two oxen, sixty-nine cows, and one bull. Jonathan Dunham was engineer. The camp travelled to Chester, seven miles, the first day, and pitched their tents in form of a hollow square formed by their wagons.

This day I received a letter from Heber C. Kimball and Orson Hyde, dated at Kirtland, Ohio, expressive of their good feelings, firmness in the faith, prosperity, &c. Also another letter from my brother, as follows—

Nine miles from Terra Haute, Indiana.

Brother Joseph—I sit down to inform you of our situation at the present time. I started from Norton, Ohio, the 7th of May, in company with father, William, Jenkins Salisbury, William McClary, and Lewis Robbins, and families, also sister Singly. We started with fifteen horses, seven wagons, and two cows. We have left two horses by the way sick, and a third horse (as it were our dependence) was taken same last evening, and is not able to travel, and we have stopped to doctor him. We were disappointed on every hand before we started in getting money. We got no assistance whatever, only as we have taken in sister Singly, and she has assisted us as far as her means extended. We had, when we started, $75 in money. We sold the two cows, for thirteen dollars and fifty cents per cow. We have sold of your goods to the amount of $45, 74, and now we have only $25 to carry twenty-eight souls and thirteen horses five hundred miles.

We have lived very close and camped out at night, notwithstanding the rain and cold, and my babe only two weeks old when we started. Agnes is very feeble; father and mother are not well and very much fatigued; mother has a severe cold, and in fact it is nothing but the prayer of faith, and the power of God, that will sustain them, and bring them through. Our courage is good, and I think we shall be brought through. I leave it with you and Hyrum to devise some way to assist us to some more expense money. We have unaccountable bad roads, had our horses down in the mud, and broke one wagon tongue and thills, and broke down the carriage twice, and yet we are all alive and encamped on a dry place for almost the first time. Poverty is a heavy load, but we are all obliged to welter under it.

It is now dark and I close. May the Lord bless you all, and bring us together, is my prayer. Amen. All the arrangements that brother Hyrum left for getting money failed; they did not gain us one cent.

DON C. SMITH.

Saturday 7th. The Kirtland camp moved forward to Aurora, thirteen miles, and encamped for the Sabbath.

Sunday 8th. There was some sickness in the camp. They held a public meeting, and the leaders informed them that the destroyer was in their midst, and some would fall victims unless they adhered strictly to the covenant they had made,

laid aside all covetousness, and lived by every word that proceeded out of the mouth of the Lord. They were threatened, this night, with tar and feathers from the mob of the place, and were obliged to keep a close watch to keep their horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast.

The three Revelations which I received January 12th, 1838, the day I left Kirtland, were read in the public congregation at Far West, and the same day I inquired of the Lord, and received the following, which was also read in public—

Revelation, given at Far West, July 8, 1838.

"O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a Tithing."

Answer.

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

Verily, I say unto you, it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe this law to keep it holy, and by this law, sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you, and this shall be an ensample unto all the Stakes of Zion. Even so. Amen.

Also I received the following—

Revelation given July 18, 1838, *making known the disposition of the properties tithed as named in the preceding Revelation.*

Verily, thus saith the Lord, the time has now come that it shall be disposed of by a Council composed of the First Presidency of my Church, and of the Bishop and his Council; and by my High Council; and by mine own voice unto them, saith the Lord. Even so. Amen.

Also I received the following—

Revelation given to William Marks, Newel K. Whitney, Oliver Granger and others, Zion, July 8, 1838.

Verily, thus saith the Lord unto my servant William Marks, and also unto my servant N. K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth; let them awake, and arise, and come forth, and not tarry, for I, the Lord, command it; therefore if they tarry it shall not be well with them. Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord, for what is property unto me, saith the Lord? Let the properties of Kirtland be turned out for debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord; for have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? therefore will I not make solitary places to bud and to blossom, and to bring forth in abundance, saith the Lord.

Is there not room enough upon the mountains of Adam-ondi-ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore come up hither unto the land of my people, even Zion.

Let my servant William Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city Far West, and let him be blessed with the blessings of my people.

Let my servant N. K. Whitney, be ashamed of the Nicholatine band, and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-ahman, and be a Bishop unto my people, saith the Lord, not in name but in deed, saith the Lord.

And again, I say unto you, I remember my servant Oliver Granger, behold, verily I say unto him, that his name shall be had in sacred remembrance from generation to generation, for *ever* and *ever*, saith the Lord. Therefore let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord, and when he falls he shall rise again, for his sacrifice shall be more sacred unto me, than his increase, saith the Lord: therefore let him come up hither speedily, unto the land of Zion, and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people; therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him for ever and ever. And again, verily I say unto you, let all my servants in the land of Kirtland remember

the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the money changers in mine own due time, saith the Lord. Even so. Amen.

Also I received the following—

Revelation, given at Far West, July 8, 1838.

"Show unto us thy will, O Lord, concerning the Twelve?"

Answer.

Verily, thus saith the Lord, let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my Gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

Far West, July 9th, 1838, a Conference of the Twelve Apostles of the last days assembled at Far West, agreeable to a revelation, given July 8, 1838.

President Thomas B. Marsh, David W. Patten, Brigham Young, Parley P. Pratt, and William Smith: T. B. Marsh, presiding.

Resolved 1st. That the persons who are to fill the places of those who are fallen, be immediately notified to come to Far West, also, those of the Twelve who are not present.

Resolved 2nd. That Thomas B. Marsh notify Wilford Woodruff, that P. P. Pratt notify O. Pratt, and that President Rigdon notify Willard Richards, who is now in England.

Voted that President Marsh publish the same in the next *Journal.*

President Rigdon gave some counsel concerning the provision necessary to be made for the families of the Twelve, while labouring in the cause of their Redeemer, advising them to instruct their converts to move without delay to the places of gathering, and there to strictly attend to the law of God.

T. B. Marsh, President.
G. W. Robinson, Clerk.

This day, the Kirtland Camp passed on to Talmadge, twenty miles, with great fatigue, the weather being very hot.

Tuesday 10th. About this time I visited Adam-ondi-ahman, in company with President Rigdon, brother Hyrum, and George W. Robinson.

This morning the Counsellors of the Camp drew up six resolutions, which were unanimously adopted in substance as follows—

"1st. The Engineer shall receive advice from the Counsellors concerning his duties.

"2nd. At four o'clock, A.M., the horn shall blow for rising, and at twenty minutes past four for prayers, at which time each overseer shall see that the inmates of his tent are ready for worship.

"3rd. The head of each division shall keep a roll of all his able-bodied men to stand guard in turn, as called for by the Engineer, one half in the former, the other half in the latter, part of the night.

"4th. Each company of the camp is entitled to an equal proportion of the milk, whether it owns the cows or not.

"5th. Thomas Butterfield shall be appointed herdsman, to drive the cows and stock, and see that they are taken care of, and call for assistance when needed.

"6th. That in no case at present, shall the Camp move more than fifteen miles per day, unless circumstances absolutely require it."

The Camp moved six miles this day and encamped near Akorn, on the Ohio Canal, where they lightened their loads by putting some of their goods on a boat to be conveyed by water.

Wednesday 11th, 10 o'clock, A.M. Elder Wilber's child died, and was buried at one o'clock, P.M. The Camp moved eleven miles, and tarried over night at Chippeway, and although they were thoroughly drenched with a heavy shower, and retired to their lodgings wet, one man who had been troubled with the rheumatism said next morning, Thursday 12th, he had not felt so well and spry for a long time.

Camp travelled to Wayne, seventeen miles, having some rain and a little murmuring.

Friday 13th. Passed on to Mohican, seventeen miles, exciting great curiosity among the inhabitants, attended with some hard speeches about Joe Smith, while one honest-looking Dutchman said he wished he was ready to go along with them.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 25, 1854.

THE WORK OF GOD ABROAD.—It is with peculiar pleasure that we place before our readers, from time to time, the very interesting communications with which we are favoured from the Elders in the various nations of the earth. It is particularly gratifying and soul-cheering to read of the progress which the kingdom of God is making among the nations, the opposition which it encounters, and the prospects which are presented for the future. And we are well assured that similar emotions pervade the bosoms of the Saints when they peruse our foreign intelligence in the pages of the *Star*. To learn of the goings forth of the fulness of the Everlasting Gospel in the north and the south, the east and the west, and the triumphs of the truth over error and prejudice, as exemplified in the increase of the Church, and the emigration of the Saints, is calculated to fill the soul with the liveliest feelings of gratitude to the great I AM, that He has been pleased to look down, from the midst of His kingdoms, on this speck in space, renew His former blessings to the human family by restoring to them the "only way to be saved," and sustain His faithful servants in the prosecution of their arduous enterprise of building up His kingdom here, that our humble planet may become the blest abode of everlasting righteousness and peace.

The work appears to be moving on slowly in Hindostan, especially in the upper provinces, mostly through the intolerance of the British military authorities. We are not intending to write a chapter on "Indian mismanagement," but we do think that a little more liberality and less bigotry among many of the officials in Britain's Indian Empire would be creditable to them. Some people are afraid of Russian machinations against the safety of India, and think that the great Northern Bear may yet set his foot on India's plains to the downfall of British rule there. Whatever may be Russia's designs or calculations on that point, we shall not pretend to say, but we will say, that if British rulers do not guarantee the rights and privileges of the servants of God to freely preach the Gospel to the people, British rule must eventually come to an end in that eastern peninsula, for those who oppose the servants of God, He will overthrow, and, for anything we know, He may as well use Russia for His instrument, as any other nation. There is no guarantee for the stability of any people that prevent the servants of God from preaching salvation, or that reject salvation when it is preached.

"When they persecute you in one city, flee to another," said the Saviour. So say we. But we would humbly recommend to any Elders who may look to us for counsel, or who may feel disposed to profit by our suggestions, not to court persecution by any means. The Elders are sent to save the people, if possible, and when the authorities seem obstinately opposed to the truth, it will be well to avoid, as far as possible, giving any occasion for the exhibition of official bigotry, till the hearts of the people are gained. Let the Elders seek for the people, the honest in heart, and mingle and associate with them, and condescend to their low estate, and become one with them, that the Elders by their humiliation may gain power over them to raise them in the scale of being, to their proper position among the sons and daughters of God. If the Elders are diligent in seeking out the honest, let them be as careful as they please, the crisis will assuredly come quite as soon as the Saints are prepared, or the scattered scions of Israel are gathered home. These remarks are not given with a specific application, but for the benefit of those who may be able to profit thereby.

We are pleased to hear of the prospects in Birma—the seed seems to be taking root there, and we trust that the good work may spread on every hand in that empire, and bring forth more abundantly to the praise and glory of God.

We would commend the faithfulness and diligence of the Elders in the East, and exhort them to a continuance in their labours, until all barriers give way to the onward progress of the "little stone."

In the beginning of the emigration season, we rejoiced to behold the countenances of the Saints composing the Danish and German emigration; now we have had the pleasure to witness the embarkation of a goodly company of Swiss and Italian Saints for the land of Zion. The spectacle of Saints coming from the different nations of the earth, and harmoniously journeying together to the home of God's people, is at once a source of pleasure and thankfulness. We congratulate the brethren in these missions, on the success which has crowned their measures and labours in preaching the Gospel among the bound-up nations on the Continent.

Although we are utterly unable, in consequence of our current amount of business, to answer all the communications of our foreign correspondents, yet we would assure them that their favours are not a whit the less appreciated by us; on the contrary, we are ever gratified to receive them, and we take this opportunity to acknowledge our indebtedness and our thankfulness for all past communications, and at the same time we would respectfully solicit a continuance of correspondence, as we shall be ever happy to receive epistles, newspapers, pamphlets, or anything which may reveal the onward progress of the great work in which we are engaged.

Foreign Intelligence—*Deseret.*—We have received the *Deseret News* of November 24, from which we glean a few items in addition to what we gave last week. The adobie wall around the Temple Block was completed from the north-east corner westward, around to the south gate, except a few feet on the west side, which it was expected would probably close the adobie work for the season. The stone for the eastern part of the south wall was on hand, and if the weather remained pleasant, it was anticipated that the stone-work of the wall would be completed during the winter. The eighteenth ward was progressing rapidly with the city wall, on the eminence north-west of the Temple. Brother Chase's saw-mill, in San Pete County, was burnt down November 6th, by the Indians. The Board of Regents of the University of Deseret had held frequent sittings with a view to introduce a radical improvement or reformation in language, freeing it from existing anomalies, and rendering it more conducive to the advancing interests of the gathering from all nations, the union of Israel, and the building up of Zion. On the morning of November 12, near Provo city, some Tim-pa-ny Utes killed two head of cattle, and drove off a number not ascertained. A small party pursued them up Provo kanyon, some twelve or fifteen miles, without any success. Eleven of the Indians, who were engaged in the attack upon Lieut. R. Burns and party, on Willow Creek, in plundering the fields and burning some houses at Summit Creek, and in the affair at the mouth of Salt Creek, had come into Payson, expressing much friendship and a desire for peace. They were kindly received by the inhabitants, and treated with hospitality. A party was held in the fourteenth ward school house by the members of the Nauvoo brass band, who sat down to an excellent supper donated by brother Brewer, after which dancing was kept up with great spirit. The amusements were varied with songs, glees, &c.

Home Intelligence—*Land's End Conference.*—By letters from Elders Joseph Hall and J. D. Ross, we learn that after considerable opposition, the truth has tri-

umphed sufficiently in the city of Exeter to allow of six baptisms. The prospects are good—the meetings are well attended by a regular congregation, many of whom have possessed themselves of the standard works of the Church. This news is cheering. We are happy to learn it, and we trust the good work may go forward until the honest in heart in that city hear the Gospel tidings, come to a knowledge of the truth, and gather out to Zion. We hope, now that emigration is nearly over, to be hearing similar reports from various parts of the land.

DEPARTURE—*The "John M. Wood."*—The *John M. Wood*, Captain Hartley, cleared for New Orleans, on the 10th instant, having on board 397 souls, 58 of whom were from Switzerland and Italy. Elders Robert Campbell, President of the Company, A. F. McDonald, and Charles Derry, ex-Presidents of Conferences, also Jabez Woodard, late President of the Italian Mission, sailed on board this vessel, after having laboured faithfully and diligently to extend the work of God in Europe. May a prosperous voyage be granted them.

PASTORS AND PRESIDENTS OF CONFERENCES, PRESIDENTS OF BRANCHES, BOOK AGENTS, AUDITORS, AND PERPETUAL EMIGRATING FUND AND TEMPLE-OFFERING TREASURERS, are reminded that the present quarter ends on the 31st instant, and are respectfully referred to our "Instructions," published in the *Star*, Vol. XIV, page 474.

SYNOPSIS OF PRESIDENT YOUNG'S ADDRESS TO THE BRETHREN SELECTED TO GO ON A MISSION TO THE LAMANITES.

DELIVERED IN THE TABERNACLE, SUNDAY EVENING, OCTOBER 9TH, 1853.

(From the "Deseret News," Nov. 24.)

I have a few remarks to make to the missionaries. I consider all the Elders of this Church, missionaries. And I will here say that every man who is clothed with the Priesthood can magnify it while cultivating the earth, or following any other useful occupation, as well as in preaching the Gospel to the nations; for while an Elder is diligent, and by his labour produces wheat, corn, and other articles for the sustenance of man and beast, he is administering life and salvation. An Elder who magnifies his calling, has a right to bless his land, his fields, his crops, his flocks and herds, his wives and children; he has a right to heal the sick, and cast evil spirits out of man or beast. If any of his family or animals are sick, he has a right to lay hands upon them, and heal them, and to do all things which are right and lawful; but a man without the Priesthood has not the legal right to do these things.

Now how is it with you, ye Elders of Israel? Do you magnify your calling in all these things, or do you take the name of God in vain, and curse, lie, and steal a little? And when the devil gets into your animals, do you partake of the same spirit, and go to fighting them, or do you cast the devil out of them? I leave you to judge.

When you first received the Gospel, and the light of eternal truth beamed upon your understandings, would you then have cursed, sworn, stolen, lied, or done any evil? No, these acts would have caused you to shudder. But when your light begins to fade, and you walk a long time in the twilight, you begin to stumble a little, and after a time you can commit much evil, and sleep easily over it. It is time for such to cry unto God to have mercy upon them.

Were you going on a mission to the opposite portions of the globe, and about to leave all, with no one to lean upon but God, you would seek unto Him all the time. And when your missions are given to you near home, if you cease to trust in God, and to call upon His name with the same diligence as you would in a foreign mission, you will do but little, if any, good, and your missions will be in vain. And I warn you, that if you do not

fulfil this mission with an eye single to the glory of God, and with a view to save Israel and the souls of men; that if your minds are upon your farms, houses, lands, and families; you will find your garments soiled, they will not be spotless. If you do not feel disposed to devote your time and attention to your missions, you had better say, "Brethren, please *excuse* me," for you had better stay at home, unless your whole soul is in the work.

I wish to say a few words concerning the gathering of Israel, for my mind reaches forward, when I contemplate the promises of God unto them; and the nations of the earth will accomplish the will of the Lord without observing His hand in their operations. I will ask, who in Nauvoo would have left that city, provided they could have staid there? No one; but we were driven to this place to fulfil the will of God. Joseph tried to get access to the remnants of Jacob, and the people greatly feared, lest we should preach the Gospel to them. Could we have preached to the Lamanites, if we had staid in Nauvoo? No, we could not; but the people have driven us to a place where we can do much more good, than we could have accomplished by remaining in Nauvoo; they have driven us into the midst of the Lamanites, where we can preach the Gospel unto them.

It has been remarked that I have said there would be a rail road built from the States to this territory by the year 1861; now all the Union are in favour of a Pacific rail road, and when it is built our brethren from abroad can come here without walking, as many are now compelled to do.

I wish the Elders to be faithful upon this mission, and much good will be accomplished; and if any Elder is not faithful in the mission assigned to him, let him be chastened; and if he does not repent, let him be cut off from this Church.

The Elders have esteemed it a great privilege to be sent to foreign nations to preach the Gospel, and have, in a measure, seemed to forget the poor, ignorant Lamanites who surround us, and are in our midst, at our own doors. They are a remnant of the house of Israel, they are of the seed of Abraham; and the Book of Mormon, and all the prophecies concerning that people declare that the Gospel shall be preached unto them, and we have it to do, and it is time for us to begin. This work is upon you; you are sent unto the Lamanites; and to accomplish this mission, you cannot live in your fine houses as you now do, but you must live with them, teach them, and counsel them in all things, and be on hand to do them all the good that lies in your power. If you cannot bring your feelings to a willingness to do this, and cheerfully leave all for the purpose of saving this branch of the House of Israel, you had better say, "Let me be excused, and stay at home."

Your first business will be to civilize them, teach them to work, and improve their condition by your utmost faith and diligence. Every Elder, who is now called unto this work, should immediately commence to learn the Lamanite languages. Go to brother D. B. Huntington and take lessons; and I hope soon to see a hundred good interpreters where we now have but one.

When you go among the Lamanites, deal with them honestly and righteously in all things. Any man who cheats a Lamanite should be dealt with more severely than for cheating a *white* man. An Indian thinks it no sin to steal, or to kill his enemy, because he has been taught from his childhood that there is no harm in it, but on the contrary, that it is a brave act. Not so with the white man, he has been taught from his infancy that it is wicked either to steal, or kill, except in self defence. Walker will not kill a white man, nor go on a stealing expedition to California, until he offers sacrifices to his God, then he thinks he is doing right; and the reason he has not done more in his war on the southern settlements, is because he could get no answer from his God. Had it not been for this, and the faith of this people, he would have destroyed those settlements before this time. I am sorry that some of our brethren have been killed by the Indians, but am far more sorry that some of the Indians have been slain by the brethren. I have often said, and I say again, if any person is to be killed for stealing, let that one be a white man, and not an Indian, for white men know better, while Indians do not; and you must lay aside your angry feelings towards them, and cease wishing to kill them.

Now go to work, you Elders of Israel, fulfil your callings, magnify your office, get the Spirit of the Lord and of your mission, begin to save the Lamanites, and

not destroy them, for they are of the House of Israel; and the blessings of God will rest upon you, and I bless you in the name of Jesus Christ. Amen.

THE EAST INDIA MISSION.

CONTINUED OPPOSITION BY THE MILITARY AUTHORITIES—LECTURES AT AGRA.

Agra, East India, 800 miles N.W. of Calcutta, January 18, 1854.

Dear Brother Samuel W. Richards—I thought I would write you a few lines before leaving here.

This station has nearly as many civilians in it as all the rest put together, and as to the soldiers, we are not allowed to preach to them, either within or without cantonment.

I wrote you of how the military authorities had used us in Marat. The same officers — Major Waterfield and Brigadier Scott, wrote to this station before our arrival, telling Major Siddons and Brigadier Salter not to allow us to preach or even to live in cantonment, but this we did not know until we had made every exertion in our power.

We arrived here on the 19th of last month, having a letter of introduction to a man of the name of J. A. Fisher, Esq., a countryman of mine, from near Boston. He lives within cantonment, close to where the major of brigade and the brigadier reside. Knowing the prejudice that existed in the minds of the military, we thought we would get a house outside of cantonment to preach in, but every effort proved unsuccessful, there being no empty houses outside, and no one would allow us to lecture in an inhabited house, for fear of the priests, as most in this land are under the thumb of the priests, and are afraid that the priests would use an influence to get them turned out of office, should they favour us, and to hold some government office is the only chance for a livelihood in this country.

As our host had a number of empty bungalows in cantonment, he told us that if we would obtain leave of the brigadier, we should have one of these bungalows, but our host said, that according to the law of the station, he should lay himself liable to give us the use or rent of a house, so we found the thing in as bad a box as it could well be.

I went to see about the matter, but the brigadier was not at home. In a day or two after, the new brigadier arrived at the station, and on the 26th December, I went to see him. Now I will tell you how the matter proceeded, by relating a vision or dream which I had had two nights before. I thought I went to see the brigadier, and spoke to him and asked him if we could be allowed to lecture in the cantonment. He rather equivocated a little, and then asked another person, who was standing by, of the matter, or rather referred it to him. After they had talked together a time, the conclusion was, that we could not be allowed to lecture within cantonment. When we went to see the brigadier, it came out just as I have written above, the matter was referred to the major of brigade who was standing by at the time. So you can see that the Lord has not left us, although in a land of darkness.

The next thing was to try in the civil lines again, which we did, and finally succeeded in getting an enclosed verandah of a Mr. Gibbons, the printer of a paper called the *Mofussilite*, in the same building where the paper is printed. He also printed us some circulars, which we sent through the station. Twenty-four persons came to hear us the first night. This was the largest congregation I have preached to in India, and I have preached in Calcutta, Chinsurah, and Delhi. The second evening, fifteen persons came; the third, nine; and the fourth, one; so of course that ended the matter in that place.

We also obtained the use of a house in another part of the station, some three miles distant from our first meeting place, as this station is very much scattered. We got some more circulars printed, and distributed them over the station, but only one man and his wife came, as I was shown, in a night vision, when we first talked of getting the house. In the same vision, we were instructed to leave as soon as convenient.

We feel truly thankful to our heavenly

Father, for the blessings which He has bestowed upon us, for although the people are so bitter against us, and will not hear our doctrine, yet He has influenced men to give us all things necessary to our wants. But our benefactors almost invariably tell us, that it is not as servants of God, but as Anglo-Saxons, so they cannot look for the reward of a servant of God, but an Anglo-Saxon's reward. They have no claim on God for administering to His servants, for the Saviour said that if men gave but a glass of cold water to a disciple in the name of a disciple, they would get a disciple's reward, but not if they gave it to him as an impostor.

The people try to flatter us by saying that we are honest but deceived. If we are anything but what we profess to be, we are impostors, for we boldly testify to all men, and women too, that we know that *Joseph Smith was a Prophet of God*, and was martyred for the testimony of Jesus, and that *Brigham Young is also a Prophet of God*, and now stands in Joseph's stead to this generation, and that those who receive the things which the Lord has revealed through these Prophets, will be saved, and those who do not receive them, will be damned, for the Lord God of Hosts hath spoken it.

We shall leave here for Cawnpoor in a few days, but the same word has been sent there as was sent here, so I am told by good authority, so there are little prospects of doing anything there. We would leave here to-morrow, but I wish to see a gentleman who has written to me, and who will be here in a day or two. We also wish to hear again, before we leave, from another gentleman who has written to Elder Fotheringham.

It makes me almost sick at heart to read of the Elders in other countries doing such great works, and for me to be tied hand and foot, as it were, and told to swim. But I am glad to hear that the work is rolling on in other countries, if it is not in this. I hope the Lord will be pleased to let us go before long to some other place where we can do some good for the cause. But God's will be done, not mine, unless mine is His. It was necessary for somebody to come here, and it might as well be us as any others.

I will now close, praying God to bless you and us and all the Saints on the wide earth, in the name of Jesus Christ. Amen.

Brother Fotheringham joins in love to you and all the Saints. Give my love to your good wife, when you write, and tell my dear wife that I am well, through the blessing of the Lord.

Your brother in Christ,

S. A. Woolley.

THE BIRMAN MISSION.

BAPTISMS AND ORDINATIONS—INTEREST IN THE WORK.

Rangoon, Birma, January 1, 1854.

President S. W. Richards—Dear Brother—The American missionaries and the Saints here are all well. The kingdom is rolling on, though but slowly. We have baptized ten persons in this city, and ordained some to the Priesthood.

I am happy to inform you that as yet we hold our meetings for preaching, three times a-week, inside of the stockade, near the great Shirah-dong Pagoda. Our meetings have been of late well attended: our persecutions are not worth naming. Many persons believe, but have not the moral courage to come out and face a frowning world. I tell them, if the Lord be God, to serve Him.

A few Sabbaths ago, I preached on the government wharf to a company representing most of the nations and peoples under heaven—Birmese, Bengalese, Malays, Brahmins of different castes, Mussulmen, Armenians, Jews, and Gentiles. I spoke at the top of my voice, so that all should hear, but some could not understand without a dragoman [an interpreter]. I believe this service has opened the blind eyes or the hearts of some. I know it has opened one door for preaching—the house of father Abraham, an Armenian, a native of Persia. He speaks six different languages—Persian, Greek, Bengalee, Hindoostanee, Burmese, and English. Brother McCune preached the first sermon in father Abraham's house,

to an attentive and a large congregation. I preached there last Sabbath.

The first principles of truth have taken deep root in the hearts of some. Elam can plant, and McCune can water, but God alone can give the increase. I have no doubt but that the Armenians, as a general thing, would receive the Gospel, but re-baptism, as they term it, they do not understand. I have laboured with them for days, as there are a good many in Rangoon. I have tried to get them to understand, but tradition and selfrighteousness reign, yet I will not give up the ship as long as there is a timber head left. They believe our doctrine in other respects.

I have visited father Abraham a number of times. He told me that when his son-in-law and daughter arrived from Asia, he would join our standard, and preach to the Birmese. Thank God, he has arrived. I was invited to dine with him at four P.M., when I partook of the most luscious fruits of this country, the table being spread with all the luxuries that could be procured in this city. I needed a dragoman to inform me of the different kinds of dainties. I was only acquainted with one of the numerous dishes—paddy, or rice. My brethren tell me that the Birmese eat all kinds of lizards and snakes, and everything that dies a natural death, for they will not take life.

Mr. Abraham's son-in-law, and twenty-two others of different nations, have been incarcerated at Ava. They were at first ordered to be put to death, but were afterwards released. I have had the opportunity to preach to some of the prisoners.

The British rule is very rigid here, and licentiousness extensively prevails. Father Abraham, who has lived here twenty years, informs me that if the British laws continue so rigid much longer, the Birmese will turn decoits (robbers). A criminal sentenced to death, while standing on the platform of the gallows, in sight of our Punga house (or "Mormon" Chapel), said, "I hate your English laws, because when I returned after being absent, I found a man in my place on the bed with my wife; and because I killed him, as he deserved, you take my life?" In cases of adultery, the Birmese take life. It is an old tradition here, for mothers to sell their daughters, it is a daily occurrence.

I said to a nabob, a few days ago, "Sir, would you like to purchase a 'Mormon' book?" He looked daggers at me, and said, "Sir, are you a Mormon?" "Yes, sir," said I, "I am a 'Mormon' Elder!" "Sir, your religion is like old rotten mutton, it stinks," was his reply.

Brother Savage is now at Maulmain. He says it is difficult and dangerous to travel by land without twenty men as a guard, on account of wild beasts and robbers.

If opportunity offers, remember me to my family and all the Saints.

I remain your brother in the Covenant of Peace,

ELAM LUDINGTON.

THE SWISS AND ITALIAN MISSIONS.

Liverpool, March 6, 1854.

Elder S. W. Richards—Dear Brother—I am happy to inform you that the Saints from Italy and Switzerland are now safely on board the *John M. Wood*. They feel well in body and blessed in spirit. Their detention *en route*, by unforseen circumstances, has enabled them to form an acquaintance with many of the American, English, and Scotch Elders, which has been highly profitable and agreeable. May they ever conduct themselves so as to be worthy of the precious favours of heaven, and may an abundant portion of the Spirit of the Most High abide with Elder Woodard, that he may conduct them in peace and gladness to the Valleys of Ephraim. I cannot think of their departure without feeling profoundly grateful to my heavenly Father for the success following our humble labours.

The work of the Lord in Italy and Switzerland will feel greatly the absence of these good men, but we humbly trust that He will raise up other labourers for His vineyard. The present state of these nations does not encourage the hope or the *near* approach of the day of *perfect* liberty for the spread of the Gospel. In

consideration, therefore, of the many difficulties and much suffering attending the open circulation of our publications in Italy, I have been led to change tactics, and have sent two young Geneva Elders to Turin and Nice, to labour at their occupations, and to seek out opportunities of distributing the printed word, and of doing as much more as circumstances and the Spirit of the Lord may direct. For the present we see no other means of "scattering the seeds of righteousness"—it is dangerous to do "big business."

With kindest love to Elder Spencer and the brethren in the office,

I am yours affectionately,

T. B. H. STENHOUSE.

VARIETIES.

THE South and West are fast regaining their notoriety for horrible steamboat disasters. Scarcely a day passes that we do not hear of loss of life by burning, sinking, exploding, or other accidents on the waters of those regions. Two or three persons were lately killed by a collision between two steamboats on the Alabama river.—*New York Herald, Feb.* 21.

GLEANINGS.—A second crop of apples has appeared on some trees in Oregon.—The Panama railroad is so far completed as to allow the cars to run to Obispo, nineteen miles from Panama. The transit of the isthmus is easily made in one day, the road from Obispo to Panama being in fine travelling condition.—A Mexican journal announces that a grand plan is about to be brought forward for importing colonists from Asia. Another journal intimates that Germany will probably furnish this desideratum.—Four sad catastrophes occurred in the south of the United States within eight days. The steamer *Georgia* was burned at New Orleans, January 28, when sixty persons perished. The *Eagle* was burned on the Chattahooche river, January 30, and another steamer, with 1300 bales of cotton, was burned on the same river, Feb. 4. On the same day, six steamboats and a large freight barge, with their cargoes, were all destroyed by fire, involving a loss of $1,000,000, and thirty-five or forty lives, mostly of negroes.—The yellow fever was raging at Port-au-Prince, at last accounts.

ERRATUM.—In *Star*, No. 11, page 171, line 14, for "Elders Porter and Haven," read Elders Stevenson and Haven.

ADDRESSES.—Moses Thurston, Mr. J. Westwood's, Lowdham Street, Snentonville, Notts.
Thomas Williams, 20, Paradise Place, Hull.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH MARCH, 1854.

	£	s	d
John B. Pears	5	0	0
Charles A. Harper	5	0	0
Griffith Roberts	0	15	0
William Smith	4	0	0
A. N. McFarlane	3	0	0
Carried forward	17	15	0
Brought forward	17	15	0
James Frewin	6	0	0
Joseph Akers	2	0	0
James Robson	5	0	0
John Miller	2	0	0
	32	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 13.—Vol. XVI. Saturday, April 1, 1854. Price One Penny.

THE KINGDOM OF GOD.

That the God of heaven would set up a kingdom in the last days, exceeding all other kingdoms in greatness and dominion, has been foretold by Prophets from the earliest days to the present. Indeed, it has been said that it should be no less than the greatness of the kingdom under the whole heavens, and that Saints should possess it forever. This declaration indicates an end of wickedness, and nothing less than this would be consistent with the character of that God by whom this kingdom is to be set up, nor could less important results be looked for, considering the true character of that King who will then sit to execute judgment, and to whom every knee shall bow. It is supposed, by many, that the time of the establishment of this mighty and universal kingdom is near at hand, and its order is known by the Latter-day Saints to be already revealed, and that they are actually developing its laws, ordinances, and institutions, which will extend their influence to the ends of the earth, and never again be removed from it.

The little stone spoken of by the Prophet Daniel, which is destined to break in pieces and subdue all earthly kingdoms, has already obtained a motion that cannot be effectually resisted by any power that can be arrayed against it. The history and experience of the Latter-day Saints for more than twenty years past demonstrate this fact, and conviction of it is firmly fixed upon the minds of those who have watched the progress of the Latter-day Saints, and known the obstacles they have encountered. Through the many phases of their career, they are known to have exhibited a degree of zeal and energy, as well as patience and forbearance, that has brought to them unsurpassed prosperity, and almost unbounded success. Their faith has been strengthened by the realization of their fondest hopes; and their confidence in God, by whom they are governed, has become so unyielding and uncompromising with the world, as to constitute a medium through which He can develop theocratical principles, institutions, and laws, which, from their exalted, God-like tendency, will eventually subject the world, and demand that the will of God be done on earth as it is done in heaven. We hail the near approach of that day with "joy and gladness," for the Lord has declared He will make a short work of it, so short that it would appear both wonderful and marvellous to those who behold it.

A very great work has already been done in carrying the Gospel of this kingdom to the Gentile nations, and in their gathering to build it up and defend it, but we are informed by the greatest Prophets that have ever spoken, that the Gentile nations are not to be the most ready recipients and defenders of this Gospel and Kingdom in the latter days. This high honour appears to be reserved for the remnants of Israel, who, though now scattered, must be soon gathered. The coming forth of the Book of Mormon may justly be numbered among the most important events that ever transpired up-

on the face of the earth, disclosing, as that book does, the dealings of God with a great portion of the inhabitants of the earth, and His designs and purposes concerning the future, both in relation to the Gentiles and the whole house of Israel. The coming forth of that book is a manifest token, a sure sign, that God has in very deed remembered His people who are of the house of Israel. That record of the most prominent branch of that house proclaims the greatness of a mighty people, among whom the Son of God sojourned, and also many of his promises to them concerning their children, who are still numerous upon the land of their fathers, but ignorant of the Gospel message, which was so well known to their progenitors. But, thanks to that God whose promises never fail, the days of their ignorance are nearly past. The late steps which have been taken to bring the Lamanites, or the aborigines of America, to an understanding of that record, and thereby to a knowledge of their fathers, must be a source of pleasure to every believer in the latter day work. This eventful period has not been looked for until the Lord should purpose to withdraw His Gospel from among the Gentiles, and this token of favour to the house of Israel may be justly looked upon as a token of God's displeasure towards the Gentiles for rejecting the fulness of His Gospel.

The Prophet Nephi informs us that when Jesus was speaking to the multitude of his people upon the American continent, many hundreds of years since, he gave them a sign by which it might be known that the work of the Father had commenced, unto the fulfilling of the covenant which He had made unto the people of the house of Israel, and that sign was, the coming forth of the sayings of Jesus unto them, whereby the Gentiles might know concerning that people who were a remnant of the house of Israel. This sign has appeared in the coming forth of the Book of Mormon, and it is one which cannot be mistaken, and the promise is that if the Gentiles will receive the fulness of the Gospel, they shall be numbered with the house of Israel, but if they reject the fulness of the Gospel which that record contains, then it shall be taken from among them, and shall go unto the remnant of the house of Israel, and they shall come to a knowledge of it.

It is also written that in that day the work of the Father shall commence among all the dispersed of His people, even the lost tribes which were led away out of Jerusalem. The carrying of the Gospel to the Lamanites seems to be the signal for the work of God to break forth among all the remnants of Israel, and to many of them it will be borne by angels having power to bring the children of the covenant to a knowledge of the promises made to their fathers, and lead them to possess their own lands.

The Prophet Joseph, from the day that God gave him power to bring forth and translate the Book of Mormon, looked forward to the fulfilment of the promises made to the Lamanites, when the people of God who should receive the fulness of the Gospel among the Gentiles should go forth and be numbered among them. He well knew that a greater work would then commence than ever could be performed among the Gentiles, who have from the first persecuted and driven the Saints, and murdered their Prophets. The missions lately appointed to the Lamanites show that the time has come for God to favour the seed of Abraham with a knowledge of His laws and institutions, and we have the assurance that they will receive them, and because thereof become a white and a delightsome people. In that day God will not want for a people to honour the laws of His kingdom, for it will be their delight to serve Him, and His law will be written in their hearts.

Truly the day when the Saints were led forth to the mountains of Ephraim, was a day in which Zion was favoured—favoured to be released from the angry and warring elements of political and religious influences that distracted the world, and favoured with liberty to seek after the redemption of Israel, and the restitution of all things, and to enjoy the liberty of the Gospel by which Israel are made free.

The introduction of the Gospel and its glorious institutions among the seed of Abraham, as they existed among their fathers, the Patriarchs, is destined to open up a scene of wonder and greatness to the world, such as has not been witnessed upon the earth. The theme, indeed, is most soul-inspiring to one who can perceive the wisdom of God in exalting that which has been debased, and in increasing a small one to become a great nation, and in making the weak to become a terror

to all people. As the kingdom of God increases in dominion, the kingdoms of the world must decrease. The one will draw out from the other all that is virtuous and good, and will be perpetuated by the principles of eternal increase and duration, while everything opposed to the laws thereof, as they emanate from God, must retrograde until lost in death. The kingdom of God, when viewed in the future, truly presents an aspect consistent with the greatness of that sovereign whose rule is destined to extend over all the earth, and to whom every knee must bow. May the Lord make his servants mighty in hastening on that glorious day.

ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7, 1853.

(*From the "Deseret News," Nov.* 12.)

(*Concluded from page* 180.)

When the law is given, and the principles of salvation are revealed to the people for their protection and salvation, there is nothing that grieves me more than to see them heedless to observe and slow to obey the commandment of the Lord.

In the different settlements the people have been instructed to build fortifications, and there is scarcely a man to lift a hand in the work, and when they do there is disagreement and confusion, and the spirit of murmuring and complaining. If we could take the course marked out to us, and I wish to God we could, and listen to counsel, you would see but little trouble in the flesh, but little poverty or trials; but I am as well aware as I am that the sun ever rose and set, that there is not a man or woman in this Church but will see sorrow; I can promise you that you will see sorrow, and not one of you will escape. From brother Joseph Smith, through the ranks of faithful Elders, all have passed through sorrow, mobbing, plundering, death, imprisonment, hunger, starvation, and some of them have been obliged to eat human flesh, and dead dogs, and cow hides.

You that have come in from different countries and nations, who have been helped here, have had plenty of bread, the staff of life, to exist upon on your journey, and when there was a scarcity in your camps, flour was sent out to you; so that you have passed through comparatively comfortable, and have been brought into a land of plenty. Learn to be satisfied with your blessings, and then you will not have trials. The first Elders of this Church had to bear the heat and burden of the day, but you expect to pass along on flowery beds of ease, comparatively speaking. If you do not feel the rod, it is because it don't come upon you; and if it does not come upon you, it is because you repent of your sins, and reform, and pursue the straight path that leads to life, and walk in the precepts given you day by day by President Young, or those he delegates—it is all the same, and his voice is the voice of God to you, for God says, "Whether it is by my own voice or that of my servant, it is all the same."

O, brethren, do realize it, reflect, and keep your covenants, and walk in the paths of salvation.

There may be many who think I am severe in my conversation, or in my instructions and remarks. I am not one-half so severe as the Spirit of God in me, if I were to yield to it, neither is President Young in his remarks. You have got to come to the light, that your sins may be reproved, and that you may be set in the way of life and salvation. I know you desire it, you have come here for that purpose, that your sins may be reproved, your minds enlightened, and that you may walk in the path God Almighty has marked out for your feet. I have no other desire, myself. I wish only to do right and keep the commandments of God, and be a comfort to my brethren, and a comfort to brother Brigham. What I have said a thousand times, I say now: the love I have for that man, and for many others

of my brethren, supersedes any love I ever had for a woman upon this earth. That is saying considerable, but I say it boldly before God and angels. My love for them is of a different nature, of a more tangible kind, and more lasting. It is not necessary for any person to be jealous of me because I love brother Brigham better than any one else—[Voice in the stand—He is in the same snap himself]—and brother Brigham says he is in the same snap himself, and I will say, so are a great many more besides.

All these sayings are good in their time, and in their season. God says He has created everything in its time and season, to be used with thanksgiving. Everything that God has created in heaven and on earth, is made for the use of man, to be used with thanksgiving and praise to God.

May God bless you, brethren, and comfort your hearts. My feelings are just as good towards you as yours can possibly be towards me. I have lived twenty years among this people, and travelled through the earth with brother Brigham, and we have preached the Gospel, and opened the door of salvation. Did we go as the Elders now go? No. They go now upon flowery beds of ease, to the nations, to preach the Gospel, and there is always somebody to nourish and cherish them; when we went without purse and scrip, we went hungry, and were turned out of doors, when we were so sick that we could not, with comfort, sit up. The last time we went to England, when we started from our homes, I never saw a sick person in this valley that looked more feeble than either of us. We were feeble, and naked, and destitute of the common comforts of life. Here is brother Taylor and several others of the old Twelve, who travelled bare-footed, with nothing to eat, and destitute; we used to travel forty miles a day with a valise on our backs, and our feet covered with blood, or the blood squashing in our boots and shoes. In this way brother Joseph travelled, and brothers Brigham, and Heber, and Parley, and thousands of others. Now the brethren that go to the nations, are gallanted from city to city in fine coaches and railway cars. The only time I ever rode in a carriage was from Liverpool to Preston; we used to travel it on foot.

Many of the Elders that go out now are in wonderful affliction, for fear their families should not be provided for in their absence. When was the time that our families were provided for in our absence? But on the other hand, if they had a cow, or a coat, it was taken from them. Brother Brigham left his family sick, and not one of them could help themselves; when he was gone, a good brother took his last cow, and they took our clothing, and never provided one dime for the support of our families when we were sick and afflicted. Did we take money from home? No. Neither did we take clothing, for we had none to cover us. When brother Brigham and myself left our families to go to England, we were sick and shaking with the fever and ague, so that it was as much as we could do to lift a small trunk in the wagon. Have you come under such circumstances? You that have not may see it yet, or I am much mistaken. You will never know how to sit down and meditate upon these things with us, and with the old Apostles and Prophets, except you pass through something of the same kind. Was it any sacrifice to us? No, not at all. When brother Brigham and I left, the brethren were sick and dying, so much so that there were but few able to bury the dead. His wife came with me to my house; he fainted on the way, and fell down by the side of a tree. His wife came up to take care of him till we got ready, and were placed in the wagon, and we bade farewell to our families and friends. I felt so bad I did not know what to do; my heart almost melted within me; but I said, "*Tears, stay where you belong*," and said to brother Brigham, "This is almost too hard." The wagon started, and Vilate, my wife, was standing at the door, and instead of crying, we took off our hats and shouted with all our might, "Hurrah, hurrah," and so we left, sick nigh unto death at the same time.

These are some of the joys and pleasures experienced by the first Elders at the commencement of this work. I am only telling a small portion of our experience at this time, much more remains untold. And you expect to pass through on flowery beds of ease.

We have had to build cities, from the commencement of "Mormonism" to this time. We have never stopped in any place a few weeks without commencing to build houses, and make a place for the reception of those that followed in our

trail. We have built cities all along our track from Missouri to this place, and we shall build cities back again. We have not got through with this world yet, by any means. You have got to be so subject to the master potter, as to be put upon the wheel and turned into a vessel, without finding fault about it. "O, well," say you, "I am willing to be handled by the Lord, but not by you." You can please yourself; I am a potter, and brother Brigham is a potter, and we understand the business. He is the master potter on the earth, and I am one of his brethren, a servant potter, to mould vessels according to the pattern he gives me. I will do my best with a lump of clay, but if it becomes snappish, and mars in my hands, all that is left for me to do, then, is to cut it off the wheel, and throw it into the mill to be ground until it becomes passive. You have to be just as passive as clay in the hands of the potter, if you wish to obtain eternal life. It is no trouble for the potter to take a thousand balls of clay, and make as many vessels of them, and make them to perfection, if the clay is only passive. Can brother Brigham bring this people into shape according to the order of God, if they will not listen to his counsel? You know it is impossible, as well as I do. Reflect upon it, and go to now, with your mights, and do all you can for the cause of God.

Bring in clothing, and stock, and this, that, and the other, for the gathering of the poor from the nations of the earth. Do not wait until your hearts are closed up, but always bend to the first good impression. The sisters may feel in their hearts now to go home and give that coverlet, or anything else that is not in immediate use, and is not particularly wanted, which is a good impression; but if they do not feel so to-morrow, they will not do it. You must do the good you feel to do now; and let us lay hold, and be of one heart and mind in these things.

This Perpetual Fund is one of the greatest things that were ever instituted for the gathering of Israel, and it will do it; but you have got to lend a helping hand, every one of you, with your substance, your gold and silver, and those things the Lord has given to you, that you have not any immediate use for. As for getting rich, good heavens! the riches of this world are not riches but in name; they are not riches to me. The more you have got of them, the more you have to try you; riches are a perfect perplexity to man—I mean the things of this earth; for they must all turn back to their mother earth.

Now, brethren, whether my remarks are good remarks or not, I make them with a good intention; they are intended for good; and if you receive them, and treasure them up in your hearts, they will do you good. As for trials, as brother Brigham says, you shall have all you want of them; and as for sacrifices, I know of none. You did not walk along side of the Prophet Joseph, when we heard his voice telling us to go here or there; we never tarried for wives or children, for fathers or mothers, houses, lands, or anything else, but we left them where they were, and away we went. This is the way that brother Brigham, myself, and many others did; we never hesitated for a moment. If I should hesitate doing anything the Lord God wants me to do, I must change from the course I have pursued all my days. If there is a danger of me changing, there is also a danger that you will change; but my prayer is, that I may be true to my brethren, and that my brethren may be true to the cause of truth, to the Church and kingdom of God, true to His angels, and true to themselves, that they can be my associates by night and by day, that when I call upon His name, He may hear me, and answer my petitions before I rise from my knees.

Brethren, would you not like to enjoy those blessings? There is not one of you but can reform, and take a new start, reforming in all things that you are required to do; and may God bless you, and be with you, and prosper you in righteousness and in truth for ever and ever. Amen.

Virtue cannot be hid. The time will come that shall raise it again—even after it is buried—and deliver it from the malignity of the age that oppressed it. Immortal glory is the shadow of it, and keeps it company whether we will or no. But sometimes the shadow goes before the substance, and overwhiles it follows it; and the later it comes, the larger it is, even when envy itself shall have given way to it.

"THESE THINGS ARE NO LONGER NEEDED."

BY ELDER C. W. TULLIDGE.

There are few if any of the Elders who have been called to exhort the people "to contend earnestly for the faith once delivered to the Saints," but what have been told that "these things are done away, because no longer needed." What the objectors mean is this, that revelation, inspiration, and those institutions which characterized and really constituted the "faith once delivered to the Saints" have ceased, being no longer necessary. Now it is difficult to imagine a position more infidel than this one, leaving out its logical inconsistencies.

The infidels say man wants no revelation, but the "Great Book of Nature." They believe that some Supreme Power has created the world with fixed conditions, and left the human family to live and be governed by the light of their own reason; while the modern sectarians insist, that although it was necessary for earlier and more barbarous ages to be directly instructed and governed by God, they themselves do *not* need it, and for this cause it is *done away*. These notions are in reality even more infidel and presumptuous than those of the acknowledged unbeliever, for he believes in a revelation of God's power and wisdom, as manifested every day and moment in which we exist. Nature is to him the ever present manifestation of the Deity, and in this sense God may be said to be unto him a living God. But not so the Sectarian, who, in order to be consistent with his profession as a Christian ought to possess a higher standard of faith. God to him is of yesterday, and not of to-day; he has no sympathy with a *present* communication of God unto the thousand million souls who now inhabit our earth, he only believes in a very limited manifestation of Him to a few individuals in ages past and gone, and over which the vail of obscurity is almost completely drawn. The professed unbeliever in the Bible admits the *principle* of a present and a direct communication with God, although he believes that the medium through which the Creator reveals Himself unto man is by His works; but the Sectarian will not receive the *doctrine* of present Revelation as a part of his faith, and in this he is farther from the truth than the other. That present revelation is a fundamental condition of the government of God, we have incontrovertible evidence, for in what is called our natural state, it may be said, with the greatest propriety, that "in Him we live, and move, and have our being;" and in His spiritual dominion over the Church for four thousand years, *present* revelation was the acknowledged order of Heaven.

The dogma under discussion is so palpably erroneous, that it is wonderful how men of study and learning could for a moment consider it at all tenable. For if we ask the question, why did God ever reveal Himself unto man, and institute His government on the earth? the most natural answer is, that it was to redeem him from the power of Satan, and to establish a reign of righteousness in that sphere over which God made man the lord. Therefore it is inconsistent to say that the means "are no longer needed," until that is accomplished for which they were instituted. But farther, the *path* to salvation, and the actual *enjoyment* of that state, have the *same basis*, namely, Divine Government. The glory and perfection of a redeemed world are nothing more nor less than the *effects* of such an institution. In the spiritual, like as in the other departments of God's economy, the *means* are so blended with the *end* that they cannot be separated; the one cannot be without the other, any more than a form can exist abstract from the *substance*.

The inconsistencies of the professing world are truly surprising. They will not admit that they are without religion, yet will tell you that that which is the very essence of religion is "done away, as no longer needed." We are informed that those things which characterized the Church of Apostolic date have ceased, yet in the next breath we are told that thousands have obeyed, and are now preaching, the *same* Gospel. Paul is quoted to prove that the religion of Christ is the *power* of God unto salvation, but if we challenge them on this point their testimony is that they do not

possess the blessings and powers in the Church now, which were enjoyed by the ancient Saints. The Apostle, in writing to the Ephesians, says that Christ, when he ascended up on high, gave unto the Church, Apostles, Prophets, and the other inspired teachers, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," and that they were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." That the Saints are perfect, none will presume to assert; that the work of the ministry is not yet completed, the thousands yearly spent for this purpose is a proof; and that the body of Christ still requires to be edified, the continual supply from the press and pulpit demonstrate to be the conviction of all. But ever inconsistent, the profoundest theologians will gravely tell us that Apostles, Prophets, and inspiration are "no longer needed," although God expressly gave "these things" to accomplish that work which *all* will admit to be far, very far, from being universally accomplished. It is not only inconsistent to entertain such notions, but it is also impious, as they are equivalent to supposing that the means within the command of man supersede those instituted by Christ, and that the Church is so abundantly qualified of herself to do the work, and to reach the highest state of perfection, that a direct intervention of the Maker of the heavens and the earth is "no longer needed."

Again—we are informed that the testimony of Jesus is essentially necessary to salvation, but John the Revelator declares that the testimony of Jesus is the spirit of prophecy, and prophecy is said to be "done away." The Saviour promises that these signs *shall* follow the believer, but thousands insist that they are believers, yet have not these signs, "neither are they needed." Jude exhorted those to whom he wrote, to "contend earnestly for the faith once delivered to the Saints," but that faith, comprehending inspiration, revelation, &c., is by the moderns considered very heterodox. In this way one might analyze the notions of the professing Christians until they deny every principle of Christianity, at the same time that they are pretending to preach it.

To think that an institution can be changed in all those points which give to it its peculiar character, and yet it be the *same*, is very absurd; and for men to say that they have obeyed the *same* Gospel which the ancient Saints obeyed, yet have not the *like* blessings, is unphilosophical, and contrary to the known government of God, natural and spiritual.

It is unphilosophical. In all the grand and magnificent, and in the most minute and intricate, operations of nature, the effect always did, and ever must, follow the cause. The necessary condition for the non-presence of any given phenomena is that the specific laws be not obeyed. The *same* course will invariably produce the *same* effect.

In the government of God there are two branches termed the natural and the spiritual. The laws of each order have a *positive* source, and their operations are definite. Did we understand all the laws of nature, any result could be predicted with the greatest certainty. This science is continually demonstrating. And if such harmony and precision be in nature, surely it is not less so in the spiritual part of God's works, else that which is *radically right* to-day might be *radically wrong* to-morrow, and doubt and uncertainty would embarrass us at every step. In fact, take away method and precision, and you destroy the fundamental conditions of existence, for as existence must be eternal, the *dispositions* of things, natural and spiritual, must also be eternal, and therefore of necessity *positive* and *definite* in their action. The arrangements of the Creator are based on the inherent qualities of things, and even those arrangements must also partake of the element of necessity, inasmuch as He chooses the *best* means to accomplish the *best* ends. For instance, if we are baptized by *one* spirit into *one* body, the certain result is that we are *one*, and it is absurd to think that a thousand different sects, with as many faiths, can possess the *same spirit*. If, therefore, a divine government be, as we believe, the *perfect* one, then the effect of such an institution is certain exaltation, and a reign of righteousness. And if God can govern man better than man can govern himself, if a theocracy was instituted as the *best*

means to save a fallen world, then to say that it is "no longer needed" must be unphilosophical in the extreme.

In reading the sacred history of four thousand years, we invariably find that the Church of God was characterized by the gifts of Revelation, Inspiration, and Prophets; then what reasonable grounds have we for concluding that this order will be changed, as long as there is a true Church on the earth? But if divine government *be* supplanted by human government, then how can it be the *same?* And if the *same*, then how can there be different results? Were those theologians, who think the dogma in question so orthodox, informed by any one that in the natural department of God's works the effect had followed the cause for four thousand years, but was "now done away," they would consider him a fit subject for an asylum, but more especially if the reason assigned was, "it was no longer needed." Yet this is the exact position in which they place themselves. They cap the climax of their inconsistencies by insisting that those peculiar principles and institutions which verily *constituted* the religion of the Apostles are "done away," and still thousands are now preaching the *same* Gospel!

It is said that "these things" were given to establish Christianity, and that that having been accomplished, they were in consequence no "longer needed." But then Christianity was a theocracy, and those various branches of the Priesthood, which are said to be "done away," constituted the peculiar organization of the Church; and inspiration, revelation, and prophecy were the powers of that Priesthood; therefore to say that "these things" were given to establish the religion of Christ is worse than childish. But what do our opponents mean by such assertions? They surely cannot intend to say that religion is universal; that swords are turned into ploughshares, and spears into pruning hooks; that the knowledge of the Lord covers the earth as the waters cover the mighty deep; that sin is driven from among men, and Satan is bound! They surely do not forget the unnumbered cases of prostitution, the sixty millions sterling yearly spent in drunkenness, and a world full of the most distressing crime and misery, that more than half of mankind do *not* believe in Christ, and that not one out of five in the Christian nations is what even *they* term religious! Then why talk of Christianity being "established," and of "these things" being "no longer needed." Paul says, as before observed, that Apostles and Prophets were given for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ, and that they were to continue till we all come in the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. True, when that which is perfect is come, then that which is in part shall be "done away." Yet the government of God will not cease, but as it has never existed upon earth, only in an imperfect and a limited state, it will then exist in a perfect and universal one. The Creator will then be the King of kings and Lord of lords, and all nations shall serve and obey Him!

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 1, 1854.

TREATMENT OF THE SAINTS IN CERTAIN LOCALITIES.—Our readers will recollect reading on the first page of *Star* No. 6, a short account of "A Mormonite Flabbergasted," from the *Shropshire Conservative.* The case was tried at the Newport County Court, March 8, before Uvedale Corbet, Esq., judge. Thomas Williams, "a leader of the blasphemous Mormons," plaintiff; and John Francis Steedman, an "eminent surgeon," defendant; the latter, of Wellington, Salop; the former, of Shrewsbury. The *Conservative* says—"The case was removed from the last Wellington Court, on application of plaintiff's solicitor, who thought there was a prejudice against the Mormons in that town. The damages were laid at £50. Mr. A. S. Craig ap-

peared for the plaintiff, and Mr. Thomas Smallwood for the defendant. The following were sworn on the jury: Thomas Paddock, farmer of Caynton; John Rudge, Edgmond; Thomas Birks, Chetwynd Aston; William Casewell, farmer, Edgmond; and Joseph Wainwright, farmer, Sambrook."

It appears that on Sunday, the 1st of January, the plaintiff called at the house of defendant, to distribute tracts, and offered one to him, when defendant took it, and blandly invited him into his room. Defendant then opened the window, looked up and down the street, to see if all was quiet, shut the window down again, and, after questioning him about the contents of the tract, the gift of healing, &c., planted two blows on his eyes, exclaiming, "Damn your eyes, get that healed." These blows caused the plaintiff to stagger and fall, when the defendant mercilessly kicked him on his side, abdomen, thigh, and leg. With the assistance of a chair, plaintiff then got up, when the defendant again struck him on the head, face, and shoulders. Plaintiff called out murder, made for the street door, and got it partly open, when defendant kicked it to, kicked plaintiff on the calf of his leg, and on his posteriors, and struck him a blow on his temple, which sent his head forcibly to the wall. Plaintiff then managed to pull the door open, when defendant rushed at him, and kicked him across the causeway, saying—"There, you devil, take that." With assistance, plaintiff walked to the house of a friend, and in a few hours after, with much difficulty, went home by rail. He could not dress or undress himself for a fortnight, nor work for a month; and at the time of the trial he still wore strengthening plaisters.

Mr. Craig addressed the jury for the plaintiff, stating that he, Mr. Craig, felt the greatest indignation and disgust at the conduct of the defendant, and that no consideration of religious doctrine could justify it, being intolerance and brutality of the most violent kind.

Mr. Smallwood, for the defendant, admitted the assault, but observed that it was not "occasioned by any animosity to the plaintiff, or any wish to interfere with his particular notions, or to crush, by means of brutal violence, the peculiar tenets advocated by him; but it had resulted solely in consequence of the indignation felt by the defendant at the invasion of his privacy by a man who preached, and otherwise disseminated, doctrines of the horrible nature admitted by the plaintiff to be held by this sect."

"The learned Judge summed up briefly," and the Jury, after laying their heads together for a few moments, returned a verdict for the plaintiff, *five pounds damages*.

The Editor of the *Conservative*, after styling the plaintiff a "thing," placing him on a par with "the most atrocious felon," and regretting "exceedingly that a gentleman of Mr. Craig's standing in society should, for lucre, undertake the cause of this wretched blasphemer," says—"To show how much the public mind was interested in this case, it was resolved to pay all Mr. Steedman's liabilities by a penny subscription. Not that the public would countenance unnecessary violence, but to exhibit its detestation of the abominable practices of the Mormons." This is cool jesuitry, certainly. If such generous souls had lived in the days of Jesus, they would doubtless have raised a penny subscription to defray the expenses of his crucifixion, and the Editor of the *Conservative* would have vindicated the subscribers.

Thus in a Christian country, where all religions are tolerated, professedly, is a man liable to be violently and brutally assaulted, for exercising the right of making known to others those sentiments and doctrines which he sincerely believes to constitute the religion of Jesus Christ; and when the assault is adjudicated upon, an enlightened, liberty-loving, Protestant, British jury award a verdict for the assaulted, and five

pounds damages, leaving the victim of bigoted brutality the pleasure of liquidating, as best he can, the remainder of his pecuniary losses by the assault, and rejoicing over the pain and debility which it produced! How much before a Catholic country is the Protestantcountry that allows this! Not many steps, most assuredly.

The most liberal minded editor, commenting upon the trial, says that it "ended to the satisfaction of every thinking mind," but in a succeeding sentence he excepts himself — "Our opinion is, one farthing would have been adequate damages, as the fellow brought the chastisement on himself by distributing his filthy and blasphemous trash in Wellington, where he admits it had been flung after him on some occasions. We do not for a moment justify a wanton assault upon either man or beast, but if a beast will intrude on domestic privacy, he must be treated as such." These are the sentiments of the "Grand Master of the Loyal Orange Institution of Great Britain," a society existing purposely to oppose Roman Catholicism. What worse sentiments can Catholics utter? One might imagine that the editor of the *Conservative* had lived all his days in an obscure hamlet, which, thanks to the railways, the telegraphs, and the cheap press, are daily becoming less in number, where he was utterly unaccustomed to that freedom of doctrinal discussion and propagandism which now almost universally prevails in this land, and which is the pride of Englishmen.

It is refreshing to turn from the above to the worthy conduct of the Chichester magistrates, who seem to have been actuated by the generous sentiments of civil and religious liberty. We cannot but pray for blessings to fall upon the heads of those judicial officers who nobly stand up for the right, and administer the law in the integrity of their hearts. Their conduct affords a pleasing contrast to that of many of their brethren elsewhere. We trust that the conduct of all may meet its due reward.

HOME INTELLIGENCE. — *Southampton and Dorsetshire Conferences.* — Portsmouth, March 9, Elder J. G. Willie writes. In Southampton the brethren had succeeded in obtaining for worship on Sundays the Polytechnic Lecture Room, situated in the centre of the town. A course of Lectures had been commenced, the meetings were well attended by strangers, and the prospects were encouraging. In the town of Bognor, last January, Elder Hardner had been repeatedly interrupted, while preaching in a large room, by persons breaking the windows, and cursing and swearing in the meeting. Requesting them to desist was useless, so to try the law of the land was the only alternative. The principal disturber was summoned before the magistrates at Chichester, who required him to give £100 bond to appear at the Quarter Sessions in April, or go to prison to await his trial. The bond not being forthcoming, he was sent to gaol. The meetings in Bognor had been well attended ever since. In the Dorsetshire Conference the prospects were good, many of the meetings being well attended.

FOREIGN INTELLIGENCE—*Malta.*—February 21, Elder James F. Bell writes. Since his last letter, he had baptized four persons, and others were preparing. A series of twelve lectures was being delivered by the brethren, which were crowdedly attended. Much inquiry existed, especially in the forty-first, or Welsh regiment, in which were four brethren, and the prospects were decidedly cheering. One or two of the brethren had experienced a little annoyance from some of the subordinate officers, through the influence of the garrison chaplain. As many troops would be at Malta the ensuing summer, it was expected that a good work could be done among them. A spirit of inquiry had arisen in the fleet off Constantinople, to which Elder Bell had just despatched a parcel of assorted books and tracts.

We are pleased to hear of the brightning prospects of the work in this interesting little island, and we sincerely trust that much good may result from the diligent labours of Elder Bell and his little band. It is natural to think that the word of life may reach the hearts of many British soldiers, who may touch at Malta during the lively times which have commenced in the east. And we would encourage Elder Bell and his fellow-labourers in their determination to introduce the truth in every door that opens, as doubtless many will be opened, and present favourable opportunities for the advancement of the interests of Zion.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184.)

[July, 1838.]

Saturday 14th. The Camp moved to Mifflin, ten miles. This was the first day since leaving Kirtland, that they did not break one or more wagons. N. B. Baldwin preferred a charge against Abraham Bond, for murmuring and other unchristian-like conduct. After hearing both parties, the Council referred them to the company of their own tent for settlement.

Sunday 15th. The Camp was engaged in preaching the first principles of the Gospel, and many came to listen.

Monday 16th. Travelled sixteen miles, and encamped at Springfield. Three or four miles east of Mansfield, the Camp was met by the County Sheriff, his deputy, and Mr. Stringer, who had taken out a warrant for several of the brethren for "Kirtland Safety Society Money," and took Josiah Butterfield, Jonathan Dunham, and Jonathan H. Hale for Joseph Young, and committed them to gaol. Many threats were reported that the Camp should not pass Mansfield, but they were disturbed only by the repeated discharge of cannon, to frighten their horses as they passed the Court House.

Tuesday 17th. The Camp travelled sixteen miles, and pitched their tents on the prairie in Whetstone Township, at seven o'clock, P.M. The Court was in session at Mansfield, and the case of the imprisoned brethren was called up at eight this morning, but no bill was found, and they were discharged at four minutes past one o'clock, P.M., and joined the camp at seven, having travelled twenty-two miles. While in prison they prayed and sung, and rejoiced that they were counted worthy to suffer for Christ's sake; and in the night a light equal to noon day burst into the prison. Elder Dunham took out his watch and saw that it was three minutes past one, and he received a testimony that they would be liberated the same hour that afternoon, which proved true.

Wednesday morning, 18th. The Council appointed Dominicus Carter, Commissary of the Camp. At one, P.M., the camp halted to refresh on the edge of a prairie, the first privilege they had enjoyed without paying for it, and encamped in the town of Grand Prairie, sixteen miles.

Thursday 19th. Travelled seven-and-a-half miles, and encamped on a prairie in a line for the first time. In their travels this day, they fell in with a Lamanite, of the Wyandot tribe. Elder Parker gave him the Stick of Joseph, which pleased him much. When he saw the camp moving he he exclaimed, "*Dis surprize me mazingly.*"

Friday morning, 20th. The Council reproved some of the camp for their covetousness and complaining, and were told they must leave off all such evil practices, and banish such feelings, or they would be scattered to the four winds. Encamped this night in the high way, about one mile from Burlington, nine-and-a-half miles' travel. The company was thoroughly wet by a heavy shower this night.

Saturday 21st. Roads very muddy and bad; some disputings, and not half food enough for dinner, and some were hungry enough to eat raw corn before they could procure supper. Travelled sixteen miles and encamped by the road side, seven miles from the Sciota river.

Sunday 22nd. The Camp was obliged to travel part of the day to get forage. Received a salute of rotten eggs from a house as they passed. Administered the Sacrament for the first time on their journey. Some time during this night a luminous body, about the size of a cannon ball, came down over the encampment near the ground, then whirled around some forty or fifty times and moved off in a horizontal direction, passing out of sight. One hundred and eighty-eight miles from Kirtland.

Monday 23rd. A wheel of a wagon heavily loaded ran over the leg of Elder Peck's son, which nearly severed the flesh to the bone. Elder Peck laid his hand on his son in the name of the Lord, and he was able to walk, and the next morning there was not so much as a coloured spot to be seen on the leg.

Tuesday 24th. While the sisters were washing, the brethren chopped seven acres of underwood, and reaped and bound three acres of wheat, for which they received $19,00.

Thursday 26th. The First Presidency, High Council, and Bishop's Court assembled at Far West, to dispose of the public properties of the Church in the hands of the Bishop, many of the brethren having consecrated their surplus property according to the Revelations.

It was agreed that the First Presidency should keep all their properties that they could dispose of to advantage, for their support, and the remainder be put into the hands of the Bishop or Bishóps, according to the commandments.

Moved, seconded, and carried unanimously—

"1st. That the First Presidency shall have their expenses defrayed in going to, and returning from Adam-ondi-ahman; equally by the Bishop of each place.

"2nd. That all the travelling expenses of the First Presidency shall be defrayed.

"3rd. That the Bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally, but this is to be done under the inspection of the First Presidency.

"4th. That the First Presidency shall have the prerogative to say, to the Bishop, whose orders shall or may be paid by him in this place, or in his jurisdiction.

"5th. That the Bishop of Zion receive all consecrations, East, West, and South, who are not in the jurisdiction of a Bishop of any other Stakes.

"6th. That we use our influence to put a stop to the selling of liquors in the city Far West, or in our midst, that our streets may not be filled with drunkenness; and that we use our influence to bring down the price of provisions.

"7th. That brother William W. Phelps, be requested to draw up a petition to locate the county seat at Far West."

Friday 27th. The Camp could not buy forage, because "they were Mormons," and one man threatened to shoot Captain Dunham the engineer.

Saturday 28th. I left Far West for Adam-ondi-ahman, in company with President Rigdon, to transact some important business, and to settle some Canadian brethren in that place, as they are emigrating rapidly to this land from all parts of the country.

Elder Babbit with his company from Canada has arrived, and brother Turley is with him.

Sunday 29th. Elders Kimball and Hyde preached at Far West, having just returned from England.

Monday 30th. The Circuit Court sat in Far West, Judge King presiding.

Brother Bond was disfellowshipped by the Camp for murmuring, and not giving heed to counsel.

I returned this evening from Adam-ondi-ahman to Far West, with President Rigdon.

Tuesday 31st. Attended the Circuit Court awhile, and received a visit from Judge King.

(To be continued.)

THE ITALIAN MISSION.

SEVERAL BAPTISMS—INVESTIGATION OF THE WORK.

Prassuit, Angrogna, Vallée de Luserne, Piedmont, March, 1854.

Dear Brother S. W. Richards—I have now been labouring one year among the Waldenses, during which time I have become somewhat acquainted with their condition, manners, and customs. Knowing you are deeply interested in the work of God, which is now assuming a prominent position in the world, and attracting the attention of many people, I forward you the following brief sketch of my mission in this country.

The past year has been a remarkable one to me, as well as to the Church in general. The Lord has been with me and has not only blessed me in my ministerial duties, but has preserved me from those who have sought my hurt. Since I last wrote, persecutors have made strenuous but fruitless efforts to do me violence. I have had many apparently narrow escapes from the hands of my enemies. One day as I was leaving the village where I had been preaching, I was closely pursued, for a considerable distance, by two rough fellows, who cast stones at me as they ran. Large stones have often come

hissing by me with great force, but I have not yet received the first blow, for which I feel thankful to my heavenly Father. I know it has not been by mere chance that I have not fallen a victim to the rage of ungodly and unprincipled men. Before I had any idea that I should be sent to Italy, the Lord showed me in a dream that I had got a foreign mission to perform, which would be as a hot furnace, but I was given to understand that the flames would not hurt me, inasmuch as I would be faithful. The more experience I get in the Church, the more I see the goodness of the Lord manifested in my behalf, which fills my heart with gratitude to God, and gives me ardent desires to serve Him faithfully, and to labour diligently in His vineyard.

I have gained much experience since I came to this country, which I shall find to be of great utility in years to come. It has been with much pleasure that I have laboured with Elder Woodard, from whose wise counsels and teachings I have derived much benefit. But as he is now going up to Zion, I am happy to know that I am again under the wise presidency of Elder Stenhouse.

A great majority of the people among these mountains are very ignorant. They are considerably behind the times—a great portion of them can neither read nor write, and many of them do not know any language, they only speak a dialect. Many of their dwellings have no glass in the windows. Paper and sheep skins are used as a substitute for glass.

In my travels I have often met women going into the fields to till the ground, carrying cradle and child with them, and sometimes I have seen them, when overtaken by a storm, catch up cradle and child on their shoulder, and run to seek a place of shelter.

The generality of the peasants are miserably poor; there are some rich people here, but none of them have, as yet, had courage to obey the Gospel. I often think of the words of Jesus—"How hardly shall they that have riches enter into the kingdom of God." I have preached in the parlours of the rich, in the humble cottages of the peasants, in school-rooms, and in stables among the cattle, where the people assemble in the evenings for the sake of the warmth. I have slept in the chambers of the rich, as well as in the hovels of the poor, and sometimes my entertainers have been so poor that they have not been able to provide me with a bed, in consequence of which I have been conducted into barns, to take my repose on hay and straw, where I have often been awakened by the cold night winds as they have swept over my face, but I have felt thankful that I had a cover over my head. During the severe weather this winter, I have often been obliged to sleep in stables among the cattle, as it has been too cold to sleep in barns.

Formerly the Waldenses were driven by persecution from these valleys, and they found an asylum in Switzerland, but they were soon led back by one of their ministers. On arriving in their native valleys, they assembled in the open air, and swore they would die before they would change their religion, or again quit their country. This day is annually celebrated by the inhabitants of these valleys. They assemble on the spot where their forefathers stood, and hold a sort of "camp meeting." At the last anniversary there were a great number assembled to celebrate the "memorable day." The rev. gentlemen who addressed the vast assembly, knowing that many in their valleys had been baptised into the Church of Jesus Christ of Latter-day Saints, and fearing that others would do likewise, seized the opportunity to exhort their hearers not to change their religion, but cleave to that faith which their forefathers had sworn to maintain. Many of the people will not believe anything that is not believed in by their religious leaders, but still there are those who are determined to use their own judgment in relation to religion as well as other matters.

In spite of the difficulties against which this mission has to struggle, and the opposition with which it has to contend, the work of the Lord has been, and still is, onward. I feel assured that a brighter day is dawning upon the inhabitants of this dark and benighted land. I have baptised several since I last wrote, and many others are investigating the work. The Saints are increasing in faith and knowledge, and they rejoice in the glorious hope of one day assembling with the body of the Church in Zion, but they are determined to wait patiently until the day of deliverance comes.

During the few years I have had experience in travelling and preaching this Gospel, I have often thought of the words

which an angel said to the Prophet Joseph at the opening of this last dispensation, "Those who are not built upon the rock will seek to overthrow the Church, but it will increase the more opposed, and spread farther and farther." I have seen these words literally fulfilled, both in England and in this country; and as like causes produce like effects, I expect to see the Church spread abroad until it has crushed, beneath its universal prevalence, everything that opposes, for the Lord will carry on His work until all Israel are saved—until peace, joy, and righteousness shall abound over all the earth, when superstition, oppression, and misery shall be known only in the records of the past.

That that blessed day may soon come is the prayer of your affectionate brother in the New and Everlasting Covenant,

G. D. KEATON.

P.S. It is fine weather here, but we have had a severe winter. Frost has continued the whole winter, with but little cessation. A short time ago we were visited by gales of hot wind, which came from Africa, and caused much snow and ice to disappear. G. D. K.

MRS. SWISSHELM ON POLYGAMY.

A new question is likely to arise in politics. "Shall the Mormons, with their polygamy, be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen states now, in which polygamy is practised and provided for by law. We have an administration whose chief business it is to defend, spread, and perpetuate the institution. Now, we like variety; and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children. We should like a specimen of those who educate and support all their offspring.

To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking houses, as do the "fathers" of our eastern cities.

While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company. — *Saturday* [*American*] *Visitor*.

VARIETIES.

THE softest pillow is a good conscience.

A WORD of kindness is seldom spoken in vain. It is seed which, even when dropped by chance, springs up a flower.

NOT AT HOME.—When Cibber once went to visit Booth, and knew that he was at home, a female domestic denied him. Cibber took no notice of this at the time, but when, a few days afterwards, Booth paid him a visit in return, he called out from the first floor that he was not at home. "How can that be," answered Booth; do not I hear your voice?" "To be sure you do," replied Cibber; "but what then? I believed your servant maid, and it is hard indeed if you won't believe me!"

EXPENSE OF SMOKING.—A working man, in his forty-fifth year, who has not smoked his first pipe of tobacco, writes:—"I observe, in last week's *Nonconformist*, that the sum paid for duty on tobacco in the last three years has been £13,476,620. Taking the even £13,000,000, we have an amount of money that would have paid for the building of 65,000 houses, at £200 each; add to which, the loss of the material would have furnished a sum that would have gone far towards providing the means of religious and intellectual instruction for the inhabitants of those 65,000 houses. So much for the expense of the smoke *nuisance*—to say nothing of the other evils connected with the filthy habit."

DISCOVERY OF GOLD IN SCOTLAND.—The report of the discovery of gold on the "braes of Balquidder" has been confirmed. It appears that, some time since, on a farm called the Letters, in Balquidder, possessed by Mr. Cameron, Kingshouse, and belonging to the Marquis of Breadalbane, a lead mine, which was known long ago to have existed, has been opened by his lordship's orders. The miners have been very successful in getting lead ore, richly impregnated with silver, and lately gold. The first nugget found was about the size of an ordinary breastpin's head. It was sent to his lordship, at Taymouth Castle, and, on being tested, pronounced to be first-rate gold. The second nugget found, weighed about six ounces; the third, about five; and the fourth, about four ounces. His lordship was at the "diggings" last week, for the purpose of making arrangements regarding the working of the "diggings," and, also, for fixing on a proper site on which to build suitable houses for the gold-diggers of Balquidder. The rock is mountain limestone, imbedded with quartz. It is curious that there has been a local tradition here, for generations, that there was gold in the district.—*Dumfries Courier.*

GLEANINGS.—A Woman's Rights' Convention was opened at Albany, Feb. 14. Resolutions were read, the burden of which was "to put away for ever that remnant of despotism and feudal oligarchy—the caste of sex." The *New York Herald* says—"While these women are wasting time at Albany, nurses are wanted in every part of the country, at wages ranging from 5 dollars to 25 dollars per month, according to capability." A statement, by some doubted, by others believed, that Russia had sent agents to the United States for the purpose of fitting out privateers to wage war against the commerce of France and England, has excited quite a sensation in the United States, and called forth a storm of popular indignation. A very violent and destructive storm was experienced along a great portion of the United States seaboard, Feb. 20 and 21. Ten vessels are reported to have been wrecked near the mouth of the Delaware, and six men frozen to death. The *New York Herald* says that the small pox is raging in almost every place of note in the country.—The ice at St. Louis broke up March 1, and floating down the river in large masses, completely smashed six steam-boats against the wharves, entailing a loss of 100,000 dols.—Mr. Chambers's motion for a committee to inquire into the conventual and monastic institutions in the United Kingdom, was carried in the House of Commons by a majority of 186 against 119, notwithstanding that Lord John Russell made an energetic speech against it.—The Queen of Spain has re-called M. Isturitz, the Spanish Ambassador at London, because of the freedom with which Spanish affairs were discussed in this country.—St. Petersburg and the Baltic provinces are placed under martial law.—Several earthquakes have occurred in Calabria, the damage done is immense, upwards of 2,000 persons have been killed.—The first instalment of the Baltic fleet, under the command of Sir Charles Napier, sailed from Portsmouth March 11, led out to sea by the Queen in person. The squadron consisted of fifteen vessels, and near 1,000 guns.—Provisions are cheaper in San Francisco than in New York.

A DIALOGUE BETWEEN PARENTS AND CHILD BORN IN CAMP, COUNCIL BLUFFS, JULY 5, 1853.

Parents.

Pure happy, heavenly spirit,
  Untainted by a soil,
Why did you come to dwell with men,
  To share this world's turmoil?
Why leave the courts of glory?
  Why quit the realms of bliss?
Why leave your happy first estate,
  To enter upon this?

Sickness and sorrow were not there,
  No pain, and there no death;
Here the destroyer sheds around
  His pestilential breath.

Child.

Know that my heavenly Parent has
  From glory sent me forth;
I have a mission to fulfil,
  While sojourning on earth;

I have to prove my loyalty,
  Whilst here, unto the Lord;
Then in my glorious third estate,
  Receive a just reward.

Parents' Prayer.

Father, we pray that we may be
  Enabled to discharge
The duty which devolves on us
  Towards this precious charge,

That when we render an account
  Of this our treasured one,
Our listening ears may hear thee say—
  "Daughter and son, well done."

MERCY BATH.

THE STARS.

(Selected.)

Yes! these are SUNS!—vast, central, living fires,
Lords of dependent systems, kings of worlds
That wait as satellites upon their power,
And flourish in their smile! Awake, my soul,
And meditate the wonder! Countless suns
Blaze round thee, leading forth their countless worlds—
Worlds in whose bosoms living things rejoice,
And drink the bliss of being from the fount
Of all-pervading love. What mind can know,
What tongue can utter, all their multitudes,
Thus numberless, in numberless abodes,
Known but to THEE, blest Father? Thine they are—
Thy children and thy care—and none o'erlooked
Of thee. No! not the humblest soul that dwells
Upon the humblest globe that wheels its course
Amid the giant glories of the sky—
Like the mean mote that dances in the beam,
Amongst the thousand-mirrored lamps which fling
Their wasteful splendour from the palace-wall—
None can escape the kindness of thy care:
All compassed underneath thy spacious wing—
Each fed and guided by THY powerful hand!

ADDRESSES.—G. W. Bramwell, 105, Great Colemore Street, Birmingham.
James Marchbanks, 38, Bevois Street, Southampton
Thomas Caffall, 37, Regent Street, St. Philip's, Bristol.
John Chislett, 22, New York Street, Brighton.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH MARCH, 1854.

	£	s.	d.
John Holsall	4	0	0
George Picton	2	0	0
R. J. Townsend	3	0	0
William Lewis	4	10	0
James Walker	15	0	0
Josiah Rhead	5	0	0
Carried forward	£33	10	0

	£	s.	d.
Brought forward	£33	10	0
William Simms	5	0	0
E. C. Brand	20	0	0
John P. Pears	4	0	0
John Price	2	0	0
	£64	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14.—Vol XVI. Saturday, April 8, 1854. Price One Penny.

PARTY SPIRIT.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—PAUL.

So it should be in all the Branches of the Church throughout the earth, but we fear it is not the case. Before this earth can become a heaven, the people must become one; the divers party feelings which divide men, distracting their councils, and frustrating all attempts at united action, must be entirely banished; a man must consider his neighbour as his brother, and their interests must be identical. Until this be the case, the Millennium will remain a perfect chimera, it will exist only in the imagination. So true it is that mankind will make their own heaven or hell. Do all the Saints realize this? Do they, on all occasions, endeavour to build themselves up by building their brethren up, or by pulling them down? The latter is too often the case. And yet no practice is more calculated to defeat the end in view! Is it not passing strange that Saints should persist in such a course? Verily it is.

This unlovely disposition manifests itself not only among the members of the Church, but sometimes among those who hold the Priesthood, and here it works its deadliest evil, for it is a well known fact, that when the head is affected the whole system speedily becomes deranged. A double responsibility, therefore, rests upon those who hold the Priesthood, to guard against any influence which may be calculated to lead them to detract from a brother's merit, or to lower him in the esteem of his brethren, more especially when he holds a responsible office in the Church, for if the Saints withdraw their confidence from an Elder, through the detracting remarks or influence of another Elder, how is the first to magnify his calling? He cannot, at least until he recovers that confidence, or outlives the detraction. Wounds in a man's reputation often take considerable time to heal, and all this time is lost time, and, after all, ugly scars remain, which tears can not remove, though, if they could, they oft would freely flow, to obliterate all monitors of the past.

The Pastor, the President of a Conference, the Travelling Elder, and the President of a Branch, especially, ought to guard against, and indignantly repel, the very first suggestion of detraction. They ought to sustain each other in all good faith and confidence, and be extremely careful of each other's reputation. They should be charitable and long-suffering towards each other, and endeavour to see eye to eye in all things, that their hearts may be firmly united as the heart of one, then would their counsels be the words of life, the demonstration of the Holy Spirit would make their teachings powerful, and give them weight with Saints and sinners. But where suspicions and petty jealousies are allowed to creep in the hearts of the chief officers in a Conference, and coldness fills their bosoms towards each other,

and division and contention characterize their councils, how, in the name of heaven, can good be done? How can the Conference exhibit the spirit of the Gospel? How can the Saints progress in numbers, unity, and faith? It is a positive fact that where the chief authorities of a Conference are divided, and are engaged in thinking and saying unpleasant things of each other, the same spirit will run through the Conference, and the members will forget "Mormonism," and straightway run into "Gentilism," and one will say, "I am for the Pastor;" another, "I am for the President of the Conference;" a third, "I am for the Travelling Elder;" a fourth, "I am for the President of our Branch;" just as some carnal Saints of old got quarrelling about whom they stood up for, and whom they belonged to—"I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Christ." What could be a nearer approach to Satan's government than such a state of things as this? Let none be deceived, for whoever gives way to this spirit, no matter who he may be, or whom he may claim to be of or for, he is truly not for Christ, but for Satan, and the sooner such a professed Saint repents, and does again the first works of salvation, and gets the spirit of the Gospel anew, the better it will be for him, and all who look up to him.

It is truly distressing to suppose that Elders who have authority placed upon them to counsel the Saints, and direct a portion of the work of the Lord, should so far forget their high and holy calling as to give way to jealousies and ill will toward each other, and fill the hearts of the Saints with party feelings, instead of the spirit of the Gospel, which is a spirit of union and peace. How mean and contemptible, how opposite to every pure and generous sentiment, how contrary to the whisperings of the Spirit of God, how fatal to the spread of the Gospel, the upbuilding of the kingdom, and the perfection of the Saints, is such conduct! It is utterly beneath the dignity of a servant of God, and will cause one who gives way to it, more loss than he is at all aware of. Wherever such a spirit prevails, let it be banished forthwith, and never more permitted to invade the sacred precincts of the Church.

Very closely allied to this party spirit is the national feeling that some exhibit. This national feeling is another feature of "Gentilism." "Gentilism" breaks up the family of man, and divides them off into parties and nations, having contrary interests. "Mormonism," on the other hand, unites the family of man, by drawing them from all nations and parties, and imbuing them with one spirit, making their interests identical, and, eventually, restoring to the earth one language. Which "ism" is the most noble?

Does it not betray folly when a brother, an Elder, a President, or a Pastor, says, "I do not like Elder A——, because he is a 'cute Yankee;" or, "I do not feel right with Elder B——, because he is a canny Scotchman;" or, "I dislike Elder C——, because he is a jealous Welshman;" or, "I cannot work with Elder D——, because he is a hot-headed Irishman;" or, "I would sooner travel with any one else than Elder E——, because he is a regular John Bull?" But is it not much greater folly for a brother to have in his mind a constant jealousy and animosity towards his brother, and to seek occasion to sap his influence, because they may have been born in different nations? There is such evident folly in such a course as this, that we might wonder how it is possible for a Saint to give way to it. What has one nation to boast over another? Previous to the angel's revealing the Gospel to Joseph, all nations were equally destitute of it, and of the light of truth, and the most enlightened nations were as far in the background in heavenly intelligence as the untutored Indians. There are good and bad persons and qualities in all nations. The Gospel is going forth to draw out all the good, and to unite them in one, and the time will soon come when only two parties will exist on the earth—Saints and sinners. The Saints will be one nation; the sinners, a multitudinous medley of nations, allied against the truth. Then it can be plainly seen that those who evince a determination to continue, in the Church, those sectional feelings and distinctions which now prevail in the world, are not for the advancement of God's purposes.

All real Saints, when they receive the Gospel, will readily relinquish party spirit and national feeling, and count such things as the distinctive ornaments of Satan's kingdom. "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him," and should be with His Elders and Saints.

MESSAGE OF GOVERNOR BRIGHAM YOUNG,

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES OF THE LEGISLATURE OF UTAH.

Gentlemen — Under renewed obligations to our Father in heaven for protection, mercy, and blessing, we are again assembled in solemn Council, expressly for the purpose of representing the wishes and interests of our respective constituents; of amalgamating our views and feelings; and by the concentration of the varied ability, talent, and wisdom of all, of bringing forth those harmonizing influences which protect, unite, and regulate society; and of combining in a common interest the welfare of the inhabitants of the newly settled but far distant vales, the hardy and enterprising pioneers, and the opulent citizens, artizans, and labourers of the towns, cities, and settlements of not old, but longer date.

Governments, like men, should learn by experience; and omitting to follow in the footsteps of traditional error and folly, extract the good, being guided by that unerring wisdom which enlightens the understanding, and brings forth, from the treasures of knowledge, things both new and old for the benefit of mankind.

Laws should be simple and plain, easy to be comprehended by the most unlearned, void of ambiguity, and few in number. The greatest simplicity which can be attained in the formation of a code of laws tends to lessen litigation. They should moreover consist more of an organic than remedial character. It is my firm conviction that particularization by the Legislature, of every minute point which is liable to arise in law cases, is founded in error, and tends to promote litigation, screen the guilty, subvert justice, entrammel the honest jurist, and ensnare the unwary victim in its hydra meshes — embroiling and involving the peace and quiet of any community in which it is permitted to rear an influence. Such a course is only favourable to the evil doer, and such as prefer to exonerate themselves from the plain, straightforward claims of justice; because, peradventure, a doubtful item in law may be found, which, properly taken advantage of by its able exponents and devout votaries, may be wielded to aid them in their villainy, thereby strangling justice in her very courts, and profaning her very temples, in the citadel of her power.

Owing to human frailty, we may not attain unto a perfect code until the fulness of times shall more fully disclose heaven's brightness, and our "officers are peace," and our "exactors righteousness."

It is very properly considered that persons appointed to administer and execute the laws, are not only capable, but are honest in every discharge of duty; and indeed it is not even presumable that it could be otherwise; nevertheless, if it should prove different, the people have their remedy—let their place be filled by others. With this restrictive power in their own hands, the people are safe in investing their officers with discretionary powers sufficient for almost every case, in full confidence that they will not abuse the trust reposed in them, but execute judgment in righteousness, faithfully respecting the proffered covenant of Heaven's King, that He will put His "law in their inward parts, and write it upon their hearts."

This policy, carried out, instead of making a machine of a man, a mere puppet, or automaton, calls into exercise all the ennobling qualities of his nature, the highest attainments of which he is susceptible. Integrity, sense, and judgment cause him to look upon himself as responsible, for the abuse of power with which he is entrusted by the people, directly to the source from which he receives it. Strip a judge or justice of the legal mists and fog which surround him in this day and age, leave him no nook or corner of precedent, or common law, ambiguous enactments, the accumulation of ages, wherein to shelter, and it is my opinion, that unrighteous decisions would seldom be given.

It is much better to have no written law, than to send people into the labyrinths of such a mass of nonsense as fills the library of the law student, and which we frequently see entailed upon the people by the legal enactments our statute books contain.

Let all of our laws have no other practice or rule of decision, save it be in the discretion vested in the bosom of the court. It is true, there is much wisdom in the experience of the past, and the sons of wisdom can see and appreciate it; but that it is intermingled with much darkness, folly, and inapplicability to us, few will deny.

We shall have accomplished a great and a good work, when we have drawn from the fountains of wisdom and intelligence, rules and regulations to govern, control, sustain, and protect society. Under the canopy of our ever glorious Constitution, we have liberty to combine from the experience of ages, all that wisdom has sanctioned, and, adding thereto such as she shall seem to dictate, erect for ourselves a platform whereunto to build, which, being freed from the burden of past errors, inapplicability, folly, and tradition, will exert a vivifying, invigorating, reforming influence, descending to the capacity of all who can read, even though not learned in the so called "Science of Law." Let this therefore be our motto: "True Principle and Simplicity." Let our enactments contain all that is necessary, and *no more*, and obviate the necessity for travelling outside of them to know the law. Then shall we bring it to understanding, and within the comprehension of the school boy, and the humblest citizen; avoiding that huge mass of uncertainty contained in the musty rolls of ages, and emanating principally from those governments and nations whose principal efforts seemed to result in the aggrandizement of the rich and powerful, at the expense of the poor and humble.

In this connexion, permit me to add that our Code appear inclined to prepare laws to meet all necessary purposes, bestowing great care upon such as they intend to present for the action of the Legislature, although a multiplicity of other business has retarded their progress.

Since my last communication to your honourable body, nothing of serious importance has occurred, except the hostilities of the Utah Indians, to disturb the usual peace and quiet routine of the business affairs pertaining to our mountain government.

The annual pilgrim host have come, and passed on to the land of gold, unobtrusively, and with unprecedented harmony, leaving occasional representatives here and there, who, either through choice or necessity, tarry awhile in the valleys of the mountains, awaiting the moving trains of another season to escort them to rejoin their brethren at the shrine of their worship, the shining dust of the new born star.

The immigration to this territory has been considerable—amounting, it is estimated, to about ten thousand souls. Of these, a portion are from the northern European States, and the British Isles; a very fair division to Utah of the annual foreign immigration to the States, when we consider her far inland position. Utah! Fair Utah!! Behold her in the midst of the snow-capped mountains, narrow vales, or extended plains; no navigable river penetrates her surface, nor proceeds from her mountain fastnesses, on which to bear to her bosom the commerce of the nations. The iron horse has not yet found his way along her narrow vales, nor yet have the lightning wires conveyed to her citizens the "latest news." In silent grandeur she reposes, content in her internal resources, unacquainted with the hurried excitement of the day, or the passing wonder of the fleeting moment. For weeks, aye, months, the ox trains drag their heavy weights along, with whatever mail matter may have been entrusted in a day long since past and forgotten. Perhaps there are no people, in this age of rapid communication, so isolated as ourselves. In our internal intercourse, we have frequent exchanges with each other, but outside of this narrow compass, from two to seven months frequently intervene without a word from any source beyond the limit of the Great Basin.

It would seem probable that if the authorities at Washington, could only realize themselves in our position in this respect, they would exercise a little clemency, and use a little exertion to let us hear from them as often as twice a month, if not weekly. We are not very nomadical in our pursuits, and may usually be found somewhere in the vicinity of the Great Salt Lake, although it is said that we have wandered to the Gallipagos. Having no intention of straying so far, just at present, I propose that Congress be advertised of the fact that we are still hereabout, and may easily be found on inquiry. It might also be well to suggest to the Department, that it would be as well, that is, if they wish to accommodate

us with the mails, to let their contracts to such persons as make bids with the expectation of fulfilling them, and who will provide suitably to do it with some prospect of success. The contracts heretofore would never justify extra expense; consequently, the contractors' feeble attempts of course proved fruitless, and we have been left without a solitary mail, for over half a year at a time.

We recognize in the Pacific Railway a work worthy the attention of a great and enterprising people; and pass where it will, we cannot fail to be benefitted by it. The present overflowing coffers of the public Treasury seem a propitious omen for its speedy accomplishment, if Congress exercise that wisdom for the benefit of the nation, which will secure to herself the greatest political, as well as pecuniary, advantages proffered in the century in which we live. It is of incalculable convenience and profit in times of peace, and indispensable in war. In addition to throwing into the lap of the nation, the treasures and commerce of the Eastern Continent, and the Pacific Isles, its accomplishment cannot fail, by reason of furnishing so rapid a conveyance, to carry influence and power from one extremity of the Union to the other, and make her the arbiter of the world. It will greatly increase the commerce on the seas, and afford it the most powerful protection.

Owing to the death of the deeply lamented Captain Gunnison and a portion of his party, who were engaged in exploring a route for this road through this region of country, it is possible that its advantages may measurably be lost sight of, or remain unknown, until a location of some route is made. I have therefore thought proper to call your attention to this subject, hoping that the interest which is known to exist in favour of this route will not permit it to suffer for the want of proper representation to Congress.

While the world is progressing with steam engine power, and lightning speed, in the accumulation of wealth, extension of science, communication and dissemination of letters and principle, why may not the way be paved for the easier acquisition of the English language, combining as it does great extension and varied expression, with beauty, simplicity, and power, and being unquestionably the most useful and beautiful in the world? But while we freely admit this, we also have to acknowledge that it is perhaps as much abused in its use, and as complex in its attainment as any other. The correction of its orthography, upon some principle of having characters to represent the sounds which we use, has occupied the attention of many scientific gentlemen from time to time, but through lack of influence, energy, or some other cause, they have failed to accomplish so desirable an object. If something of this nature could be introduced which could be brought into general use, I consider it would be of great utility in the acquirement of our language. I am happy to learn that the Regency are deeply engaged in investigating this interesting subject; and hope that ere long, they may be able to produce something that will prove highly beneficial. This Board have exerted a genial influence in behalf of education, by stimulating the people to erect good school houses, and giving an impetus to the organization and maintenance of common schools, and the cause of education generally. For the want of funds the University works continue suspended, but it is expected that the increasing amount of the finances will soon enable you to grant them substantial aid. The education of our youth is a subject which should never be foreign from our care; and I doubt not, will continue as heretofore, to engage your warmest interest and encouragement.

Under the wise and correct impressions that to promote domestic manufactures, and endeavour to develop the resources of this Territory, they were best advancing the true interest of the people, their constituents, the Legislature of last season passed many acts for the encouragement of such manufactures and productions as were deemed essential, and within the ability of the people to accomplish.

The response which the inducements thus offered have met, although not as flattering as desired, is yet considerable, and betokens a disposition on the part of the citizens, to supply, from their own industry and perseverance, their necessary wants.

The only premiums reported, which have been awarded, are two for raising flax seed. The crop raised by William Muir being 27½ bushels of seed, and 500 lbs. of flax lint from one acre of ground, (see report of Auditor,) sets at rest the foreboding of some of our citizens that it

would not lint in this country, and adds a most important item of raw material to our list of resources. I strongly recommend a continuation of this policy, believing that nothing can give greater activity, energy, or more independence, and wealth, than for a people to *supply from home production, home supplies.* Extend therefore your aid, commensurate with your ability, for the encouragement of home manufactures. Let the artizan and the machinist erect their trophies upon our mountain rivulets, and let the strong rush of the swift waters, intermingling the voice of machinery with the hum of business, be made to contribute its overflowing bounty to advance the interest of enterprising men.

It is obvious to the most casual observer, that the natural wealth of this country consists in stock raising, and grazing. This branch of business is occupying a large share of the attention of our citizens, and considerable investments have already been made. So long as the California markets remain dependent upon foreign supplies, we may naturally expect large accessions will be made to our flocks and herds. I have directed your attention to this subject, that some regulation may be made in relation to the management of herds and herding grounds, so as to preserve good order amid conflicting interests. Self-protection requires that some system, requiring a strict observance of its provisions, should be adopted. It is desirable that the people take care of their stock, either by herding, or pasturing, instead of letting it roam at large, thereby saving much time and labour in hunting lost stock, which is probably either driven off, or stolen by the Indians, without the knowledge of the owners; this being the result of their own carelessness and neglect, in not suitably providing for its safe keeping.

It would seem that some combined effort, under suitable regulations, would be salutary, either to make large enclosures, or provide suitable herding, which as yet has not been done among us.

Owing to the Indian disturbances in the southern part of the Territory, but little has been done in making Iron, although the preparatory work is considerably advanced. The appropriations made for opening a road to the coal beds, and also to encourage the making of iron, have been expended. In working this road, thick beds of excellent coal have been discovered, whose existence was not previously known. A large number of families having migrated to Iron county this season, together with other effectual operations, it is presumed that they will be able to continue the works with an increased energy, and soon realize our strong anticipations of success.

The same warfare has also impeded the public works at Fillmore, the inhabitants having sufficient to do to protect themselves, their stock and crops, from the threatened outbreak of the Indians; although the Indians in that immediate vicinity were, until the massacre of Captain Gunnison and party, supposed to be friendly. The further prosecution of those works will have to be done at the expense of the public funds of the Territory, unless Congress shall see proper to extend her liberality by an additional appropriation.

The site for the Penitentiary has been located by the Secretary, the Hon. A. W. Babbitt, on Kanyon Creek, adjacent to the south eastern limits of this city. He is authorized to expend the appropriation made by Congress for that building, and is making the requisite arrangements for its speedy erection.

The appropriations for these two objects, although usual in amount for *the Territories*, for such purposes, operate unequally, when we consider the difference in the price of building materials and labour, on the lakes and navigable rivers of the *Great West*, east of the Rocky Mountains, where one dollar is about equal to five in this region, where imported goods pay a tariff, for freight alone, of fifteen cents per lb., and lumber is scarce, and hard to get at any price. No building, at all suitable for the purposes designed, can be built for the amount appropriated. It is true, the money can be expended, but without much available effect, unless followed up by additional appropriations, either by the General Government, or the Territory. No particular blame can be attached to Congress, for it is presumed, had they been apprized of the precise nature of the subject in question, their appropriations would have been commensurate with their design in making them; and as it is, they will probably make them so, upon the proper representation being made.

During the high waters of the past season, much damage was done by sweep-

ing away the principal bridges across the largest streams. It is presumed that the counties in which they are located will rebuild them at their own expense, as soon as they are able, but as these bridges are a decided benefit to the travelling public at large, and the settlements are new, and so weak as to make it rather burthensome for them to build alone, it is but right that they should receive aid from the public funds.

With the exception of the Jordan bridge, which progresses slowly, and the Arsenal, which will soon be completed, but little can be said of public improvements; the people having been almost exclusively engaged in tearing down their houses, erecting forts and fortifications for their defence against the Indians. It has served to check many an enterprise already commenced, and many others in prospect, which otherwise would have been completed, or in successful progress. It will prove a salutary lesson to us hereafter, if we improve upon our present year's experience, and cause us to base our settlements upon a fair system of defence. The apprehensions of any danger from the Indians have appeared so distant and uncertain to the citizens of the Territory, that I have experienced great difficulty in convincing them that there could be any difficulty whatever.

The assessment for the present year, including a delinquency in the collection of last year, a portion of which it is presumed will yet be realized, and amount on hand, amount to - - -		$24,121 09
There has been paid on account of public improvements, such as Roads, Canals, Bridges, Arsenal, &c. - -	$12,301 37	
On account of Indian expeditions of previous years - - - -	227 36	
For ammunition -	158 90	
Contingent expenses, including bounty on Wolves, issued prior to the repeal of the Act -	1,493 60	
	$14,181 23	
Which leaves a balance in favour of the Treasury, of - - -		9,939 86
There have been issued during this year, warrants upon the Treasury, amounting to - -		14,834 92
Outstanding previous -		2,898 66
Amount of supposed indebtedness not audited -		6,000 00
		23,733 58
Of the above amount, there has been redeemed at the Treasurer's office -		10,003 66
Amount in Treasurer's hands - - - -		1,298 41
		11,302 07
Which leaves in circulation, with no available means on hand to redeem this amount - -		12,431 51
Delinquencies in the collections of the year 1852 - - - -		6,463 00
Delinquencies in the collections of the year 1853 - - - -		10,523 00
		16,986 00
Which leaves a balance in favour of the Treasury, if all was collected, of -		4,554 49

Thus within two years we find very nearly the same amount of revenue arising from first two, and then one per cent. assessed. There is an unpardonable neglect, on the part of the people, to pay up their delinquencies, as also on the part of the officers in making prompt collection and return. A portion of the above calculations are based upon reports of former years, and on this account may vary a trifle when the present year's reports shall be received.

If the collections could be promptly made, and it is believed that under the present favourable condition of the country they might, the assessment of the per cent. might be still reduced, and as much realized as at present.

If officers would be vigilant, and energetic in the discharge of their duties, more property would be found to assess, which would also increase the revenue, although the rate be lessened.

I will also suggest that cities and counties might be limited in the assessment of their per cent. in order to lighten the taxes upon the people. The voluntary contributions of the people for public pur-

poses, and the self-reliance reposed in them by the General Government, in causing them to protect themselves from Indian hostilities at their own expense, seem to require that the burdens of taxation should be as light as possible, and compatible with the requirements of the Government. Much has, however, been accomplished through the Territory, incident to new settlements, which it is presumed will have a tendency to relieve the people of many burdens. Many have now got into forts, which are completed, or nearly so; a goodly number of dwellings and school houses are built, neighbourhood roads, and many bridges are made; a large amount of land is broken and fenced, and water ditches, &c., finished: consequently the people are better prepared than heretofore to pursue the more profitable avocations, and at far less inconvenience and expense. You will therefore consider the necessities of the Territory, as well as the condition of the people, in fixing the per cent. upon the assessment of property; and if you should find it in your power, consistently, to make provision for the further encouragement of education, for the support of common schools, for manufactures, for the payment of expenses incurred for the suppression of Indian aggression, to aid in the construction of the public buildings, for the erection of bridges, and the support of the poor, you will find them all objects worthy of your consideration, and dependent upon some degree upon the judicious patronage of a liberal government.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 8, 1854.

THE SPREADING OF THE WORK.—Another emigration season has ended, and summer is fast hasting on. Many Elders and Saints have recently closed their labours in this land, and departed for the land of Zion, whilst others have stood up to fill the vacancies, and to carry on the work.

No doubt the Priesthood throughout the country are busily engaged in devising measures and making arrangements for the rapid and extensive spread of the work under their jurisdiction, during the coming year. This is right. The time has now come when the attention of the Priesthood and the Saints, after setting their own houses in order, should be directed to the propagation of the Gospel among their neighbours.

The work devolving upon the Saints, the Priesthood especially, in relation to their neighbours, appears to partake of a two-fold character—to save and to warn. The Elders are sent forth among the nations, to unfold to them the principles of salvation, and to administer the ordinances unto the people, so far as they are willing to be obedient. Where the people reject the Gospel, the Elders have to warn them of the consequences, and of the fast approaching hour when disobedience will meet its reward. The people are then left without excuse. If they do not escape the long-threatened judgments of the Almighty, they have themselves only to blame.

The Gospel has been preached for many years in the British Islands, and, for aught we know, the work here is far from being accomplished. The Spirit seems to linger around these islands, as though reluctant to leave them, and we have this assurance, that so long as integrity remains in the hearts of the rulers of the people, the Gospel will not leave these shores. So long, then, the Elders will have something to do, and plenty of it, and the time should be taken advantage of by them, they should work while it is called day, for the night may come on all at once, as the natural night

comes on between the tropics, and sooner than it may be expected, then no man can work, but Israel must retire from the nations to the places of refuge pointed out by the finger of revelation.

There are only two reasons for the cessation of the labours of the Elders among any people—recall, and persecution. When the authorities in Zion say, "It is enough," the Elders can justifiably leave the people. When the Elders are persecuted in one city or nation, they are justified in fleeing to another. But until this be the case as regards the British Isles, the work will continue, and the Elders will have the privilege of ministering to the people.

There are doubtless may places in this country, where the Gospel has not penetrated, or at most but imperfectly. Such places should be diligently visited, and the honest in heart who may abide therein, should be carefully sought out and instructed. And we would here say that the aim of the Elders should be to enlighten and instruct the people by the power of the Holy Ghost, more than by grandiloquent sermons. But it appears to us that if the Elders cultivate the Spirit of God, associate with the people, sympathize with them, enter into their feelings, and realize their joys and sorrows, influence may be obtained over the people, and then a humble word spoken in season may prove more enlightening to the mind, and more effective for salvation, than oratorical display, which, unaided by the power of God, falls coldly on the hearts of the people, and though it may excite, yet it fails to convince and convert.

In places where the Gospel has been preached for a considerable time, we would urge the Elders to continue their labours with all faith and diligence. The seed sown in past years may spring up and bear fruit most unexpectedly. We are aware that some people have so little appetite for the Gospel, that one meal in several years may seem to suffice for them, but the appetites of people change sometimes, and become keener than usual, and their aversion to some things changes into a most intense liking. When this is the case in spiritual matters, the dainty appetite for the Gospel gives place to a decided hungering after righteousness, which should be satisfied.

So long as the Elders are in the country, it is their duty to bestir themselves, and unceasingly endeavour to reclaim the inhabitants from the ways of folly. Fireside or conversational preaching is ofttimes a useful means of winning over many to an obedience of the truth, and should be practised at every available opportunity. The active circulation of tracts is calculated to do a vast amount of good, in enlightening the reading and thinking portions of the community, as a tract of a few pages can be put in the pocket, and taken out and perused in leisure moments when no one is nigh, and the arrows of conviction may pierce the heart unobserved. The *Stars* would often be useful in circulation among those who are inquiring after the truth. The *Star* contains many instructive articles on doctrine, as well as important accounts of the position, progress, and prospects of the Church, and therefore would give the reader the latest correct information upon these things, information which many people much desire, and which would be likely to imbue them with the *existing spirit* of the work.

In conclusion, we would return our thanks to the Pastors and Presidents of Conferences, for their past favours to us in communicating intelligence concerning the work under their charge, and we would respectfully solicit a continuance of their communications, that we may be thoroughly "posted up" in regard to the advancement of the Redeemer's cause under our jurisdiction, and that we may be enabled to make such representations through the *Star*, as shall cause it to reflect as faithfully as possible, though briefly, the current history of the great work of God. And to this

end, we are ever thankful and gratified to receive any newspaper, tract, or pamphlet, which may contain intelligence affecting the interests of the kingdom which we are anxious to see prevail over the earth, and bring into subjection every other power or authority that exists.

HOME INTELLIGENCE—*Cheltenham Conference.*—Cheltenham, March 20, Elder Joseph France writes. The meetings in Cheltenham were well attended, the congregations increasing weekly. Baptisms were frequent.

FOREIGN INTELLIGENCE—*Calcutta.*—We have received the Calcutta *Citizen* of Dec. 19, and 29, containing two letters from Elder N. V. Jones to the Editor, on the subject of polygamy. These letters appear to have been elicited by certain correspondence on the subject, which had appeared in a previous number of the *Citizen.* Elder Jones plainly answers some leading objections which are often made to the doctrine of a plurality of wives. No doubt his letters would do good among the Calcuttians.

DEPARTURES.—Elder Thomas Obray, late President of the Malta Mission, and Elder Joseph Richards, from Calcutta, embarked on the steamship *City of Manchester,* March 22, for Philadelphia, on their way to the Valley.

Elder Thomas Colborn sailed on the *Ashburton,* Captain McWilliams, March 21, for New York.

Elder Colborn's appointment was originally to Germany, but upon arriving in England, with other missionaries for Europe, he was advised by Elder Daniel Carn, then President of the German Mission, to remain in England, there being no opportunity of making his services available to that mission. He therefore received an appointment from us to labour under the direction of Elder Charles Smith, in the Derbyshire, Nottinghamshire, and Leicestershire Conferences, where he has spent the winter in spreading the work and building up the Saints, which his long acquaintance with the Church enabled him to do with advantage.

No opening having occurred, up to the present, to render it advisable for Elder Colborn to proceed to Germany, he has determined to visit his friends in the United States, which we understand he does with a cheering prospect of bringing them to a knowledge of the latter-day work. May the blessing of the Lord crown his efforts with success.

Elder Daniel Toner sailed on the *Old England.*

Elder John O. Angus sailed on the *Old England,* and not on the *John M. Wood,* as stated in a part of our impression of *Star* No. 12.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 204.)

[1838]

Some time in July we succeeded in publishing the third number of the *Elders' Journal;* Joseph Smith, junior, Editor; T. B. Marsh, Printer and publisher. In this number of the *Journal* was published the following Epistle of David W. Patten, one of the Twelve Apostles of the last days—

To the Saints scattered abroad—

Dear Brethren—Whereas many have taken in hand to set forth the kingdom of God on earth, and have testified of the grace of God,

as given unto them to publish unto you, I also feel it my duty to write unto you, touching the grace of God given unto me, to youward, concerning the dispensation we have received, which is the greatest of all dispensations, and has been spoken of by the mouth of all the holy Prophets since the world began.

In this my communication to you, I design to notice some of these prophecies. Now the Apostle Paul says on this wise: "For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." What is it that he says? "For I would not have you ignorant." Ignorant of what? Why of this mystery, that blindness in part had happened unto Israel. And to what end? Why, that salvation might come unto the Gentiles. See Rom. xi. 12, 13. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office." Now we are to understand the Apostle, as speaking of the return of Israel, when he said, "How much more their fulness," in their return. "For I would not have you ignorant concerning this matter," that blindness will depart from them in the day that the fulness of the Gentiles is come in. And the reason is very obvious, because it is said, that "Out of Sion shall come the deliverer;" and for what cause? Why? That the word of God might be fulfilled, that this deliverer might, through the grace and mercy of God "turn away ungodliness from Jacob." This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob, "for this is my covenant unto them, when I shall take away their sins."

Now, then, we can see that this deliverer is a kind of Harbinger or Forerunner, that is, one that is sent to prepare the way for another; and this deliverer is such a one, for he comes to turn away ungodliness from Jacob, consequently he must receive a dispensation and an authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfil the Scriptures. But the words of the Prophet must be fulfilled, and in order to do this, to this messenger must be given the dispensation of the fulness of times, according to the Prophets. For Paul says again, in speaking of the dispensation of the fulness of times, Ephesians i. 9: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." And Isaiah says, chap xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." Now is the time that the deliverer shall come out of Zion and turn away ungodliness from the house of Israel. Now the Lord has said that he would set his hand the second time, and we ask, for what, but to recover the house of Jacob? For what have they fallen? Most assuredly they have broken the covenant that God had made with their fathers, and through their fathers with them. For Paul says, Rom. xi. 19, 20, "Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear."

Now it is evident that the Jews did forsake the Lord, and by that means they broke the covenant, and now we see the need of the Lord setting His hand the second time to gather his people according to Eph. i. 10, "That the dispensation of the fulness of times," &c. Now, I ask, what is a dispensation? I answer it is power and authority to dispense the word of God, and to administer in all the ordinances thereof. This is what we are to understand by it, for no man ever had the Holy Ghost to deliver the Gospel, or to prophesy of things to come, but had liberty to fulfil his mission; consequently the argument is clear; for it proves itself; nevertheless I will call on the Scriptures to prove the assertion. Ephesians iii. 2, "If ye have heard of the dispensation of the grace of God, which is given me. to you-ward: how that by revelation he made known unto me the mystery; as I wrote in a few words." And also, Colossians i. 25, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." It is evident, then, that the dispensation given to the Apostle, came to him by revelation from God. Then by this we may understand, in some degree, the power by which he spake, and also the dispensation of the fulness of times.

Now, this, at first thought, would appear very small to some who are not acquainted with the order of God from the beginning; but when we take under consideration the plan of God for the salvation of the world, we can readily see that plan carried out most

faithfully in all its bearings. See after the fall of Adam, the plan of salvation was made known to him of God himself; who in like manner, in the meridian of time, revealed the same in sending His first begotten Son Jesus Christ, who also revealed the same to the Apostles; and God raised him from the dead to perfect the plan, and the Apostles were made special witnesses of that plan, and testified that in the dispensation of the fulness of times, God would gather together in one, all things in Christ, whether they be things in heaven, or things on the earth.

Now the thing to be known is, what the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noe, so shall it be also in the days of the coming of the Son of man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James, and John, the Apostles all having received in their dispensation by revelation from God, to accomplish the great scheme of restitution, spoken by all the holy Prophets since the world began; the end of which is, the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made.

Now the question is, unto whom is this dispensation to be given? Or by whom to be revealed? The answer is, to the deliverer that was to come out of Zion, and given to him by the Angel of God. Revelations xiv. 6, 7, "And I saw another angel, fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Now observe, this angel delivers the everlasting Gospel to man on the earth, and that, too, when the hour of the judgments of God had come on the generation in which the Lord should set his hand the second time, as stated above. Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fulness of times; for this is what it means, that all things shall be revealed both on heaven and on earth; for the Lord said there was nothing secret that should not be revealed, or hid that should not come abroad, and be proclaimed upon the house top, and this may with propriety be called the fulness of times.

The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials and afflictions. To such a one through the grace of God we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? We answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father Joseph, A seer shall the Lord raise up of the fruit of thy loins, and he shall be a choice seer unto the fruit of thy loins. Yea, he truly said, Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly, and unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a commandment that he shall do none other work save the work which I shall command him, and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses; and out of weakness he shall be made strong, in that day when my work shall commence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophesied Joseph, saying — Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded. Behold, I am sure of the fulfilment of this promise, and his name shall be called after the name of his father, and he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Father, shall bring forth my people unto salvation.

And thus prophesied Joseph, "I am sure of this thing, even as I am sure of the promise of Moses;" 2nd book of Nephi, second chapter. And again, Jesus says, as recorded in the Book of Mormon, page 526, second edition, "Behold, my servant shall deal very prudently; he shall be exalted and extolled, and be very high. As many as were astonished at thee. . . . So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider." Upon this servant is bestowed the keys of the dispensation of the fulness of times, that from him the Priesthood of God, through

our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth. And to the Church he has said by commandment, (see Book of Commandments, 46th section, second paragraph,) "Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from my own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you."

Now, my readers, you can see in some degree the grace given to this man of God, to us-ward: that we, by the mercy of God, should receive from under his hands, the Gospel of Jesus Christ, and having the promise of partaking of the fruit of the vine, on the earth, with him, and with the holy Prophets and Patriarchs, our fathers. For those holy men are angels now; and those are they who make the fulness of times complete with us; and they who sin against this authority given to him (the before mentioned man of God), sin not against him only, but against Moroni, who holds the keys of the stick of Ephraim; and also Elias, who holds the keys of bringing to pass the restitution of all things; and also John, the son of Zacharias, which Zacharias Elias visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you, my servants Joseph Smith, junior, and Oliver Cowdery, to ordain you to this first Priesthood, even as Aaron; and also Elijah who holds the keys of committing the power to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also Joseph and Jacob and Abraham, your fathers, by whom the promises remain; and also Michael, or Adam, the Father of all, the Prince of all, the Ancient of days; and also Peter and James and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times, and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has counted worthy for so great a calling, and for whose sake He hath made them servants unto you, that you might be made the heirs of God to inherit so great a blessing, and be prepared for the great assembly, and sit there with the Ancient of days, even Adam our Father, who shall come to prepare you for the coming of Jesus Christ our Lord; for the time is at hand, therefore gather up your effects, and gather together upon the land which the Lord has appointed for your safety.

DAVID W. PATTEN.

Wednesday, August 1st. I tarried at home with my family, also the 2nd and 3rd, to refresh myself after my many late fatigues and arduous duties which I had been called to perform. During this period the camp had stopped to rest their teams, and the brethren were engaged in making half-a-mile of turnpike, and other like jobs, to procure means to prosecute their journey; and the evening of the 4th, the names were called, and those who could not give a reasonable excuse for absenting themselves from labour, were reprimanded by the Council, who directed they should receive no rations, according to the Scripture, "the idler shall not eat the bread of the labourer." Three brethren were appointed assistant Counsellors and Judges to settle minor difficulties in the camp.

Sunday 5th. I attended meeting. Elder Erastus Snow preached, after which I addressed the congregation, and particularly the Elders, on the principle of wisdom, &c. President Rigdon preached in the afternoon, and several were confirmed, among whom was Frederick G. Williams, who had recently been re-baptized.

Monday 6th. This morning my Council met me at my house, to consider the conduct of certain Canada brethren, who had settled on the forks of Grand River, contrary to counsel. On investigation, it was resolved that they must return to Adam-ondi-ahman, according to counsel, or they would not be considered one with us.

This day the citizens of Caldwell county assembled at Far West, and organized by calling Elias Higbee to the Chair, and appointing George W. Robinson Secretary. W. W. Phelps having resigned the office of Post-master, it was voted unanimously that Sidney Rigdon be recommended to the Postmaster General, as the person of our choice to fill the place of W. W. Phelps, as Postmaster in this city.

In the afternoon, the citizens of Far West assembled in the school house and

organized the meeting by calling Judge Elias Higbee to the chair, and appointing George W. Robinson, Secretary. I stated to the meeting, that the time had come when it was necessary that we should have a weekly newspaper, to unite the people, by giving the news of the day, &c., when it was unanimously agreed that such a paper be established, and that President Sidney Rigdon should be the editor. It was voted that a petition be circulated to locate the county seat at Far West. I addressed the meeting on the propriety of the measure, and also on the duty of the brethren to come into cities to build and live, and carry on their farms out of the cities, according to the order of God. President Rigdon and brother Hyrum Smith spoke upon the same subject.

Some two weeks previous to this, Judge Morin, who lived at Mill Port, informed John D. Lee and Levi Stewart, that it was determined by the mob to prevent the "Mormons" from voting at the election on the sixth day of August, and thereby elect Colonel William P. Peniston, who led the mob in Clay county. He also advised them to go prepared for an attack, to stand their ground, and have their rights.

The brethren, hoping better things, gave little heed to Judge Morin's friendly counsel, and repaired to the polls at Gallatin, the shire town of Davies county, without weapons.

About eleven o'clock A.M., William P. Peniston ascended the head of a barrel, and harangued the electors for the purpose of exciting them against the "Mormons," saying that the "Mormon" leaders were a set of horse thieves, liars, counterfeiters, &c.; "and you know they profess to heal the sick, cast out devils, &c.; and you know that is a damned lie;" that the members of the Church were dupes, and not too good to take a false oath on any common occasion; that they would steal, and he did not conceive property safe where they were; that he was opposed to their settling there; and if they suffered the "Mormons" to vote, the people would soon lose their suffrage; "and," said he, addressing the Saints, "I headed a mob to drive you out of Clay county, and would not prevent your being mobbed now:" when Richard (called Dick) Welding, the mob bully, just drunk enough for the occasion, began a discussion with brother Samuel Brown, by saying "the Mormons were not allowed to vote in Clay county, no more than the damned negroes," and attempted to strike Brown, who gradually retreated, parrying the blow with his umbrella, while Welding continued to press upon him, calling him a damned liar, &c., and attempting to repeat the blow on Brown.

Perry Durphy attempted to suppress the difficulty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, &c., and crying, "*Kill him, kill him, God dam him, kill him,*" when a general scuffle commenced with fist and clubs, the mobbers being about ten to one of the Saints. Abraham Nelson was knocked down, and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hyram Nelson, ran in amongst them, and knocked the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head, which brought him to the ground. The mob cried out, "Dick Weldin's dead, by God; who killed Dick?" And they fell upon Riley, knocked him down, kicked him, and hallooed, "Kill him, God damn him, kill him; shoot him, by God," and would have killed him, had not John L. Butler sprung in amongst them and knocked them down. During about five minutes it was one continued knock down, when the mob dispersed to get fire arms.

Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed, and returned home.

Butler called the brethren together and made a speech, saying, "We are American citizens; our fathers fought for their liberty, and we will maintain the same principles," &c.; when the authorities of the county came to them, and requested them to withdraw, stating that it was a premeditated thing to prevent the "Mormons" voting.

The brethren held a Council about one-fourth of a mile out of town, where they saw mobbing recruits coming in, in small parties, from five and ten, to twenty-five in number, armed with clubs, pistols, dirks, knives, and some guns, cursing and swearing.

The brethren not having arms, thought it wisdom to return to their farms, collect their families, and hide them in a thicket of hazel bush, which they did, and stood sentry around them through the night, while the women and children lay on the ground in the rain.

(To be continued.)

THE BOMBAY MISSION.

ARRIVAL FROM CALCUTTA OF ELDERS LEONARD AND MUSSER—MISSIONS TO KURACHEE AND BELGAUM—DEPARTURE OF ELDERS WEST AND DEWEY FOR SIAM.

Bombay, February 14, 1854.

Beloved S. W. Richards—With pleasure I take my pen in hand to address you a few lines. Through the blessing of the Lord I am well, and in good spirits.

On the 29th of December last, after taking an affectionate leave of our brethren and sisters in Calcutta, in company with Elder Amos M. Musser, I went on board the ship *Niobe*, Richard Evans, master. She had, during the day, dropped down and anchored off Coolly Bazaar, where we were detained until January 1st, when we weighed anchor and proceeded slowly down the river, being ten days in getting to the "Sand Heads," a distance of only one hundred and forty miles. We there discharged our pilot, and put to sea under a light but favourable breeze, passed Point de Gal, Ceylon, January 19th, and arrived at Bombay, February 9th, forty days from Calcutta, having had an agreeable but tardy passage, on account of calms and head winds up the Malabar coast.

Upon our arrival we were introduced to Mr. Ely, the American Consul, who treated us kindly, and offered to render us any necessary assistance in his power. We found the Saints in tolerable health, with the exception of Elder Findlay, who was suffering under a fever, although he is now much better.

It is determined that Elder Musser and myself shall proceed to Kurachee, about 900 miles to the north-west, and introduce the Gospel in that part of the vineyard. Brother Findlay has concluded to go to Belgaum, about three hundred miles south-west, accompanied by a learned native, plant the Gospel there, in the Mahrattee tongue, if no other, which he is nearly master of, and leave affairs here in charge of Brother Davies, who is a good man.

We have learned, of late, that the work is prospering at Poonah. More expect to be baptised soon.

Brothers West and Dewey left here about one month ago, for Siam. May the Lord open their way, for, in all human probability, they will have a hard time.

Although this is a hard country, and the honest in heart are far apart, and hard to find, yet we are determined, by the help of God, to search them out, and preach them the Gospel; though the greater number will reject the truth, we will leave them without excuse. To this end, may the Lord inspire our hearts to continue faithful, that we may yet be able to do much good in this dark and benighted land.

May the God of Israel bless, prosper, and preserve you and all the faithful Saints, in the name of Jesus. Brothers Findlay, Davies, and Musser join with me in love to you and all inquiring friends.

Yours in the New and Everlasting Covenant.

TRUMAN LEONARD.

VARIETIES.

THE great secret in the accomplishment of our wishes, is the ability to avail ourselves of the most favourable opportunities.

THERE exists in the human nature a disposition to murmur at the disappointments and calamities incident to it, rather than to acknowledge with gratitude the blessings by which they are more than counterbalanced.

THE *News of the World* says—"No need of impressment, no conscriptions here. Men new landed from long exile in the tropics, pray to be led against the Muscovite. Corporals pray to be disrated, that they may serve as privates in the regiments drafted for service. The Horse Guards is choked up with officers pressing forward to be nominated to the post of danger. The Admiralty is besieged with lieutenants ready to sail in the teeth of Sebastopol cannon, and calling to be commissioned to lay Cronstadt in ruins."

An affable deportment and a complacency of behaviour will disarm the most obstinate. Whereas, if instead of pointing out their mistake, we break out into unseemly sallies of passion, we cease to have any influence over them.

Sabbath at all Times.—By different nations every day of the week is set apart for public worship—Sunday by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews. Add to this the fact of the diurnal revolution of the earth, giving every variation of longitude a different hour, and it becomes apparent that every moment is a Sabbath somewhere.

SONG.

(Tune—*Jeannet and Jeannot.*)

I am going far away from my once-loved native land,
To dwell amid the mountains high, with Israel's chosen band;
The country of my childhood has no longer charms for me,
So I'm going to the mountains God's people for to see.

I know the God I worship now will help me on my way,
For He has said that grace shall be sufficient for our day;
I'll fear not though the tempest rage and angry billows foam,
But trust in His protecting arm to guide me safely home.

For I have friends and kindred dear now sleeping in the dust,
I fain would see their spirits rise to mingle with the just;
I go, then, to perform those rites their captive souls to free,
That they may dwell in joy and love through all eternity.

I'll leave thee, then, proud Babylon, the curse of God to flee,
A place so full of wickedness shall be no home for me;
And soon I hope the time will come that sin shall be no more,
Then blest for ever we shall be on Zion's peaceful shore.

Mary Dungee.

Address.—Joseph Hall, 37, Princess Street, Devonport.

LIST OF MONIES RECEIVED FROM THE 17th TO THE 24th MARCH, 1854.

	£	s	d
James Linforth	12	10	0
Thomas Parkes	2	0	0
Josiah Holmes	5	0	0
Edward Frost	10	10	0
Richard Harper	3	15	0
Samuel Church	10	0	0
Carried forward	43	15	0
Brought forward	43	15	0
James Robson	5	0	0
Edward Middleton	5	0	0
Henry McCreery	20	0	0
Simon Irwin	2	0	0
John Kessell	4	3	6
	79	18	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15.—Vol. XVI. Saturday, April 15, 1854. Price One Penny.

WAR DECLARED.

At length, war is declared. A European peace, decided by the memorable battle of Waterloo, and lasting nearly thirty-nine years, is now concluded. Russia having refused any answer to the ultimatum of England and France, requiring her, within six days after receiving it, to pledge herself to evacuate the Moldo-Wallachian provinces by April 30, the allied powers have considered themselves under the necessity of declaring war. Accordingly, Her Majesty the Queen sent messages to the Houses of Lords and Commons, March 27, announcing that negociation having failed, she felt "bound to afford active assistance to her ally the Sultan against unprovoked aggression" on the part of Russia, and that she relied with confidence upon the zeal and devotion of the Lords and Commons, "and on the exertions of her brave and loyal subjects, to support her in her determination to employ the power and resources of the nation for protecting the dominion of the Sultan against the encroachments of Russia."

The formal Declaration of War, dated Westminster, March 28, appeared in the Supplement to the *London Gazette* of that day, in which Declaration was given the argument or motive for the course Her Majesty had taken, also an assurance that she was willing, for the present, to wave a part of the belligerent rights appertaining to her by the law of nations—the right of seizing the enemy's property laden on board a neutral vessel, unless such property were contraband of war; of claiming the confiscation of neutral property, not being contraband of war, found on board the enemy's ships; and of issuing letters of marque for the commissioning of privateers; but not of seizing articles contraband of war, nor of preventing neutrals bearing the enemy's despatches, or "breaking any effective blockade which might be established with an adequate force against the enemy's forts, harbours, or coasts."

On the 29th of March, orders in council were issued for the "conduct of the war," granting general reprisals against the ships, vessels, goods, or subjects of the Emperor of all the Russias, or other persons inhabiting any of his dominions. But Russian merchant vessels in any ports or places within her Majesty's dominions are allowed until the 10th day of May next, for loading their cargoes, and departing from such ports or places, and such vessels are to be permitted to continue their voyage, providing their cargoes are taken on board before the expiration of the above term, and that such vessels have no naval or military officers in the service of the enemy, or any articles prohibited or contraband of war, or any despatch of or to the Russian government. Any Russian merchant vessel, which, prior to the date of the order, shall have sailed from any foreign port or place in Her Majesty's dominions, will be permitted to enter such port or place, and to discharge her cargo, and afterwards to depart forthwith without molestation, and any such vessel, if met at sea by any of Her Majesty's ships, will be permitted to continue her voyage to any

port not blockaded. Outside of these provisions, a general embargo or stop is made of all Russian ships and vessels whatsoever, in any of the ports, harbours, or roads in Her Majesty's dominions, together with all persons and effects on board such ships or vessels. No ships or vessels belonging to any of Her Majesty's subjects are permitted to enter and clear out for any of the ports of Russia, until further orders.

A Proclamation of Her Majesty, dated Buckingham Palace, March 29, has also been issued, ordering and directing the appropriation of all legal prizes taken by British ships or vessels of war, excepting when such ships or vessels shall be acting on any conjunct expedition with the British army.

France has also made a similar Declaration of War, in conjunction with England.

Thus are the horrors of war about being realized by most, if not all, of the nations of Europe, through the obstinate overbearance of one man. The recent announcement, by the *Journal de St. Petersburg*, that the British government thoroughly understood, long ago, the real sentiments and intentions of the Emperor of Russia, in regard to Turkey, surprised most people, and gave occasion for the publication of certain "secret correspondence" held between Russia and Britain in the beginning of last year. By this correspondence, it appears that the aim of the Emperor of Russia has long been to provide for any contingency, in the shape of downfall, that might occur to Turkey, or, in short words, to annex Turkey to Russia, England to have Candia and Egypt, the rest of Europe to take care of themselves. Britain would not accept of any proposition contemplating or providing for the downfall or dissolution of the Turkish Empire.

Failing to form a league with Britain, it appears that Russia turned to France with similar proposals, and with the same effect. The world consequently stamps Nicholas as an unprincipled, treacherous, scheming marauder, seeking whom he may devour.

How long will the war last? What will be the result? These are questions more easily put than answered. Probably war may never more be taken from the earth until the Lord Jesus sets his feet upon Mount Olivet. The Lord Almighty has decreed wars among all the nations on the earth, and the wicked shall slay the wicked. The Latter-day Saints have spoken of the judgments of God, often and long—now the nations will see they are living in the hour of these judgments.

Certain parties have been crying, "Peace and Safety"—now "sudden destruction" is nigh at hand. Sudden destruction, indeed, for by the powerful agency of steam, the Paixhan gun and the Minié rifle will be carried swiftly about, dealing death and destruction over a vast extent of country, in a space of time so brief, that the operations of former general wars will not bear any comparison. Well might the Prophet say, "sudden destruction;" truly, it will be sudden, the recent scientific improvements in the arts of war will combine to aid and hurry on the dreadful havoc of the destroyer. We have before said that those who prophesy peace so continually, are among the false prophets of the last days—now it is evident to all that this is the case.

It may be that the war now commenced will introduce an entirely new era, it bids fair so to do—an era in which the relations of the nations, and the conditions of society, will be vastly changed. This is wanted for the advancement of the purposes of the Almighty. The Elders find it extremely difficult to introduce the Gospel among many nations. Perhaps the war may open up doors for the warning voice of the Gospel to penetrate the nations more effectually than heretofore, so that every nation may be left without excuse.

It is natural to the generous mind to step forward and aid the weak, when oppressed by his strong and unscrupulous neighbour. Britain and France profess to be acting in this position, in relation to the war commenced. Assuming that their position in this respect is good, it cannot be denied that they have exhausted every means of averting the calamity of war, that they have not precipitated themselves, but have been dragged into, unavoidable collision with Russia. As far as the present war is concerned, then, it follows that France and Britain are on the side of right. There is not a doubt that Turkey is also. It necessarily appears that Russia must bear the burden of having provoked the war. But every nation, in a national capacity, has a long catalogue of crimes for which to answer. Perhaps retribution may be made now, in a great

measure. But it may justly be expected that Britain, France, and Turkey will have the best of the war, because of the position in which they are placed, and also because they are more liberal and tolerant in their views than is Russia.

The race is not to the swift, nor the battle to the strong. But there is an argument in favour of Britain which neither France, Turkey, nor Russia can advance for herself — the fact that the Gospel has taken deep root in the British Isles, and also that, excepting in a few minor instances, the Saints have been protected in the exercise of their religion. This is an argument of the strongest kind, and we may venture to predict, that so long as this argument can be advanced in favour of Britain, she will ride triumphant through the trying scenes that may come on the nations. There is no other nation upon the face of the globe where the Gospel seed has produced so much fruit, or where the Saints have enjoyed so much real liberty in the exercise of their religion.

The Saints, generally, in this land, have reason to be thankful, and to think well of their country, and be loyal subjects, obedient to its laws as long as they protect them in the exercise of their undoubted rights. The Saints, amid the grand and wonderful changes which are about to take place on the earth, should stand as calm spectators, endeavouring to save all they can from wreck and ruin, but plunging not into the swift current of events that will overtake the nations. Nevertheless, should any Saints be necessitated to take an active part in the war now commenced, we hope that such will do their duty, and prove faithful to their country, for by so doing they will be forwarding the best interests of the kingdom of God, and His power will attend them, and His arm wlll be extended over them for good.

LAW AND JUSTICE.

Law and justice should be inseparable, or rather justice should be an unwearying attendant on law, for in fact the aim of the law is understood to be justice. When this is the case, the guilty meet with the punishment due for their crimes, and the righteous are thoroughly protected, and treated according to their merit; the strong are obliged to respect the rights of the weak, and the weak dwell secure, being assured of redress for oppression.

But here a grand difficulty arises—how is it possible to make laws to meet every case that may call for adjudication? Can a law be devised for every act of injustice that may be committed? Can a code of laws be framed so that every offence, no matter of what kind, shall meet with justice through the simple adjudication of the law? No, this cannot be the case. And if it could, no human intellect could bring such a stupendous and interminable code to bear in every case, the mind would be perfectly bewildered in the mazy labyrinth of legal specification, and thus the grand end of the law would be missed, justice would be baffled, the offender would escape the punishment due for his crimes, and the innocent would be without hope of redress. This state of matters would be anything but desirable.

It is a notorious fact, that human legislation is utterly unable to enact laws providing a punishment for every offence. Examples occur daily where the law is perfectly at a fault, where the transgressor is enabled to triumph over justice, and escape the merited reward of his crimes, laughing in the face of those whom he has cruelly wronged. So true is this, that it is become an old proverb that "a coach and four may be driven through any act of parliament." The British nation, after centuries of legislation, have a law constituted of nearly 17,000 statutes; of these, 2500 only are "living acts of parliament." Only think of 17,000 law statutes, and rogues to have plenty of loop-holes after all! Consolidation or codification of these 2500 statutes has recently been attempted, and the results have been ridiculed by learned judges of the bench, because the code exhibited severe punishments for certain minor offences, and very slight punishments, and in some cases no punishment at all, for some serious crimes. These anomalies resulted from precise written definitions. So difficult is it for

men to provide written laws for every offence, and so sure is it that over-precise law frequently is as a chain bound around justice.

The only method to avoid such injurious and humiliating predicaments is not to make too much written law to trammel the officers of justice in administering in righteousness, but to invest those officers with power to make extemporary laws, as the sense of justice existing in the bosoms of those officers may dictate when cases are tried by them. This is done in the world, to some extent, but not to the extent that seems desirable in order to insure punishment to every offender, or we should not hear of so many cases falling through in consequence of "a flaw in the indictment," or a "flaw" in any thing else, excepting the justice of the case.

It must be a source of pleasure to all good men, that his Excellency, Governor Brigham Young, in his Message to the Legislature of Utah, exhibits such an utter disregard of the traditions of the world, and a high appreciation of the expediency of the people of Utah having *few written laws*, and of the judicial officers having extensive discretionary power to punish the guilty, and exonerate the innocent. This is a step in the right direction, a move in advance of modern civilization and refinement, and, faithfully carried out by the Legislature of Utah, will be highly conducive to the safety, stability, and prosperity of the state. A nation of ungovernable, incorrigible transgressors may make as many written laws as they please, with which to circumscribe one another, and keep one another in check, but a people who would rise in the scale of intelligence, wisdom, and happiness, will find that the fewer written laws, and the more official discretionary power, the better.

It may be urged that great discretionary power in the officers of justice might be abused, and thus become more inimical to the country's best interests, than would the chance of transgressors' escaping punishment through the imperfections of written law. Discretionary power might be abused, it is true, and, allowing that the officers invested with the power were not responsible for the use thereof, abuse might be exceedingly inimical to the best interests of the people. But official irresponsibility is not to be assumed. This being the case, it will be readily seen that where an official abuses the discretionary power vested in him, he can be removed, his decision can be reversed, an upright official can be substituted, a righteous decision can be rendered, restitution, when necessary, can be made to the injured, and punishment can roll on the heads of the guilty. But when there is little discretionary power and much written law, the innocent may be punished by law, and the guilty may be exonerated by law, and no redress remains. Law may be written, and law may be executed. Justice may be executed, but justice cannot be written.

The nearest approach to a perfect government with which the world is acquainted, is the authority which the head of a family exercises over his family. How much written law has he? Has he one? His discretionary power is almost boundless, and, though he writes no law, he is legislating for his little kingdom every day of his life, and under the influence of this legislation, the greatest happiness is found. And are not men all of one family? Have they not all one Father? Why, then, so much written law?

The Lord gave ten written laws to Israel. Ten were not sufficient for that stubborn stiff-necked people, so He gave them a multitude. Jesus said that those ten were summed up in two—Thou shalt love the Lord with all thy heart, and thy neighbour as thyself. Taking these two as the standard of written law, the British nation show, by their embracing 17,000 written laws, that they are rather backward in the race towards perfection. Surely the savages are far before them. Supposing that the British people diminish the number of their laws at the rate of two per annum, it will take them 8500 years to become perfect.

We are glad to see that the people of Utah are resolved to take a quicker course to perfection than the British nation seem inclined. All hail to the day when the two written laws, written not on paper, nor parchment, nor tables of stone, but on the hearts of the people, shall be the sole written law for the government of the world. Then every man will possess corresponding discretionary power, and justice, righteousness, and peace will reign supreme over the beatified earth. May that glorious day be hastened, though it will be a bad time for the lawyers.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 222.)

[August, 1838.]

Tuesday morning, 7th. A report came to Far West, by way of those not belonging to the Church, that at the election at Gallatin, yesterday, two or three of our brethren were killed by the Missourians, and left upon the ground, and not suffered to be interred; that the brethren were prevented from voting, and a majority of the inhabitants of Davies County were determined to drive the Saints from the county.

On hearing this report, I started for Gallatin, to assist the brethren, accompanied by President Rigdon, brother Hyrum Smith, and fifteen or twenty others, who were armed for their own protection; and the command was given to George W. Robinson.

On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we all reached Colonel Wight's that night in safety, where we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our counsel. Here we received the cheering intelligence that none of the brethren were killed, although several were badly wounded.

From the best information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes.

Wednesday 8th. After spending the night in counsel at Colonel Wight's, I rode out with some of the brethren to view the situation of affairs in that region, and, among others, called on Adam Black, Justice of the Peace, and Judge elect for Davies County, who had some time previous sold his farm to brother Vinson Knight, and received part pay according to agreement, and afterwards united himself with a band of mobbers to drive the Saints from, and prevent their settling in, Davies County. On interrogation, he confessed what he had done, and in consequence of this violation of his oath as magistrate, we asked him to give us some satisfaction so that we might know whether he was our friend or enemy, whether he would administer the law in justice; and politely requested him to sign an agreement of peace; but being jealous, he would not sign it, but said he would write one himself to our satisfaction, and sign it, which he did, as follows—

I, Adam Black, a Justice of the Peace of Davies county, do hereby Sertify to the people, *coled Mormin*, that he is bound to *suport* the Constitution of this State, and of the United State, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

ADAM BLACK. J.P.

Hoping he would abide his own decision, and support the law, we left him in peace, and returned to Colonel Wight's at Adam-ondi-ahman.

In the evening some of the citizens from Mill Port called on us, and we agreed to meet some of the principal men of the county in Council, at Adam-ondi-ahman the next day at twelve o'clock.

The camp still continued their labours in Ohio, many were sick, and evil spirits were striving to trouble the brethren. Elders Dunham, Carter, Knight, Pettingil, Brown, and Perry spent the evening in walking through the tents, rebuking diseases and foul spirits, and standing between the Saints and the destroyer. Brother Byington's child died, and many were healed.

The Committee assembled at Adam-ondi-ahman at twelve, according to previous appointment, viz., on the part of citizens, Joseph Morin, Senator elect: John Williams, Representative elect; James B. Turner, Clerk of the Circuit Court, and others: on the part of the Saints, Lyman Wight, Vinson Knight, John Smith, Reynolds Cahoon, and others. At this meeting both parties entered into a covenant of peace, to preserve each other's rights, and stand in their defence; that if men should do wrong, neither party should uphold them or endeavour to screen

them from justice, but deliver up all offenders to be dealt with according to law and justice. The assembly dispersed on these friendly terms, myself and friends returning to Far West, where we arrived about midnight and found all quiet.

Friday 10th. Being somewhat fatigued I spent the day with my family, transacting but little business.

Sickness continued in the camp. Brother Carrico's child died. Elder Tyler was healed by the prayer of faith.

The spirit of mobocracy continued to stalk abroad, notwithstanding all our treaties of peace, as will be seen by the following affidavit—

State of Missouri, Ray County.

Personally appeared before me, the undersigned, Judge of the fifth Judicial Circuit, William P. Peniston, and makes oath that he has good reason to believe, and that he verily does believe, that there is now collected and embodied in the County of Davies, a large body of armed men, whose movements and conduct are of a highly insurrectionary and unlawful character; that they consist of about five hundred men, and that they, or a part of them, to the number of one hundred and twenty, have committed violence against Adam Black, by surrounding his house, and taking him in a violent manner, and subjecting him to great indignities, by forcing him, under threats of immediate death, to sign a paper writing of a very disgraceful character, and by threatening to do the same to all the old settlers and citizens of Davies County; and that they have, as a collected and armed body, threatened to put to instant death this affiant on sight; and that he verily believes they will accomplish that act without they are prevented; and also they have threatened the same to Wm. Bowman and others; and this affiant states that he verily believes all the above facts to be true, and that the body of men now assembled do intend to commit great violence to many of the citizens of Davies County, and that they have already done so to Adam Black; and this affiant verily believes, from information of others, that Joseph Smith, junior, and Lyman Wight are the leaders of this body of armed men, and the names of others thus combined are not certainly known to this affiant; and he further states the fact to be that it is his opinion, and he verily believes, that it is the object of this body of armed men, to take vengeance for some injuries, or imaginary injuries, done to some of their friends, and to intimidate and drive from the county all the old citizens, and possess themselves of their lands, or to force such as do not leave, to come into their measures and submit to their dictation.

WILLIAM P. PENISTON.

Sworn to and subscribed before me the undersigned Judge as aforesaid, this 10th day of August, 1838.

AUSTIN A. KING.

The above was also sworn to by William Bowman, Wilson McKinney, and John Netherton. So it is that when men's hearts become so hard and corrupt as to glory in devising, robbing, plundering, mobbing, and murdering innocent men, women, and children by wholesale, they will more readily swear to lies than speak the truth.

At this time some of the brethren had removed with their families from the vicinity of Gallatin, to Diahman and Far West, for safety.

Saturday 11th. This morning I left Far West, with my Council and Elder Almon W. Babbit, to visit the brethren on the Forks of Grand River, who had come from Canada with Elder Babbit, and settled at that place contrary to counsel.

In the afternoon, after my departure, a Committee from Ray County arrived at Far West, to inquire into the proceedings of our society in going armed into Davies County, complaint having been entered in Ray County by Adam Black, William P. Peniston, and others. The Committee from Ray requested an interview with a Committee of Caldwell, and a general meeting was called at the City Hall, at six in the evening, when it was stated that they were assembled to take into consideration the doings of the citizens of Ray County, wherein they have accused the "Mormons" of this place of breaking the peace, in defending their rights and those of their brethren in the county of Davies; and the meeting organized by appointing Bishop E. Partridge, Chairman; and Geo. W. Robinson, Clerk.

"Resolved 1st. That a Committee of seven be appointed to confer with the Committee from Ray.

"Resolved 2nd. That this Committee, with their Secretary, be authorized to answer such questions as may be offered by the Committee from Ray, and as are named in the document presented this meeting, purporting to be the preamble and resolutions of the citizens of Ray.

"Resolved 3rd. That whereas the docu-

ment referred to has no date or signature, our committee judge of the fact, and act accordingly.

"Resolved 4th. That our Committee report their proceedings to this meeting as soon as possible.

"EDWARD PARTRIDGE, Chairman,
"GEO. W. ROBINSON, Clerk."

Elder Dominicus Carter's little daughter Sarah died in the camp.

Sunday 12th. I continued with the brethren at the Forks of Grand River, offering such counsel as their situation required.

The camp held a public meeting, as was common with them on the Sabbath.

Another camp, consisting of Saints from Canada, was in the vicinity, led by Elder John E. Page, who preached to the Kirtland camp in the afternoon.

Monday 13th. I returned with my Council to Far West. We were chased by some evil designing men, ten or twelve miles, but we eluded their grasp. When within about eight miles of home, we met some brethren who had come to inform us that a writ had been issued, by Judge King, for my arrest, and that of Lyman Wight, for attempting to defend our rights against the mob.

The camp, as a body, were not united, and did not improve their time and labour as they ought. Some were faithful. In the evening they were instructed in all meekness, forbearance, and love, but in great faithfulness, by Elders Zera Pulsipher and Elias Smith.

14th and 15th, I spent principally at home, engaged in domestic affairs.

Thursday 16th, I spent principally at home.

The Sheriff of Davies, accompanied by Judge Morin, called and notified me, that he had a writ for to take me to Davies County, on trial, for visiting that county on the seventh instant.

It had been currently reported that I would not be apprehended by legal process, and that I would not submit to the laws of the land; but I told the Sheriff that I calculated always to submit to the laws of our country, but I wished to be tried in my own county, as the citizens of Davies County were highly exasperated at me, and that the laws of the country gave me this privilege. Upon hearing this, the Sheriff declined serving the writ, and said he would go to Richmond, and see Judge King on the subject. I told him I would remain at home until his return.

The Sheriff returned from Richmond, and found me at home (where I had remained during his absence), and informed me very gravely, that I was out of his jurisdiction, and that he could not act in Caldwell, and retired.

Some of the brethren passed on from the camp, to work on another job, near Drayton.

Sunday 19th. Elder Joel Johnson preached to the camp in the morning, and the Sacrament was administered in the afternoon by Elders Johnson and Hale.

Monday 20th. Elder Nathan K. Knight and George Brooks having previously been cut off, left the camp, with their families.

In the evening, one of the children of the camp was seized by an evil spirit, which drew the child's face quite out of shape, and produced great suffering. The Elders rebuked the spirit and it departed.

This evening, Elder Willey was taken sick, he had laid his hands on his child, and rebuked an evil spirit, which left the child and entered into him. The Elders gathered round him as he lay in his wagon, and all his conversation was in rhyme. Elder Hale stepped into the wagon to lift him up, when he jumped forward at Elders Snow and Carter, crying, "yow, yow, yow," gnashing his teeth and chumping most horribly. They laid hands on him and rebuked the foul spirit in the name of Jesus, when he called for drink and lay quietly down, but soon recommenced his poetry. Elder Duncan McArthur laid hands upon him, and began to rebuke the spirit. At the same instant, he groaned, yelled, and screamed out, as it were, all in a whistling sound, and he began again to talk like a man. As soon as Elder McArthur was done, he lay down, went to sleep, and remained well.

Nothing peculiar transpired at Far West, from the sixteenth to this day, when the inhabitants of the different parts of the county met to organize themselves into Agricultural Companies. I was present and took part in their deliberations. One company was formed, called the "Western Agricultural Company," who voted to enclose one field for grain containing twelve sections, which contain seven thousand six hundred and eighty acres of land. Another company also was organized, called the "Eastern Agricultural Com-

pany," the extent of the field not decided.

Tuesday 21st. Another company was formed, called the "Southern Agricultural Company," the field to be as large as the first mentioned.

Tuesday 21st. There were two births in the camp.

Wednesday 22nd. I spent part of the day in counselling with several brethren upon different subjects.

The brethren continued to gather to Zion daily.

Some time this month the Saints were warned by the mob to leave De Witt.

Thursday 23rd. The brethren of the camp made five rods of turnpike, in addition to their job, and the blacksmiths were engaged in setting wagon tires, horse shoes, &c., so as to be ready for travelling. They had erected a forge and burned pit coal for their use, at this place.

Brother John Hammond and family were cut off from the camp, because he did not govern his family, and stand in his lot, as Tent Master. The duty of a Tent Master is to see that prayer is attended to in its season; to call all the inmates into the tent, and call the brethren by name who are to lead in prayer, for they pray in their turns or lot; and he is to watch over his tent for good, and see that no iniquity exists; and if he discovers iniquity, he must put it down in righteousness; but if he cannot, he must call for help; and if that will not do, he must prefer a charge in writing against the offender or offenders, and report them to the Council; also he must draw daily rations for his tent.

Elders Dunham, Pettingill, Carter, and Hale laid hands upon sister Willey, who was very sick and troubled with the powers of darkness, and prayed for her and rebuked her disease. Elder Dunham was immediately seized with terrible pain in his side, shoulders, neck, &c., and with difficulty succeeded in speaking to ask the Elders to lay hands on him in the name of Jesus, which they did, and rebuked the devil, and he left him, but soon returned, and he again called the Elders to rebuke this evil spirit, which they had to do sharply, and it left him very sore; for when he had dominion over him, he felt as though he must die.

This day I spent transacting a variety of business about the city.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 15, 1854.

FOREIGN INTELLIGENCE—*United States—Departure of Elder Orson Pratt for Utah—Appointment.*—Washington City, D. C., March 9, Elder Orson Pratt writes. He informs us that, in accordance with instructions received from President Young, he expects to leave Washington for Utah about the middle of April or the beginning of May. He will publish only six Numbers of the present volume of the *Seer* in Washington, but, in order that the British Saints may have the Volume complete, he will send manuscript to us for the remaining six Numbers. Elder Aaron F. Farr will succeed Elder H. S. Eldredge, who expects to return to the Valley the present season, in the Presidency of the St. Louis Conference.

Deseret.—We have received the *Deseret News* of Dec. 8, 15, and 22, with letters from Great Salt Lake City. A slight shock of earthquake was felt at Provo City, Dec. 1, which rocked the Tithing Office visibly for two or three seconds, but no damage was done. A similar shock was experienced at Nephi. The Provo Seminary was being shingled. Messrs. Holdaway and Simpkins were building a machine shop adjoining the woollen factory at Provo. The survey of Provo City wall commenced Dec. 2. The molasses factory at Great Salt Lake City was making a much better article than last year. Elders Erastus Snow and F. D. Richards arrived at

Great Salt Lake City, from Iron County, Dec. 6. Ammon, brother to Walker the Indian, visited them at Parowan, Nov. 28, sueing for peace in behalf of Walker and his clan, and left apparently perfectly satisfied. A new meeting hall had been built at Cedar city. Between twelve and one o'clock on the morning of Dec. 2, the hands employed in the grist mill of Messrs. Smith and Higbee, of Provo, were attacked and fired upon by a party of Indians. None of the persons in the mill were injured, although the bullet from one rifle went through the mill, and passed out at the back door. After firing, the Indians immediately retreated. It was found, at daylight, that they had wounded several horses—four mortally. Captain Chesley, with a party of men, went in pursuit, to recover, if possible, any cattle or property which might have been carried off. Generally speaking, the Indians appeared to have become tired of hostilities, and desirous of peace.

General Orders were issued from the Adjutant-General of the Nauvoo Legion's Office, G. S. L. City, Nov. 28, directing the Commanding Officer of the G. S. L. Military District to organize a Company of Minute Men to be attached to each regiment of Infantry in his command, commissioned officers and orderly servants of these companies to be mounted, and each six non-commissioned officers and privates to have, furnished by themselves, a wagon and two horses. The said officer's company of Silver Greys were to be organized into a battalion. A Battalion of Infantry, with a similar Company of Minute Men, was to be organized at each of the following places—Lehi, Battle Creek Settlement, Springville, Palmyra, and Payson, under the direction of Colonel Conover; Nephi, under the direction of Major G. W. Bradley; Manti, under the direction of Major Higgins; Fillmore, under the direction of Captain Standage; Parowan and Cedar, under the direction of Lieut. Colonel Little, who would retain command of the Iron Military District. In Provo, a Battalion of Cavalry and another of Infantry were to be organized.

On the evening of Dec. 5, the Deseret Dramatic Association gave a pic-nic in the Social Hall, for the benefit of the ladies of the *corps dramatique*. The company enjoyed themselves in songs and dancing, and a considerable sum was raised. The Association were to commence their public performances Dec. 10, and continue them on succeeding Wednesday and Saturday evenings during the season.

The Legislative Assembly met in the Territorial House, G. S. L. City, Dec. 12, and proceeded to organize by the election of officers. The next morning they met in joint Session in the Representatives' Hall, when His Excellency Governor B. Young was escorted to the House, where he delivered his Annual Message.

Elder Hyde returned to G. S. L. City from Fort Supply, on Smith's Fork, 12 miles south-east of Fort Bridger, Dec. 13, representing the colony in a prosperous condition, with a fine location, and plenty of good land, grass, water, and timber.

The weather in Great Salt Lake City had been generally favourable, varied occasionally with snow and fog, also frost at nights.

Elder Hosea Stout, from China, arrived in Great Salt Lake City, Dec. 8. Elder James Lewis returned with him to Iron County.

It was expected that the *Deseret News* would be published weekly the present year.

Governor Young's Message.—The Message of Governor Young to the Legislature of Utah, concluded in our present Number, exhibits some important features in contradistinction to the general policy adopted by young and growing communities, and we have no doubt it will be perused with intense interest by all who look upon the prosperity of that Mountain Territory, and contemplate its unfolding des-

tiny, with any degree of pleasure. The measures recommended in the message seem admirably adapted to the peculiar circumstances and condition of the people, and, if carried out, are destined to provide liberally for the increasing demands of the territory. The Saints who are gathering to build up the kingdom of God, under the guidance of wise rulers, not only find it convenient to lay aside many of those religious monstrosities which have so long prevailed in Christendom, but those which are equally destructive to the political harmony and well-being of nearly all organized society, resulting in a vast amount of misery and degradation, both temporally and spiritually. Every thing that evidences the return of that day spoken of by Prophets, when Israel's Counsellors and Judges should be restored as at the first, by God's appointment, and be all righteous, is hailed with gratitude by every soul that longs for the redemption of God's covenant people, to enjoy a day of universal peace under the immediate administration of the Son of Righteousness.

QUARTERLY LIST OF DEBTS.—Owing to the unusual amount of business which has been pressing upon us of late, in consequence of the unavoidable detention of emigrating Saints in our midst, through the great difficulty we have experienced in obtaining suitable vessels for them, we have been unable to prepare our Quarterly List of Debts for insertion this week, as would otherwise have been the case. However, we will prepare and publish it as soon as we can.

MESSAGE OF GOVERNOR BRIGHAM YOUNG,

TO THE MEMBERS OF THE COUNCIL AND HOUSE OF REPRESENTATIVES OF THE LEGISLATURE OF UTAH.

(*Concluded from page* 216.)

In the military department of the territory there is but little change from last year's report, except an increase of about seven hundred names to the muster rolls. In the southern settlements a great portion of the troops have been kept in almost constant service, in order to preserve the inhabitants and their property from Indian aggressions; but notwithstanding this severe extra duty, the people have generally been able to secure their crops, and it is believed that a sufficient supply of provisions has been secured in all the settlements.

While upon a business tour south, in April last, I found a party of Mexicans at Provo, from New Mexico, whose ostensible object was to trade with Indians. Finding that they had guns and ammunition which they intended to dispose of to the Indians, and knowing, from former transactions, that they not only furnished them with munitions of war, but also incited them to it, by representing that we had not afforded them sufficient compensation for their lands, and that our stock should be as free to them as the game upon the mountains, and that we would not allow them to trade off their children, as was their custom previous to our settlement in these valleys; these and numerous other facts of a similar tendency being elicited, in addition to their own boast that they cared nothing for law, and would not be restrained from any pursuit which they chose to follow; and believing that it was dangerous to the peace of the territory, to permit them to roam at large in our settlements, or among the Indians contiguous thereto, I issued my Proclamation directing their arrest, with strict guard to be kept over them, until such times as their purposes with the Indians could be frustrated.

For a time this seemed to have the desired effect; and, if hostilities had actually been designed, served to postpone, at least for a time, any outbreak. The Indians, how-

ever, in making their annual visit, which transpired subsequently, manifested a turbulent spirit; and although evidently aiming to conceal it, plainly showed that they had been tampered with, and that their feelings were very different than upon former visits. Subsequent events have proved, if any proof was wanting, that these were the facts in the case, for they had scarcely left the strongest settlements, before they commenced by killing one man, and driving off a few cattle; since which time they have continued to make depredatory incursions upon the settlements, killing the citizens and driving off stock, whenever opportunity occurred.

During the late troubles, twelve of our citizens have been killed at different times, and many wounded; and seven of the exploring party, including the lamented Captain Gunnison, have been killed on the Sevier. About an equal number of Indians are supposed to have been killed. Much property has also been destroyed, and much time spent in guarding, on expeditions, carrying expresses, &c., and between three hundred and fifty and four hundred head of cattle and horses have been killed and driven off. These hostilities have as yet only extended to Utah, Juab, Millard, and San Pete counties. It is believed that the vigilance and prudence of the citizens in taking care of their stock, crops, and themselves, will be the surest way of bringing the Indians to terms, thus affording them no opportunity of furnishing themselves with the supplies necessary for their existence. As winter approaches, it is expected they will sue for peace, if this policy is rigidly adhered to. In fact, some indications of this nature have already appeared, by a few coming in and seeking labour; and when they learn that they can remain in safety, it is presumed that others will follow their example. It becomes the citizens, while they treat the natives kindly, and use every inducement to conciliate their good feelings, not to relax their watchfulness or prudence in taking care of themselves and their property.

This constant alarm and service have accumulated considerable expense, which we expect will be paid by the General Government; the accounts and abstracts of which have been forwarded to the proper department for allowance, and when realized will give grateful and necessary relief to those who have, in the midst of poverty, endured hardships without a murmur. For expeditions for the suppression of Indian hostilities the General Government have not as yet appropriated any compensation, nor have they authorized any treaties to be held with the Indians for any purpose whatever. If in your wisdom you shall deem it proper to memorialize Congress upon these subjects, not only damages sustained by the people, but provisions to meet treaty stipulations should be included in the petition. Utah can furnish her own land *reserves* for the natives, within her borders, and only asks for an equitable portion to be paid in annuities, which it is believed will be satisfactory to the tribes, who will certainly be benefitted to the extent of what they receive, as so much country is of but little avail to them. Should Congress take early steps to extinguish the Indian title in Utah, and locate the tribes by themselves, leaving a strip of well-defined neutral ground between them and the white settlements, it would nearly, if not entirely prevent such troubles, and immense losses, as our citizens have been compelled to wade through, during the past season, at an expense of some $200,000, for tearing down and removing houses, and building forts, exclusive of the accounts and abstracts above mentioned. In case this course fails of being adopted, it will doubtless be from causes based on wisdom, which we at least should be able to discern; for those circumstances which have surrounded us, though, apparently, for the present, hard to endure, tend directly and constantly, with overwhelming force, to school us and our children in those principles and practices of self reliance, and preparation for all emergencies, which are of far more value to any community than an untold amount of wealth poured into their laps without effort or experience.

In Congress, where the members have so much trouble in explaining their consistency, while canvassing their respective districts, and moreover have so much money to spend, it is probably a wise provision that they should meet often, and have long sessions; but in the states and territories, it would appear that economy at least would dictate, that when they have adopted a code of laws, they should let them remain unmolested long enough for the people to learn and understand them, and not commence tearing them to pieces simply because they have nothing else to

do, and before a knowledge of those laws can arrive at their destination, by present facilities.

From my observation of the past, I am convinced that Legislatures meet too often, and that more business, beneficial to the country, might be accomplished in a much shorter time than is usually occupied by them. Ninety days in session, devoted with sincerity and energy for the benefit of the people, is ample, in ordinary cases, and, then only convene once in two, three, or four years, unless some important exigency should arise, in which case they could easily be convened, as now, by proclamation.

Happily for Utah, she has no party politics for her Legislature to discuss, she can therefore lend her energies for the benefit of the country, and practising that industry, so worthy of imitation by the people, benefit them by example, as well as precept.

Judging the future by the present and past, unparalleled prosperity is dawning upon us as a people. Health and contentment universally prevail, and the mountain breezes and cooling streams bring vigorous strength and action. Nature's wilderness is fast receding before the scythe, the sickle, and the plow, and her swarthy children keep company with the mountain game, or retire with the buffalo of the arid and extended plain, to make way, to give place for the pale face, the citizen who inhabits houses, and cultivates the ground. Although far distant from the channels of the trade and commerce of the world, and, moreover, isolated in a great degree from the influence of her society, yet it is a rich inheritance which has been extended unto us, and which in due time will, if rightly improved, add a brilliant [star] to the constellation of nations illuminating the northern hemisphere.

As hitherto, self-exertion meets her own reward, and the labourer delves with a certain prospect of success, and the teeming earth yields forth her fruits and grain in rich abundance, for the sustenance of the children of her bosom.

Let us continue to cultivate the arts of peace, and impart to the weary wanderer comfort and consolation, abiding in charity and benevolence towards our fellows, whether found in the forlorn wandering ignorance of ages, or the enlightened bondage of tradition and error.

Feeling to reciprocate for past kindness and forbearance, I shall ever be ready to participate with you in your labours, hoping that our united exertions may become advantageous, and promote the interest, prosperity, rapid growth, and advancement of the rising State.

BRIGHAM YOUNG.

Utah Territory, Executive Office,
December 12, 1853.

THE SANDWICH ISLANDS' MISSION.

VISIT OF ELDER TANNER AND OTHERS TO HAWAII—SEVERAL HUNDRED BAPTISMS.

(*From the "Deseret News," Dec.* 15.)

Honolulu, Oahu, Sept. 9th, 1853.

Dear Brother Campbell—Between the "Mormons" and the small-pox, there has been a great overturn here since we arrived, each came into this port about the same time.

On finding it was going to be a slow job to learn the language, for some of us at least, we adopted the policy of ordaining every native that we thought would do any good, and instructed them, and set them at work in Honolulu and surrounding country. We soon had a great stir among the people. The natives thought it a great thing to be a missionary, and did the best they knew how, and soon had the streets of Honolulu full of natives and foreigners going to see the "Mormons" baptize, as they had never seen any baptized by immersion in this kingdom, Hawaii. It would have made you look good humoured to have seen us walk at the head of a band of thirty or forty candidates, and from one thousand five hundred to two thonsand spectators bringing up the rear of natives and foreigners, missionaries and their sons, all following the "Mormons." Some of them said this would not be allowed on the Sabbath, and petitioned the legislature to pass a law to that effect, but failed.

All doors were closed against preaching to the foreign population. Brother Thomas Karren and myself took a young native that could speak some English, and started for the Island of Hawaii. We were eight days in making the trip, whereas we expected to have been only three days, and we were in a heavy gale, which tore away our sails, so that we could not make the place where we intended. The Captain came to us for counsel. We told him to run before the wind to the best port, that would please us. He did so, and in a few hours we were safe in port; not where we chose to go, but where the Lord chose to have us. On this trip we suffered much, Karren said he did not suffer half as much on his whole trip in the battalion as he did in those nine days. We only eat one meal during the trip. When we landed, we could scarcely stand, and there was no chance to get anything to eat for some time. I was going to say something about eating, but it is too inhuman. It would only be jeopardizing my word to say anything about our fare; and I could not do the subject justice if I should try.

However we did not think of stopping, only till the wind changed; but we went to preaching, and the next morning before breakfast we baptized twenty-five; and before we got ready to leave, we had so large a Branch we could not leave them. We were organizing a Branch of sixty members when the schooner got ready to leave. When the Captain heard what we were doing, he said that was the reason he could not get to Helo; he had three Jonases on board, and that they had to be landed here.

On his return he and his crew called to be baptized, but we were not there.

The missionary in that district, learning what we were doing, called his flock together, and told them he was afraid they were all going to leave him and go to the "Mormons;" but if they would not, he would reduce his tax on them two thirds; those that paid him seventy-five dollars might pay twenty-five dollars, and those that payed thirty dollars might pay ten dollars, &c. So are all through the church. That is a great reformation for him, sure.

We landed on this Island on the 9th of June, and left on the 23rd of August. We baptized two hundred Saints last month. Our spokesman, after we had baptized about one hundred and fifty, died, but we ordained several more in his place.

We were eight times arraigned before the Judge; and finding our new Elders and Priests could carry on the work, we left and came to this place to seek redress in the law, from the higher authorities. We do not at present know what we can do, nor do we care much; if they will not favour us, the Lord will.

Brothers Lewis and Farrar have been knocked down and beaten severely, while in the act of administering to the sick; and when complaint was made to the Sheriff, he said they had done no more than he told them to do, and was disposed to pay no attention to it; but brother B. F. Johnson took up the case with so much energy that he could not be denied. The mob was fined 12$ only.

The number of Saints has increased about 1500 since we arrived here; and we think we can roll it now if the Lord works with us—and I think He will.

We have been preaching that the hour of God's judgments is at hand, and the small pox has borne a faithful testimony to the fact—it is supposed that one-half of the population of this city have died since we came here—and is only abated for the want of subjects. It is spreading all over the islands, and the number of its victims has thrilled our hearts. There have died in this city from 50 to 60 in a day. They have been forced to make a law to oblige men to bury the dead without remuneration. Many have started in the agony of death, and died in the streets, and have been eaten by the hogs and dogs.

Some of our native Saints have died, and some of our foreign Elders have had a slight attack; but they have not been alarmed by it—continuing to administer.

NATHAN TANNER.

PROMISES made in time of affliction require a better memory than people commonly possess.

THE contemplation of distress softens the mind of man, and makes the heart better. It extinguishes the seeds of envy and ill-will towards mankind, corrects the pride of prosperity, and beats down all that insolence which is apt to get into the mind of the fortunate.

THE MADRAS MISSION.

BAPTISMS—OPPOSITION—ANTI-MORMON TRACTS FROM ENGLAND.

Madras, Hindostan, Feb. 6, 1854.

Dear Brother S. W. Richards—It is with much pleasure that I sit down to write you a few lines, not that I have anything interesting to write, but because of the pleasure I naturally enjoy in communicating with those whom I love and respect.

I may say that India is a hard place, whether we regard the depressing influences of the climate on European constitutions, or the character of the people in relation to the Gospel. We have only baptized three in Madras. There has oft-times been interest enough manifested by the people, for a short time, to justify somewhat large calculations, but, alas! it has generally been like the early cloud and the morning dew.

The opposition to the cause has been very great, and is still kept up with unabated vigour. Not that we consider this as a bad omen in itself, for we would rather have opposition of the most violent kind than apathy and indifference, but the nature of the weapons now made use of by the adversaries of truth have but too often a fatal effect. Polygamy is the cry, wherever we go. The traditions of the people are such as to regard this institution as most revolting. Baptism by immersion for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, are doctrines equally repugnant to some, but when they are closely cornered on these subjects, they generally retreat to polygamy, thinking that this order of things was never practised by Christians, or Saints of God. When we tell them of Moses and Abraham and others practising it under the Gospel, they generally close their eyes, regarding those times as ages of barbarism; and if their attention is directed to the prophecies relating to the restoration of the same order in the dispensation of the fulness of times, they satisfy themselves that this is a mystery, which they cannot understand, or conclude that that day has not yet arrived. At all events, they are resolved not to connect themselves with a kingdom where the doctrine is taught, and the practice is sustained.

I must here make some allowance for a few who care but little for their own feelings as a criterion of truth and virtue, or the opinions of their fellow men. They are aware that an ordinance as repugnant to the mind of God, and as destructive to the Gospel of Christ, as infant baptism, is approbated by thousands, and is congenial to every feeling of their hearts; "and if," say they, "the feelings of professing Christians are in this respect opposed to the feelings of God, and to His ordinances, why may not their feelings and sentiments be as diametrically opposed to the laws of God in relation to marriage?"

Wherever we have opened doors for preaching, the priests have done what they could to poison the minds of the people. At present, we have four places for preaching in Madras, and a more thorough investigation is being made of our doctrines than heretofore. We still hope to be able to lay a foundation in this city. I should have left it before this, and have gone to some other station, but the importance of first laying a foundation here has rested upon our minds, and we have persevered amid every discouragement. This is a populous city, and the key to the Madras Presidency, and therefore if ever a work is done in this Presidency, we cannot easily over-rate the importance of this station.

It seems to be a characteristic of the people here, to look a long time into a matter before they are prepared to act, especially in religious matters. There is not so much of the Spirit of Christ enjoyed by this people as existed in England when the Gospel was first introduced. There the hearts of the people seemed to be prepared for the word. Not so with this people. Many, it is true, received our testimony joyfully, yet, not having root in themselves, they withered away. But a few still persevere in their investigations, and how long it will be ere their minds are satisfied I cannot tell. Some, no doubt, will come out on the Lord's side; others may find an excuse.

On old year's day I went to Poonymallee, a station fifteen miles distant, and

preached three times. A spirit of inquiry prevailed, but there was much opposition, as elsewhere. I have not yet had time nor opportunity to return to that place.

The warm weather is beginning to set in. Sometimes the heat is so excessive here, that men and horses are struck dead in the streets. During the last four months, the weather has been mild, the thermometer ranging about the same as it does during the summer months in the Valley.

This Presidency is threatened with a famine. There has been but little rain during the last six months. Where no reservoir or tank exists to supply the crops by irrigation, they have withered and perished. The ports are open to receive rice from other places, free of duty. The importation from other quarters will no doubt relieve much of that distress which otherwise would press upon the people. Yet even with this relief, the suffering must be great. The ryot or farmer, is generally poor, relying entirely on his small patch of land for supplies; and while those following other pursuits have money to purchase from abroad, he has no such means to supply his wants. When a famine visits the country, the poor ryot and his family are therefore exposed to suffering and starvation.

Elder Robert Owen arrived here from Calcutta on the 2nd of January, in good health. By him President Jones sent a small quantity of books. These have supplied a lack which at first was a great disadvantage to the cause; and though the demand is not so great now as it was then, yet those who are determined to investigate are supplying their wants.

Elder Owen has been appointed to labour at Chinaderaput, in the suburbs, but has not yet succeeded in opening a door for the preaching of the Gospel. He lives with me in the house of Mr. Brown. Brother Skelton is still learning the Tamil language. For want of a regular teacher, he made but little progress for some time, but, now he has obtained the help of a well educated native, he gets along well.

A supply of tracts has just come from England to Madras, entitled *Mormonism—The Doctrines of Mormonism*—and, *Is Mormonism true or not?* The Tract Society have authorized a *free* distribution of them. You may have seen or heard of them.

The late proceedings of Russia to effect a treaty or an alliance with Cabul, Khiva, and Bokhara, have awakened a considerable alarm in India, especially in the northern provinces. It is supposed that the Emperor of Russia is making arrangements for an invasion of India. This cannot immediately be effected. So great an undertaking will require time.

That the Lord may bless you in your responsible station is ever my prayer in the name of Jesus. Amen.

My best regards to brother Spencer and all the Saints.

With love to yourself, I remain your brother in the New and Everlasting Covenant,

RICHARD BALLANTYNE.

SIGNS OF THE TIMES.

"Behold, the Lord cometh, and His reward is with Him."

Around us are famine and pestilence raging;
Contention, fierce tumult, sore troubles are rife;
Abroad are the battle and fearful contagion,
To desolate many and take away life;
Proclaiming aloud, through the breadth of the land—
Behold, He is coming! the time is at hand!

Oh, ne'er was the world as it is, in condition,
Ne'er, ne'er was it so, since the time of its birth;
Infidelity, error, and fell superstition
Are nearly possessing the whole of the earth;
This, this is the darkness preceding the light,
The herald proclaiming—He cometh in might.

Oh! gaze on the signs of His banner extending,
'Mong all nations and peoples throughout the wide world;

Hear the warning of troubles and evils impending,
  Fierce wrath upon Babylon swift to be hurled;
And stout hearts are failing that never knew fear,
For they think He is coming, they feel He is near.

But why does stern anguish pervade every motion?
  Why sad is their bosom, and troubled their eye?
Oh, is there no hope 'mid the coming commotion?
  No shelter, no refuge, no covert place nigh?
No way to escape from His terrible ire,
Whose nostrils out-breathing consume as with fire?

See! see! 'mid the hills of the great Western Nation,
  Fair valleys secluded, from pestilence free,
Where gather the honest, expecting salvation—
  'Tis Zion! and there will deliverance be;
Her watchmen encircle rock, passway, and tower,
Uplifting the ensign, proclaiming the hour.

"Behold, the Lord cometh!" A blissful sensation
  Pervadeth the breasts of the Saints as they hear;
The climax so grand of this last dispensation
  In fulness of splendour and glory is near;
Yea, they greatly rejoice, and a temple are rearing,
  To view His descending so gorgeously bright;
And they shall first see Him who wait His appearing,
  To suddenly visit His temple in might.
For behold, He is coming, their glorious Lord,
His foes to extinguish, His Saints to reward!

Warminster, Wilts. EMILY HILL.

DEPARTURE.—Two hundred and twenty souls embarked on board the *Germanicus*, Captain Fales, which cleared for New Orleans April 1, Elder Richard Cook, late a Pastor, being in charge of the company. Elder James Works, late a Travelling Elder, and Elder James H. Hart, late Counsellor to the President of the French Mission, sailed on this vessel.

ADDRESSES.—John A. Hunt, Mr. E. Stevens', Brockenhurst, near Lymington, Hants.
William Heaton, 50 Pleasance, Edinburgh.

LIST OF MONIES RECEIVED FROM THE 24TH TO THE 31ST MARCH, 1854.

	£	s	d
William Simms	5	0	0
John Hamblin	2	0	0
Thomas Clark	5	0	0
A. N. McFarlane	3	15	0
Robert Kirkwood	20	0	0
Charles Peat	2	0	0
John B. Pears	6	10	0
C. A. Harper	5	0	0
Josiah Rhead	5	0	0
Josiah Holmes	12	10	0
Carried forward	£66	15	0

	£	s	d
Brought forward	£66	15	0
John McComie	21	9	0
John Holsall	12	0	0
James Linforth	2	17	6½
Joseph Akers	3	10	0
Hugh Sheppard	0	15	0
E. C. Brand	20	0	0
Samuel Church (per James Pace)	5	11	6
James Frewin	7	10	0
	£140	8	6½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16.—Vol. XVI. Saturday, April 22, 1854. Price One Penny.

ADDRESS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED ON THE TEMPLE BLOCK, GREAT SALT LAKE CITY, FEB. 14, 1853.

If the congregation will give me their attention, I will detain them but a short time. Our history is too well known to render it necessary for me to enter into particulars on the subject this morning. Suffice it to say, to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one. Perhaps we may in this place, but if, in the providence of God, we should not, it is all the same. It is for us to do those things which the Lord requires at our hands, and leave the result with Him. It is for us to labour with a cheerful good will, and if we build a temple that is worth a million of money, and it requires all our time and means, we should leave it with cheerful hearts, if the Lord in His providence tells us so to do. If the Lord permits our enemies to drive us from it, why we should abandon it with as much cheerfulness of heart as we ever enjoy a blessing. It is no matter to us what the Lord does, or how He disposes of the labour of His servants. But when He commands, it is for His people to obey. We should be as cheerful in building this temple, if we knew beforehand that we should never enter into it when it is finished, as we would though we knew we were to live here a thousand years to enjoy it.

If the inquiry is in the hearts of the people—does the Lord require the building of a temple at our hands? I can say that He requires it just as much as ever He required one to be built elsewhere. If you should ask, "Brother Brigham, have you any knowledge concerning this? have you ever had a revelation from heaven upon it?" I can answer truly, it is before me all the time, not only to-day, but it was almost five years ago, when we were on this ground, looking for locations, sending our scouting parties through the country, to the right and to the left, to the north and the south, to the east and the west; before we had any returns from any of them, I knew, just as well as I now know, that this was the ground on which to erect a temple—it was before me.

The Lord wished us to gather to this place, He wished us to cultivate the earth, and make these valleys like the Garden of Eden, and make all the improvements in our power, and build a temple as soon as circumstances would permit. And further, if the people and the Lord required it, I would give a written revelation, but let the people do the things they know to be right. Permit me to ask the question—do you not know that it is your duty to accumulate your daily bread, to cease your wickedness? Are not these duties required at your hands? Do you not know this of yourselves? There is not an individual in this assembly, that does not understand this, that is not as well convinced of it as I am.

Concerning revelations pertaining to

building temples, I will give you the words of our beloved Prophet while he was yet living upon the earth. Many of us that are here to-day, were with him from the commencement of the Church. He was frequently speaking upon the building of temples in Kirtland, Missouri, and Illinois. When the people refused in Kirtland to build a temple, unless by special revelation, it grieved his heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to His name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples, for we already knew all about them; the revelations giving us the order of the Priesthood make known to us what is wanting in that respect at our hands. If you should go to work to build a dwelling house, you know you would want a kitchen, a buttery, sitting rooms, bedrooms, halls, passages, and alleys. He said, you might as well ask the Lord to give revelation upon the dimensions and constructions of the various apartments of your dwelling houses, as upon the erection of temples, for we know before hand what is necessary.

Concerning this house, I wish to say, if we are prospered we will soon show you the likeness of it, at least upon paper, and then if any man can make any improvement in it, or if he has faith enough to bring one of the old Nephites along, or an angel from heaven, and he can introduce improvements, he is at liberty so to do. But wait until I dictate, and construct it to the best of my ability, and according to the knowledge I possess, with the wisdom God shall give me, and with the assistance of my brethren; when these are exhausted, if any improvement can be made, all good men upon the earth are at liberty to introduce their improvements. But I trust this people do not require commanding every day of their lives, to pray, to do unto others as they would that others should do unto them: I trust they do not want a special command for this; if not, upon the same principle, they will not want any commandment upon the subject of building a temple, more than what is before them.

A few words to this people, upon the principles which were laid before them yesterday, in the Tabernacle. One thing is required at the hands of this people, and to understand which there is no necessity for receiving a commandment every year, viz.—to pay their tithing. I do not suppose for a moment, that there is a person in this Church, who is unacquainted with the duty of paying tithing, neither is it necessary to have a revelation every year upon the subject. There is the law—pay one tenth. I wish to say to you, and I wish you to tell your neighbours, if there is any man or woman who do not want to pay their tithing, we do not want they should. It is for your particular benefit, and that of every individual upon the face of the earth. To me, as an individual, it is no matter whether you build a temple or not; I and my brethren have received our endowments, keys, blessings—all the tokens, signs, and every preparatory ordinance, that can be given to man, for his entrance into the celestial gate.

The Prophet's feelings were often wounded because he was under the necessity of giving commandments concerning duties that were already before the people, until the temple was completed; but had he not done so, the temple would not have been built; had he waited until the minds of the people were opened, and they were led to see and do their duty, without commandment, he would have been slain before the keys of the Priesthood could have been committed to others, but the Lord put it into his heart to give this power to his brethren before his martyrdom.

If the people will pay their tithing, we have all the means we could ask or wish for. If the tithing is paid, we do not want the brethren and sisters to give up their surplus property, for there will be a great surplus in the storehouse of the Lord. This is what is required of this people, not to give all they have, though it should be constantly upon the altar, but to be ready, if required; but if the people will pay their tithing punctually, there will be an abundance, yes, and a surplus. For me to ask the people if they will give their surplus property, would be useless. I shall not ask any such question, but I shall now ask the people to pay their labour tithing, that we may excavate this foundation and prepare for the stone work by the 1st of April. I expect to see a great turn out, no doubt we shall have all the help we can require.

While the brethren are before me, let me say, that we cannot commence to lay rock here without time, and we cannot get the stone for the foundation without the railroad from this place to the quarry is completed; these two items must be attended to. This is sufficient to say upon that matter.

Let us revert for a moment to the past, to the years we have spent in toil and labour, though very agreeably. Seven years ago to-morrow, about eleven o'clock, I crossed the Mississippi river, with my brethren, for this place, not knowing, at that time, whither we were going, but firmly believing that the Lord had in reserve for us a good place in the mountains, and that He would lead us directly to it. It is but seven years since we left Nauvoo, and we are now ready to build another temple. I look back upon our labours with pleasure. Here are hundreds and thousands of people that have not had the privileges that some of us have had. Do you ask, what privileges? Why, of running the gauntlet, of passing through the narrows. They have not had the privilege of being robbed and plundered of their property, of being in the midst of mobs and death, as many of us have.

Only be faithful, brethren and sisters, and I promise that you shall have all such privileges as shall be for your good. You need not be discouraged, or mourn, because you were not in Jackson County persecutions, or were not driven from Ohio, Missouri, and Illinois, and stripped, robbed, and plundered of all your property. Do not mourn and feel bad, because you were not in Nauvoo; have no fears, for if the word of the Lord is true, you shall yet be tried in all things, so rejoice, and pray without ceasing, and in every thing give thanks, even if it is in the spoiling of your goods, for it is the hand of God that leads us, and will continue so to do. Let every man and woman sanctify themselves before the Lord, and every providence of the Almighty shall be sanctified for good to them. I will now close my remarks.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 232.)

[August, 1838.]

Friday 24th. I was at home, also on the 25th, 26th, 27th, 28th, 29th, and 30th.

On the 25th, brother Joseph Coon's son died in the camp, which was reorganized, because, by transgression and leaving, the first organization had been in some degree broken.

Sunday 26th. President Joseph Young preached to the camp in the morning, and two were confirmed in the Church. There were many spectators present. Sacrament in the evening. Two strangers came to dispute, but went away confounded.

State of Missouri, } ss.
County of Davies, }

Before me, William Dryden, one of the Justices of the Peace of said County, personally came Adam Black, who being duly sworn according to law, deposeth and saith; that on or about the 8th day of August, 1838, in the County of Davies, there came an armed force of men, said to be one hundred and fifty-four, to the best of my information, and surrounded his house and family, and threatened him with instant death if he did not sign a certain instrument of writing, binding himself, as a Justice of the Peace for said County of Davies, not to molest the people called Mormons; and threatened the lives of myself and other individuals, and did say they intended to make every citizen sign such obligation, and further said they intended to have satisfaction for abuse they had received on Monday previous, and they could not submit to the laws: and further saith, that from the best information and his own personal knowledge, that Andrew [Alanson] Ripley, George A. Smith, Ephraim Owens, Harvey Humstead, Hiram Nelson, A. Brown, John L. Butler, Cornelius [P.] Lott, John Wood, H. Redfield, Riley Stewart, James Whitaker, Andrew Thor, Amos Tubbs, Dr. Gourze, and Abram Nelson was guilty of aiding and abetting in committing and perpetrating the above offence.

ADAM BLACK.

Sworn to and subscribed this, the 28th of August, 1838.

W. DRYDEN,
Justice of the Peace of the County aforesaid.

This document, with that of said Black of the eighth of August, shows him in his true light—a detestable, unprincipled mobocrat and *perjured man.*

Wednesday 29th. At three o'clock, the trumpet of the camp sounded, it being one hour earlier than usual, to give time to prepare for the journey. Every heart leaped with joy, and even the children were so delighted, that they appeared like a lot of playful lambs. The divisions moved off 4, 3, 2, 1, (i.e.) in transposition, and, at nine in the morning, the encampment was vacated, which had been occupied for one month. Elder Martin H. Peck was left at Dayton, sick. They passed through Montgomery into Jackson township, travelled eighteen miles, and tented in the road, two hundred and seventy miles from Kirtland.

Thursday 30th. Camp passed through Liberty Ville, and Preble County Seat, to the line of Ohio and Indiana, and encamped within twenty rods of the place where the camp tented that went up to Missouri in 1834, two hundred and ninety miles from Kirtland. Elder Shumway's child died.

This day Governor Boggs issued the following order to General Atchison—

Head Quarters of Militia, Adjutant General's office, August 30th, 1838.

General David R. Atchison, 3rd Division, Missouri Militia.

Sir—Indications of Indian disturbances on our immediate frontier, and the recent civil disturbances in the counties of Caldwell, Davies, and Carroll, render it necessary, as a precautionary measure, that an effective force of the Militia be held in readiness to meet either contingency. The Commander-in-Chief therefore orders that you cause to be raised immediately, within the limits of your Division, to be held in readiness, and subject to further orders, four hundred mounted men, armed and equipped as infantry or riflemen, and formed into companies according to law, under officers already in commission. The Commander-in-Chief suggests the propriety of your causing the above to be carried into effect, in a manner calculated to produce as little excitement as possible, and report your proceedings to him through the Adjutant General.

By order of the Commander in Chief,
B. M. Lisle, Adjutant-General.

A similar letter was also addressed to Major Generals John B. Clark, Samuel D. Lucas, David Willock, Lewis Bolton, Henry W. Crawther, and Thomas D. Grant.

Friday 31st. Camp passed through Richmond, and over White Water River, and through Centreville, Jackson Township, to German Town, and encamped in a stubble field near the town. Bought corn standing in the field, for their horses, at ten dollars per acre. Travelled eighteen miles.

I spent a considerable time this day in conversation with brother John Corrill, in consequence of some expressions made by him, in presence of several brethren who had not been long in the place. Brother Corrill's conduct for some time had been very unbecoming, especially in a man in whom so much confidence had been placed. He said he would not yield his judgment to any thing proposed by the Church, or any individuals of the Church, or even the Great I AM, given through the appointed organ, as revelation, but would always act upon his own judgment, let him believe in whatever religion he might. He stated he "would always say what he pleased, for he is a Republican, and as such he will do, say, act, and believe what he pleases."

Mark such republicanism as this: a man to oppose his own judgment to the judgment of God, and at the same time to profess to believe in the same God, when that God has said, the wisdom of God is foolishness with men, and the wisdom or judgment of men is foolishness with God.

President Rigdon also made some observations to brother Corrill, which he afterwards acknowledged were correct, and that he understood things different after the interview, from what he did before.

Saturday, September 1st, 1838. The First Presidency, with Judge Higbee, as Surveyor, started this morning for the halfway house, as it is called, kept by brother Littlefield, some fourteen or fifteen miles from Far West, directly north, for the purpose of appointing a City of Zion, for the gathering of the Saints in that place, for safety, and from the storm which will soon come upon this generation, and that the brethren may be together, and that they may receive instruction to prepare them for that great day which will come upon this generation as a thief in the night.

There is great excitement at present among the Missourians, seeking if possible an occasion against us. They are con-

tinually chafing us, and provoking us to anger if possible, one sign of threatening after another, but we do not fear them, for the Lord God the Eternal Father is our God, and Jesus the Mediator is our Saviour, and in the Great I AM is our strength and confidence.

We have been driven time after time, and that without cause, and smitten again and again, and that without provocation, until we have proved the world with kindness, and the world proved us that we have no designs against any man or set of men, that we injure no man, that we are peaceable with all men, minding our own business, and our busiuess only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs; we have appealed to magistrates, to sheriffs, to judges, to Government and to the President of the United States, all in vain; yet we have yielded peaceably to all these things. We have not complained at the Great God, we murmured not, but peaceably left all, and retired into the back country, in the broad and wild prairie, in the barren and desolate plains, and there commenced anew; we made the desolate places to bud and blossom as the rose; and now the fiend-like race are disposed to give us no rest. Their father the Devil, is hourly calling upon them to be up and doing, and they, like willing and obedient children, need not the second admonition; but in the name of Jesus Christ the Son of the living God, we will endure it no longer, if the great God will arm us with courage, with strength and with power, to resist them in their persecutions. We will not act on the offensive, but always on the defensive; our rights and our liberties shall not be taken from us, and we peaceably submit to it, as we have done heretofore, but we will avenge ourselves of our enemies, inasmuch as they will not let us alone.

But to return again to our subject. We found the place for the city, and the brethren were instructed to gather immediately into it, and soon they should be organized according to the laws of God. A more particular history of this city may be expected hereafter, perhaps at its organization and dedication. We found a new route home, saving, I should think, three or four miles. We arrived at Far West about the close of day light.

This day the camp passed through Cambridgeville, Dublin, Louisville, Ogdenville, Raysville, Knightstown, and encamped in Frankville township, where they found it difficult to get grain, the people being disposed to take advantage of them. Twenty-two miles. Three hundred and thirty-two from Kirtland.

The High Priests met at brother Pea's at Far West, and received Levi Richards into their Quorum.

Sunday 2nd. Camp passed through Charlottesville, Portland, Jackson, Greenfield, and pitched tents near the bridge in Jones township. Brother Merriam's child died at Centre township.

This afternoon a miserable, malicious, drunken stage driver ran his horses aside out of their course, and struck the fore wheel of one of the camp wagons and stove it in pieces, and then drove off exulting in his mischief. The stage was marked J. P. VOORHEES. Travelled twenty-one miles.

The First Presidency attended meeting as usual in the morning. I tarried at home in the evening to examine the Church Records, and spent a part of the time in company with a gentleman from Livingston County, who had become considerably excited, on account of a large collection of people, as they said, to take Joseph Smith, junior, and Lyman Wight, for going to one Adam Black's in Davies County; and as they said, President Smith and Colonel Wight had resisted the officer who had endeavoured to take them, &c.; and accordingly these men are assembling to take them, as they say. They are collected from every part of the country to Davies County. Report says they are collecting from eleven counties, to help take two men who had never resisted the law or officer, neither thought of doing so, and this they knew at the same time, or many of them at least. This looks a little too much like mobocracy, it foretells some evil intentions. The whole upper Missouri is in an uproar and confusion.

This evening I sent for General Atchison, of Liberty, Clay county, who is the Major General of this division, to come and counsel with us, and to see if he could not put a stop to this collection of people, and to put a stop to hostilities in Davies County. I also sent a letter to Judge King containing a petition for him to assist in putting down and scattering the mob, which are collecting at Davies.

Monday 3rd. Nothing of importance transpired this day, only reports concerning the collection of a mob in Davies County, which has been collecting ever since the election in Davies on the sixth of August last. I was at home most of the day.

This evening General Atchison arrived in Far West.

This morning Elder Willey's wife died. After burial, the camp passed Cumberland village, and Indianapolis, the capital of Indiana, where they were threatened, but passed unmolested, with the exception of one brick bat which was hurled at one of the brethren, but passed him unharmed; and encamped in Wayne township, near the house of brother David R. Miller. Seventeen miles. Three hundred and seventy from Kirtland.

Tuesday 4th. Camp passed Bridgeport, Plainfield, Guilford, Belleville, Stilesville in Morgan County, to Marion township in Putnam County.

This morning the Presidency of the camp exhorted the brethren to humble themselves before the Lord, and put away selfishness, covetousness, complainings, and murmurings, or else expect to meet the indignation of heaven. Travelled twenty-two miles. Had an excellent encampment and plenty of dry wood.

This day I spent in Council with General Atchison. He says he will do all in his power to disperse the mob, &c. We employed him and Doniphan (his partner) as our Lawyers and Counsellors in Law. They are considered the first lawyers in Upper Missouri.

President Rigdon and myself commenced this day the study of law, under the instruction of Generals Atchison and Doniphan. They think, by diligent application we can be admitted to the bar in twelve months.

The result of the Council was that myself and Colonel Wight volunteer, and be tried by Judge King in Davies County. Colonel Wight was present, having been previously notified to attend the Council. Accordingly Thursday next was appointed for the trial, and word to that amount was sent to Judge King (who had previously agreed to volunteer and try the case) to meet all at brother Littlefield's, near the county line in the southern part of Davies. I was at home in the evening after six o'clock.

Wednesday 5th. I gave the following affidavit, that the truth might appear before the public in the matter in controversy.

State of Missouri, } ss.
Caldwell County. }

Before me, Elias Higbee, one of the Justices of the County Court, within and for the County of Caldwell aforesaid, personally came Joseph Smith, junior, who, being duly sworn according to law, deposeth and saith: That on the seventh day of August, one thousand eight hundred and thirty eight, being informed that an affray had taken place in Davies County, at the election, in the town of Gallatin, in which two persons were killed, and one person was badly wounded, and fled to the woods to safe his life; all of which were said to be persons belonging to the society of the Church of Latter-day Saints; and further, said informant stated that those persons who committed the outrage would not suffer the bodies of those who had been killed to be taken off the ground and buried.

These reports, with others, one of which was that the Saints had not the privilege of voting at the polls as other citizens; another was that those opposed to the Saints were determined to drive them from Davies County, and also that they were arming and strengthening their forces and preparing for battle; and that the Saints were preparing and making ready to stand in self defence; these reports having excited the feelings of the citizens of Far West and vicinity, I was invited by Dr. Avard and some others to go out to Davies County, to the scene of these outrages; they having previously determined to go out and learn the facts concerning said reports.

Accordingly some of the citizens, myself among the number, went out, two, three, and four, in companies, as they got ready. The reports and excitement continued until several of those small companies through the day were induced to follow the first, who were all eager to learn the facts concerning this matter. We arrived in the evening at the house of Lyman Wight, about three miles from Gallatin, the scene of the reported outrages. Here we learned the truth concerning the said affray, which had been considerably exaggerated, yet there had been a serious outrage committed. We there learned that the mob was collected at Millport, to a considerable number; that Adam Black was at their head; and were to attack the Saints the next day, at the place we then were, called Adam-ondi-ahman. This report we were still inclined to believe might be true, as this Adam Black, who was said to be their leader, had been, but a few months before, engaged in endeavouring to

drive those of the society who had settled in that vicinity, from the county. This had become notorious, from the fact that said Black had personally ordered several of said society to leave the county.

The next morning, we despatched a Committee to said Black's, to ascertain the truth of these reports, and to know what his intentions were; and as we understood he was a Peace Officer, we wished to know what we might expect from him. They reported that Mr. Black, instead of giving them any assurance of peace, insulted them and gave them no satisfaction. Being desirous of knowing the feelings of Mr. Black for myself, and being in want of good water, and understanding that there was none nearer than Mr. Black's spring, myself with several others mounted our horses and rode up to Mr. Black's fence.

Dr. Avard, with one or two others who had rode ahead, went into Mr. Black's house; myself and some others went to the spring for water. I was shortly after sent for by Mr. Black, and invited into the house, being introduced to Mr Black by Dr. Avard. Mr. Black wished me to be seated. We then commenced a conversation on the subject of the late difficulties, and present excitement. I found Mr. Black quite hostile in his feelings towards the Saints; but he assured us he did not belong to the mob, neither would he take any part with them; but said he was bound by his oath to support the Constitution of the United States, and the laws of the State of Missouri. Deponent then asked him if he would make said statement in writing, so as to refute the arguments of those who had affirmed that he (Black) was one of the leaders of the mob. Mr. Black answered in the affirmative. Accordingly he did so, which writing is in possession of the deponent. The deponent further saith, that no violence was offered to any individual in his presence, or within his knowledge; and that no insulting language was given by either party, except on the part of Mrs. Black, who, while Mr. Black was engaged in making out the above-named writing, (which he made with his own hand,) gave to this deponent, and others of this society, highly insulting language and false accusations, which were calculated in their nature to greatly irritate, if possible, the feelings of the bystanders belonging to said society, in language like this—being asked by the deponent if she knew anything in the "Mormon" people derogatory to the character of gentlemen, she answered in the negative, but said she did not know but the object of their visit was to steal something from them. After Mr. Black had executed the writing, deponent asked Mr. Black if he had any unfriendly feelings towards the deponent, and if he had not treated him genteelly. He answered in the affirmative. Deponent then took leave of said Black and repaired to the house of Lyman Wight. The next day we returned to Far West, and further this deponent saith not.

JOSEPH SMITH, junior.

Sworn to and subscribed, this fifth day of September A.D., 1838.

ELIAS HIGBEE, J. C. C. C. C.

Judge King arrived at Far West, on his way to Davies to meet the proposed trial. General Atchison had gone before Judge King arrived, and the Judge tarried all night. I was at home after six o'clock in the evening.

Brother Nickerson's child died in the camp this morning. Camp passed through Mount Vernon, Mount Meridian, Putnamsville, Manhattan, Washington township, Pleasant Garden, into Van Buren township, Clay County, twenty miles, and tented in the road, about one furlong west of Grass Creek. There was much sickness in the country through which the camp passed.

Thursday 6th. Camp travelled seventeen miles, and encamped two miles east of Terra Haute. Roads very dusty.

At half-past seven this morning, I started on horseback, accompanied by several brethren, among whom were my brother Hyrum and Judge E. Higbee, to attend my trial at brother Littlefield's. I thought it not wisdom to make my appearance before the public in that place, in consequence of the many threats made against me, and the high state of excitement. The trial could not proceed, on account of the absence of the plaintiff, and lack of testimony, and the Court adjourned until to-morrow at ten o'clock in the morning, at a Mr. Raglin's, some six or eight miles further south, and within half-a-mile of the line of Caldwell. Raglin is a regular mob character. We all returned to Far West, where we arrived before dark.

Friday 7th. About sun rise I started with my friends, and arrived at Mr. Raglin's at the appointed hour. We did not know but there would be a disturbance among the mob characters to-day; we accordingly had a company of men placed at the county line, so as to be ready at a minute's warning, if there should be any difficulty at the trial.

The trial commenced; William P. Peniston, who was the prosecutor, had no

witnesses but Adam Black, who contrived to swear a great many things that never had an existence until he swore them, and I presume never entered the heart of any man to conceive, and in fine, I think he swore by the job, and that he was employed so to do by Peniston.

The witnesses on the part of the defence were Dimick B. Huntington, Gideon Carter, Adam Lightner, and George W. Robinson.

The Judge bound Colonel Wight and myself over to Court, in a five hundred dollar bond. There was no proof against us to criminate us, but it is supposed he did it to pacify as much as possible the feelings of the mobbers. The Judge stated afterwards, in the presence of George W. Robinson, that there was nothing proven against us worthy of bonds, but we submitted without murmuring a word, gave the bonds, with sufficient securities, and all returned home the same evening.

We found two persons in Davies at the trial, which gentlemen were sent from Charlton County, as a Committee, to inquire into all this matter, as the mobbers had sent to that place for assistance, they said to take Smith and Wight, but their object was to drive the brethren from the County of Davies, as was done in Jackson County. They said the people in Charlton did not see proper to send help, without knowing for what purpose they were doing it, and this they said was their errand. They accompanied us to Far West, to hold a Council with us, in order to learn the facts of this great excitement, which is, as it were, turning the world upside down. We arrived home in the evening.

This morning a daughter of Elder Shumway died in camp, also Mrs. Clark's child. The camp passed through Terre Haute, and over the river Wabash, in a North-westerly direction, through Fayette township, and encamped about a furlong west of E. S. Wolf's store, and within two miles of the west line of Indiana. Eleven miles. Four hundred and twenty-three from Kirtland.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 22, 1854.

HOME INTELLIGENCE.—*Edinburgh Conference.*—Edinburgh, March 31, Elder William Heaton writes. Several new places had been opened, and halls taken, in the Conference. The meetings were well attended, a spirit of inquiry seemed to be gaining ground among the people, and the prospects were cheering.

Kent Conference.—Hastings, April 1, Elder John Chislett writes. The work was wearing a favourable aspect. A cheering number of baptisms in new places had occurred the present year. Three new Branches had been organized, one, with flattering prospects, in the archepiscopal city of Canterbury.

Warwickshire Conference.—Kineton, April 3, Elder W. G. McMullin writes. The principal and many of the smaller Branches were in a flourishing condition, the meetings well attended, and the prospects good.

Reading Conference.—Newbury, April 4, Elder W. G. Mills writes. The manifestations of the Spirit of God, in tongues, interpretations, prophecy, &c., had been recently received by several Branches in the Conference, which had caused the hearts of the Saints to rejoice.

The Rev. J. J. Brown, a Baptist minister, delivered a lecture in "Explanation of Mormonism," in the New Hall, Reading, March 21, to the members and friends of the Literary and Scientific Institution. Many of the Saints attended this lecture, and the *Berkshire Chronicle* states that "their conduct was quiet and peaceable throughout the evening, not the slightest interruption being offered." Elder Mills replied to Mr. Brown's lecture, in the same hall, March 27, a synopsis of which reply we give from

the *Chronicle*. We learn that the *Chronicle* has given quite as fair a representation of the reply as the papers of the day generally give of intelligence concerning the Latter-day Saints. The reply is worthy of perusal by the Saints, and we have no doubt they will be gratified by it.

Newcastle, Hull, and Carlisle Conferences.—Sunderland, April 5, Elder C. G. Webb writes. In Newcastle Conference the Priesthood were united, and actively engaged in extending the work in new places, success attending their efforts generally, baptisms being frequent. Through the extensive circulation of the written word, a spirit of inquiry had been excited. The prospects in the Hull and Carlisle Conferences were also good.

FOREIGN INTELLIGENCE—*Australia.*—We have received the seven first numbers of *Zion's Watchman*, published monthly at Sydney, by Elder Augustus Farnham. The *Watchman* is the size of the *Star*, though of eight pages instead of sixteen. The first number is dated Aug. 13th. After the first number, two numbers were printed together, and folded as one. Nos. 6 and 7 are dated Dec. 17th. A great portion of the matter is upon the doctrine of Celestial Marriage and Plurality of Wives.

We hail the first tidings from our fellow-watchman of the Antipodes with gladness, and we trust his warnings may be attended to by those who may be located near his tower of observation. We have no doubt that the Saints in Australia rejoice that they have a watchman now in their midst, to tell them of the night. It is our prayer that he may, through the inspiration of the Almighty, be enabled to discern accurately and report faithfully and truly the signs of the times, and administer a word in season, as those who look to him for intelligence may require.

St. Louis.—Arrival of Danish Saints.—March 15, Elder William Empey writes. Cattle were very dear. Horses and mules from 100 to 200 dols. per head, oxen from 70 to 75 dols. per yoke, cows 22 to 25 dols. per head. The river was very low, and boats were charging high for passage. A company of Danish Saints arrived at St. Louis, March 12. There had been considerable sickness amongst them, eighteen had died before they reached St. Louis, and seven since. Several others were sick. Cholera was the general complaint. Two persons of a family named Perry, from Wigan, had died of the above malady.

DEPARTURE OF THE "MARSHFIELD."—The *Marshfield*, Captain Torrey, cleared for New Orleans, April 5, with 370 emigrants, Elder William Taylor, late Counsellor to the President of the French Mission, being in charge of the company. Elder Gilbert Clements, late President of the Dublin Conference, sailed in this vessel.

THE DEFENCE OF MORMONISM.

SYNOPSIS OF REPLY, BY ELDER W. G. MILLS, READING, BERKS, MARCH 27, TO THE REV. J. J. BROWN'S "EXPLANATION OF MORMONISM," MARCH 21.

(*From the "Berkshire Chronicle," April* 1.)

On Monday evening last, Elder W. G. Mills replied to the lecture of the Rev. J. J. Brown, delivered last week, against the principles and workings of Mormonism. The New Hall was above three parts full, but the majority, judging from their frequent manifestations of applause and disapprobation, were opposed to the views of the lecturer. The lecture was upwards of two hours and a half in duration — a most insufferable length. Our patience was exhausted long before

the termination. Had Mr. Mills compressed his defence into about the same time as the Rev. Mr. Brown occupied, it would have been much better. The audience were quite weary, and continually interrupted the lecturer, complaining that he did not confine himself to the question. They asked him if the Church of Mormon sanctioned polygamy, but this question was fenced with in a skilful manner, and no answer given. We may state as a fact that the Mormons do sanction a plurality of wives. At the same time, however, we cannot commend the conduct shown towards Mr. Mills. As his friends had given the Rev. Mr. Brown a fair hearing, they should have done the same to him; if they did not approve or like what the lecturer was saying, they had full permission to retire altogether. We give a synopsis of the lecture, without noticing the interruptions.

Elder W. G. Mills commenced by saying he was happy to see so many present on that occasion, to hear both sides of the question, and place themselves in a position to judge correctly. When gentlemen of opposite opinions met to discuss their differences, they ought to converse as gentlemen, and not indulge in harsh expressions; when ministers of religion, believing in different doctrines and discipline, they ought to meet in the spirit of love and forbearance, and not manifest a contentious spirit, lest the infidel may sneer and say, "these are the followers of the meek and lowly Jesus, whose doctrines are to evangelize the world." He stood rather disadvantageously before them that evening; the Rev. Mr. Brown was a gentleman well known to the inhabitants of this town, and deservedly popular for his works of labour and love, in endeavouring to forward every work calculated to enlighten the human mind, and ameliorate the condition of the human family. He (Mr. Mills) was a stranger, unknown to those assembled, the desires of his heart were unknown to them, consequently Mr. Brown had an influence with them, that his word would be taken, in many respects, without a question, but he (Mr. Mills) had to prove his assertions by evidence and witness. But he felt thankful he stood on British ground, on a Reading platform, before a respectable congregation, and claimed for himself a patient and candid hearing. Mr. Brown began his lecture by speaking of the various delusions, &c., that had been received by man. This he (Mr. Mills) considered an unfair way of reasoning, endeavouring to prejudice the minds of his hearers before he had proved anything. It was very easy to say "delusion, imposture," &c., but it was not so easy to prove it. Harsh expressions and bitter invective are not arguments, are not proofs, are not reasoning. It was a matter of no consequence to him though Mahommed and others may have been impostors; it did not prove Joseph Smith to be one. Though there have been false Christs, it did not prove there was not a true one in the person of Jesus, the son of God. Though there were and would be false prophets, it did not prove there never were nor would be true ones. Every man and system has to stand by its own merits. But of all the gullibility and credulity manifested by man in receiving and believing impositions and delusions, nothing in all he had read or known in history or human nature, surprised him more than the readiness displayed by people now-a-days in believing the wicked, ridiculous, contradictory stories and falsehoods propagated about Joseph Smith. Mr. Brown gave a beautiful description of Joseph Smith's career from his boyhood to the publishing of the Book of Mormon, nearly verbatim from the works of Orson Pratt, A.M. But he (Mr. Mills) thought he spoilt the picture by giving his own account, like an artist who copies a lovely and striking picture, either turns the canvass to show such did not exist, or bedaubs it with black paint. Joseph Smith is called every bad and naughty name—a liar, drunkard, hypocrite, gambler, thief, &c. &c. Now, he would ask, is there not a possibility of painting his Satanic Majesty too black? for he believed it was impossible to embody in *one* man all the villany, deceit, wickedness, hypocrisy—in short, without one redeemable trait— attributed to Joseph Smith; when we consider he organized a system, built a city, reared a temple, extended a religion, that called forth the wonder and surprise of the whole world. Those men who have laid deep the foundation of truth, reared high the bulwarks of truth-fraught philosophy, exalted the standard of the cross and salvation, and conferred immortal benefits on the human race, have in all ages of the world, in their day and generation, been trampled under foot as vile impostors, stigmatized as enemies of all

that is good, unworthy a place in society, and prostrated as victims upon the altar of bigotry. And why? Because mankind will not condescend to investigate apparently new doctrines, unless their prejudices receive no outrage, their ignorant orthodoxy no severity; because they will not swallow the medicinal pill of truth, unless it is handed to them by the tinselled hand of popular opinion. The annals of truth, light, discovery, and improvement, are also the records of darkness, oppression, and persecution. The gloomy dungeon of Copernicus, the damp prison of Galileo, the alarum note of infidelity sounded about the Newtonian philosophy, would ever show the power of prejudice and the weakness of faith. Need he refer their minds to the prophets and apostles of old, who suffered for the truth as impostors; or to the Son of God, who was called every evil and unholy epithet. Need he tell them that Joseph Smith was persecuted from his first pretension to seeing an angel, until his death. Upwards of forty times (as the records of the courts in America prove) was he tried for every crime, and every time honourably acquitted as a Christian and a gentleman. In prison oft, and while there on one occasion the flesh of his brethren was given him to eat! He was tarred and feathered, and hunted by mobs headed by Christian ministers of the Gospel, so called. And why? Had he been a wicked man, as stated, would they not have received him as such, "hail fellow, well met." Is it possible, however, said he, that Joseph Smith lived so far above all law, that the language spoken by the mob who murdered him, admitted by Mr. Brown, was really true—"We know the law cannot touch him, but powder and ball can!" Why paint their faces and disguise themselves like fiends from the bottomless pit, if their cause were just, and he guilty? Mr. Mills then proposed in the first place producing evidence in favour of Joseph Smith's character as a good, benevolent, virtuous boy and man, from witnesses who were not members of the Mormon Church. After showing that many acknowledge he was unjustly persecuted, he referred to and read extracts from a speech of John S. Reed, Esq., before the State Convention of Illinois; a letter from a Mr. Hospes, a visitor at Nauvoo; 'a Traveller,' in the *New York Herald;* a writer in the *Philadelphia Sun;* the Rev. Samuel Prior's letter; Dr. J. C. Bennett's oath in Nauvoo before aldermen not in the Church; the Hon. O. H. Browning's Speech; Juliet Courier; Colonel Kane's Lecture on the "Mormons," all, as he termed, disinterested witnesses, and who testified to the honour, integrity, uprightness, and purity of Joseph's character. He then spoke of Orson Spencer, A.B., graduate of two colleges in America, formerly a Baptist minister, respected for his piety, benevolence, and attainments, and for whose spotless character references were given to gentlemen of high standing in America. This gentleman, in a work called "Spencer's Letters," called forth by the inquiries of a rev. colleague named Crowell, testifies to the character of Joseph Smith. He then argued that, although Mr. Spencer was now a Mormon Elder, yet from his former standing, and having nothing to gain, but much to lose, he was an allowable evidence, as all men are uninterested when they simply tell what they see and know. He then called on a living witness there present, Mr. W. Porter, of whom he (Mr. Mills) spoke highly, who said he was personally acquainted with Joseph Smith since he (Mr. Porter) was a boy, up until his martyrdom; and he knew him to be an honourable and upright man, seeking to do good to all men, and was a prophet of God. Mr. Mills then added his own testimony—he had never seen Joseph, yet he knew by obedience the truth of his doctrine. He had never seen the Saviour, yet he knew his Gospel is true, and that is the best and most sure way to know any man to be a prophet. He said the evidence he had adduced would stand and be received in any court of justice in the world. But although Joseph was a prophet, and he had proved his character good, yet he was free to admit he had his failings, he was not perfect, was not infallible, was not an angel, nor had a resurrected body. He was subject to evil passions as all men, and older prophets. It is a clear stream that has no filth in it; a bright day that has no clouds. We feel the influence of the glorious sun which emits his rays to the most distant planet, imparting life and heat, yet we may discover on his luminous broad disc dark spots, but we do not despise him, they do not hinder his power much being felt. Just so ought we to look on man's character, not condemn him for his little failings, but admire him for

his good qualities. He then touched at the Book of Mormon and its witnesses, O. Cowdery and others, and showed that the quotation by Mr. Brown was not given fully, as Whitmer was to accompany Cowdery with "commandments and monies" for safety, and to assist as they travelled amid their enemies, and not because he was not trustworthy. But he argued, though a man be once a good man, it does not prove him to be ever afterwards so; as in the cases of Solomon afterwards worshipping strange gods, Judas denying Christ, which apostacy did not invalidate the witness they formerly bore, nor affect the nature of the truth. O. Cowdery was "cut off" from the Mormon body, for being ambitious and unruly, but some years afterwards returned a humble man, and died in 1846 or 1847, in the Church, rejoicing in God his Saviour. Had Joseph, he argued, been an impostor, he would not have allowed the witnesses and his early friends to have been expelled, lest they would have divulged the secret; but, conscious of his mission, he severed every man from the body that transgressed the laws of God and the Church. Sidney Rigdon, he said (it was notorious in the Mormon church, and in the Campbellite church, of which he was a successful preacher at the time), did not see the book of Mormon until six months after its appearance in print, and did not see Joseph Smith until nine months after. He first received it from the hands of P. P. Pratt, a former disciple of his, and commenced to read it with great reluctance, being much prejudiced against such pretensions, as he thought. Rigdon, he said, was ambitious enough to have claimed to himself the honour, had he had anything to do with its origin or compilation, and not have allowed a poor untaught man like Joseph Smith to have the praise. He then read a statement from the "Quincy Whig," refuting the assertion that Joseph and Rigdon ever had the Spaulding MS. Mrs. Davidson and Mrs. M'Kinestry (Spaulding's widow and daughter) both asserted the Book of Mormon was not like Spaulding's MS., and that they had the MS. years after the Book of Mormon was published. Ancient Glyphs, or records on plates of metal have since been found in various parts of America, not by Mormons, as the papers testify to. He then took up the causes assigned by Mr. Brown for the spread of Mormonism. First, its persecution. Mr. Brown states, "persecution is powerless to aid the truth, powerful to spread error." This, Mr. Mills considered was a false proposition, as very few instances can be adduced of errors being advanced by persecution. Though truth may not be advanced by it, yet it ever has been opposed, and God has brought good out of it. "To immortalize an error, martyr its head." This, Mr. Mills denied as true, but it reminded him much of the immortalization of Christianity by martyring its head and the apostles. Secondly, he denied it was of a profligate tendency. It was never proved so yet, and was a libel. Many writers were cited by Mr. Mills, who stated that at least the society of the Mormons is in as good a state of morality and cleanliness and order, as any city in the world. He stated that adultery and seduction are punished by death in the Great Salt Lake City, and under their control. The vile seducer who coils like a serpent round the heart, is despised, hated, and condemned. [An instance was adduced in proof, by request of the audience.] Brigham Young could not be a far-seeing man (as Mr. Brown admitted) if he allowed profligacy to exist. All travellers speak to the contrary. He (Mr. Mills) solemnly affirmed that he never knew one instance of immorality, one unvirtuous act, or dishonest deed sanctioned or winked at, directly or indirectly, during his acquaintance with Mormonism for fourteen years; but the higher the officer, if he give way to erring nature, and is, after the strictest inquiry, proved guilty, the severer the censure, the heavier the judgment—often publicly exposing their conduct in their periodicals. The ordinance for females, alluded to by Mr. Brown, he gave his unqualified contradiction to—it does not exist. Thirdly, its sensuous character—it is a sensuous system. He acknowledged it is; but declared, so is the religion of the Bible. Abraham's God appealed to his senses; told him he should have the land of Canaan for an everlasting possession. Jesus said, "Blessed are the meek, for they shall inherit the earth." The redeemed sing in Revelations, 5th chapter, 10th verse, "We shall reign on the earth," and Christ will come in power and glory to reign and rule over this earth. The prophets, apostles, and saints, and the Son of God, spoke of the earth's becoming a holy abode for God's people. The midnight glory, the splen-

dour of nature, the field, the flower, the fruit are sensuous, created by God for man, and to be adored by him. Then will immortality breathe in the winds, flow in the rivers, and be exhaled from every plant and flower. All will be beauty to the eye and music to the ear. The lecturer closed by stating it was impossible to touch upon all points that he wished, during one lecture, and do justice to the subject fully. He had endeavoured fairly, and in a Christian spirit—for he flattered himself he was one—to show the character of Joseph Smith was good, by three kinds of evidence; had defended the Book of Mormon, and removed the objections raised against its witnesses; had spoken a little on the imputed causes of its success, and he left the subject with the audience, they were the judges, and he hoped they would judge impartially.

A gentleman at the close of the lecture, amid considerable confusion, asked the question about polygamy, but Mr. Mills evaded the question, and declared the meeting dissolved.

THE CHINA MISSION.

(From the "Deseret News," Dec. 22.)

San Francisco, Aug. 27th, 1853.

President B. Young — Dear Sir—We have an opportunity, which we improve in writing a few lines. We did not think our letter would be from this point; but one does not always know his situation regarding the future.

We left this place for Hong Kong, March 8th, and have so soon returned to our starting point. We can truly say, that we had the strongest faith, animated by enjoying much of the Spirit of the Lord, that a good work would be done in that land.

We arrived at Hong Kong April 27th, and began the labour which was before us. We, however, found the situation and condition of that country entirely the reverse of what we expected from the information we could gather in California. We found about 250 Europeans, or the would-be-*nabobs* of the world, merchants, officers of the civil governments, no common class which are found in English colonies in other parts of the world. This class we found almost unapproachable, on account of their wealth and popularity; they look with contempt upon all who are not of the same grade with themselves; also a few lawyers, doctors, and a *small sprinkling* of missionaries also of the upper circles, luxuriating upon the proceeds of the cent societies at home, and the miseries of the people in that region.

There are about one thousand soldiers, the most of whom are Irish and Scotch, some English, some blacks from Ceylon. They are closely kept in barracks, having only from five to eight o'clock p.m. for recess. They are so fond of the licensed privileges found among the Chinese women, that they are as corrupt as vicious habits can make them. The balance of the population are made up of four or five grades of Chinese, ranging from the merchants to the coolies, who are the carriers of burthens; also Malays, Lascars, Parsees, Portuguese, Negroes, Tartars, &c., a heterogeneous mass of tongues, manners, customs, and religions.

The other five parts called free, are of the same stripe, only there are not so many whites. Very few of the Chinese speak anything like good English, and that only so far as trade goes.

The only Europeans and Americans residing at Canton, Amoy, Macao, Ningpoo, Fouchow, Chinchew, vary from 75 to 100 each; at Shanghae, about 250. They are of the same class of aristocracy as Hong Kong, only more so. They are called the most inhospitable people in the world, and from what we have witnessed we know it is true in many respects.

We began to make our business known upon our arrival, and having the privilege of stopping in an old decayed mansion for a short time, we tried for an opening to preach. Some of the people seemed quite friendly, and wished us success. No house could be obtained. We took to the streets, and there began to teach the principles of the Gospel. Some of the people professed to be acquainted with our society in England, and had read our

character in the papers; this was revamped and given to the people. This, however, did not discourage us, for we were used to such things. A few of our lectures were very well attended, many stopped to hear us, but soon our congregations dwindled down till not a soul would stop or attend. Not disheartened, we encouraged each other, and continued to preach still (batting the air), and visited the people individually for private teaching as long as one person would hear, distributing our books and pamphlets, for their perusal, trusting in the God of Israel, and claiming the blessings and promises placed upon us, pushing forward to find an opening, to see some one who would hear and feel interested in our message. We visited the Chinese who could speak English. They are generally in the employ of the missionaries or the government, and command high wages. They told us they had no time to *talka* religion.

At this time we began to feel, by the Spirit, that the way was darkening before us; yet we continued to hope. Our books were returned without a desire to ask a question or answer ours, or thanks for their use.

We looked to the other ports of China; true we had the privilege of visiting them, but what the chance of success? The only safe place was Hong Kong, owing to the revolution spreading through that country. At many of these places, the whites were preparing to leave, or going on board vessels in the harbour, for protection. To go among the Chinese we could not, not being able to speak their language. Thus things continued till we felt that nothing could be done at present. We could neither turn to the right nor left, having scanty means to remain, and no possible resource perceivable for subsistence. The way opened for us to return to this point, where we could wait the counsel of the Presidency regarding our future movements.

The language is only obtained from a living tongue, as it cannot be expressed in English, owing to the intonations and inflections of the voice in the same word, for upon the sound depends the meaning. One word may have from 10 to 30 different meanings; these are given by the tone, the same as in music; and to attempt to write the language, would be to prove Phonography too short at one end. Teachers are not easily obtained who can speak English, and they charge very high, and are under the control of the missionaries. In each district in China there is a different dialect, so that one cannot understand the other; yet they have the same characters. The residents in that land are only there as temporary persons to acquire a fortune—their God is their money—and only remain on commercial business with the nation, exchanging cash for the products of the country.

The Catholic missionaries, who are mostly of the Asiatic clime, have obtained the language while young; they adopt the manners and customs of the Chinese, shave their head, wear tails, and go among them, and it is said they have some success; the others do nothing. Report says that the rebel party are Christians; how this is, we do not know, as it is contradicted.

The language must be obtained either by study or the gift and power of God, before we can tell them the truths of heaven. How this is to be brought about, is the question which may be asked, and that is the very thing that we would like to know.

Upon our arrival here, we heard of brothers Canfield and Wade being appointed to operate with us in China. After having consulted together, we have thought to lay the situation of that country before you, and that brother Hosea Stout should return to the Valley, and will leave in a few days in company with brother Harvy Green, by way of San Bernardino.

Respectfully we remain your brethren in the Gospel,

HOSEA STOUT.
JAMES LEWIS.
CHAPMAN DUNCAN.

THE true secret of living at peace with the world, is to have a humble opinion of ourselves. True goodness is invariably accompanied by gentleness and humble-mindedness.

THE EARL OF ELLENBOROUGH says, "One fourth of all the shipwrecks which occur upon the coast of England, occur within seventy miles of the mouth of the Tyne. During the month of January, no less than 110 shipwrecks occurred in three days within twenty miles of that river, and not less than thirty-six of that number took place at the mouth of the river itself."

ARRIVAL OF THE "GOLCONDA" AT NEW ORLEANS.

New Orleans, March 20th, 1854.

Dear President S. W. Richards — Agreeable to your request, we cheerfully proceed to give you an account of the pleasant voyage of the "Golconda Emigrating Conference," and its safe arrival in New Orleans.

We left the shores of Old England, Feb. 4, Zion-wards bound, in good health and spirits. On the same day, we organized our Conference, dividing it into seven Branches. We agreed to call our Conference the "Golconda Emigrating Conference." We appointed meetings to be held five times a week, in which we were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations, and prophecies, which caused the hearts of the Saints to rejoice exceedingly, and to magnify the name of the Lord their God, that they lived in this day and age of the world, when the God of Israel had set His hand the second time to redeem His people, and gather them from the uttermost parts of the earth, to establish His kingdom, *no more* to be thrown down.

With this order in our midst, we set out for the west, as we have already remarked, in excellent spirits. The winds were rather contrary for the two or three first days, but afterwards they turned in our favour, and continued so the greater part of the voyage. We had not as much as one storm or very heavy gale of wind during the whole passage. We had two marriages and one death at sea. The marriages were—David Lewis and Esther Williams, both from Carmarthenshire; and Wm. Gillman, Monmouthshire, and Ann Davis, Pendilion, Glamorganshire. A little child died of the thrush and inflammation on the chest, aged 25 days, daughter of George and Eliza Alexander, both from Hampshire.

March the 5th, we held our Conference, in which the representations of the different Branches were brought in, which were reported as being in good health, and a very good spirit prevailing amongst them—all in love and union with each other.

The authorities of the Church were all upheld and sustained by a unanimous vote of the whole Conference. In the afternoon and evening, addresses were delivered in a very spirited manner by several of the Elders, upon the gathering, the duties of the Saints on ship board, and other kindred subjects, to the joy and consolation of all present, that felt an interest in the great work we are engaged in.

The pleasantness of the voyage, the love and union amongst the Saints in general, the unremitting attention and kind regard paid us by our worthy Captain, Captain Kerr, all combined to make our voyage across the great Atlantic what may indeed be very properly called, a *pleasure trip*.

We arrived safe and sound at this place on Saturday, the 18th, making our passage in 42 days from the time we left Liverpool.

Not wishing to intrude upon your time or space, we curtail our remarks, praying *God*, our Eternal Father, to bless you abundantly with every qualification to enable you to honour the high and holy calling appointed unto you, that the hearts of thousands may be made to rejoice in being brought to the knowledge of the truth through your instrumentality.

DORR P. CURTIS, President.
T. SQUIRES, } Counsellors.
W. S. PHILLIPS, }

[WE have much pleasure in presenting the above letter to our readers, concerning the agreeable voyage of the *Golconda*, and her safe arrival at New Orleans. Elder Curtis also informs us that the fare up the river is higher than formerly. Elder Brown had chartered a fine steamer to take the company up to St. Louis, at three dollars per head, under 14 years half price. A few of the company were stopping at New Orleans, for want of means. Elder Curtis says—"I can truly say we have got along well, without a quarrel. Captain Kerr, and in fact all the crew speak in our favour. The steward intends to emigrate next season. Several of the crew are going with us, and wish to be baptized." The *Benjamin Adams*, with the second company of Danish and German Saints, had not arrived.—ED.]

VARIETIES.

If "do as you would be done by," were made the common law, much less parchment would be used.

Woman always wants something to lean upon. As a stick is to green peas, so is the masculine gender to the feminine.

An address has been issued to the lay members of the Church of England, embodying a proposition to send 500 Scripture readers into the diocese of Exeter, this being considered the most Puseyite district in England, and therefore "peculiarily in need of the dissemination of evangelical truth."

The Tyrants of the Household.—And so it is, and for his rule over his family, and for his conduct to wife and children—subjects over whom his power is monarchical—any one who watches the world must think with trembling sometimes at the account which many a man will have to render. For in our society there's no law to control the King of the Fireside. He is master of property, happiness—life itself. He is free to punish, make happy or unhappy, to ruin or to torture. He may kill a wife gradually, and be no more questioned than the Grand Seignior who drowned a slave at midnight. He may make slaves and hypocrites of his children, or friends and freemen; or drive them into revolt and enmity against the natural law of love. I have heard politicians and coffee-house wiseacres talking over the newspaper, and railing at the tyranny of the French King, and the Emperor, and wondered how these—who are monarchs, too, in their way—govern their dominions at home, where each man rules absolute? When the annals of each little reign are shown to the Supreme Master, under whom we hold sovereignty, histories will be laid bare of household tyrants as cruel as Amurath, and as savage as Nero, and as reckless and dissolute as Charles.—*Esmond.*

The Emigration at St. Louis.—Just as we were going to press, we received another letter from Elder William Empey, dated St. Louis, March 19. Three more deaths from cholera had occurred among the Danish Saints, four or five were sick, but the affliction was abating. Elder Empey was making every exertion to render the emigrants comfortable. Waggons were from 60 to 80 dols. each. The emigrating Saints, it was expected, would fit out for the Plains at Kansas and Fort Leavenworth.

Addresses.—William Glover, 50 Dundas Street, Monkwearmouth, Sunderland.
Andrew Ferguson, 3 Cunliffe Street, Preston.
Jesse B. Martin, 3 Cunliffe Street, Preston.
G. W. Thurston, Mr. Nash's, 6, Market Street, Guildford, Surrey.

LIST OF MONIES RECEIVED FROM THE 31st MARCH, TO THE 7th APRIL, 1854.

	£	s	d
John Druce, Haverstraw, U. S. A.	2	0	0
George Taylor, do.	1	0	0
William Simms	5	0	0
John Memmott	7	17	3
James Walker	36	5	6½
John B. Pears	5	0	0
Carried forward	£57	2	9½

	£	s	d
Brought forward	£57	2	9½
John Aird	7	9	8
Augustus Farnham, Sydney, N. S. W	70	0	0
Robert Kirkwood	28	12	0
John Hole	9	0	0
John Holsall	3	0	0
	£175	4	5½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17.—Vol. XVI. Saturday, April 29, 1854. Price One Penny.

LANGUAGE.

It is computed that there are now two or three thousand languages and dialects upon the earth. This is one of the most serious hindrances to international communication, and consequently to international unity of understanding, purpose, and action. Were the whole earth of one language and of one speech, as in ante-Babelian days, it would be an easy matter for a man to transact business with any other man, no matter to what nations or tribes they might respectively belong. But in the present state of things, a year or upwards of diligent application must be expended in acquiring another tongue, before a man can communicate, with any facility, his ideas to a people who do not understand his own language. Where communication with the people of several nations is necessary or beneficial, a man has to devote a corresponding amount of precious time in the attainment of the languages. Years of his life thus roll away in—what? Not in directly administering to any one's comfort, not in contributing directly to the welfare and happiness of society, not in co-operating directly with others for the advancement of mankind in the scale of being; no, but in learning mediums for the interchange of thought and the communication of intelligence. Every man learns one language as a medium of converse with his fellow men, but his power is very limited, for he is no better than a dumb man to the majority of his fellow creatures upon the earth. He cannot confer with them, nor they with him, until he obtains a proficiency in the languages they have learned. But what a waste of precious time is here. The years of unremitting application occupied in acquiring a tolerable knowledge of only a few languages diminish most materially from a man's power of doing good, for, otherwise, the time might be occupied in building cities, planting farms, making the wilderness to blossom as the rose, and the desert to become tributary to the happiness of man; descending into the bowels of the earth, and bringing to light its hidden treasures, to adorn the abodes of industry; or exploring the vast expanse of space, and ascertaining the works of the great I AM, and the nature and relations of the worlds over which He reigns in glorious majesty.

The Elders find the diversity of language a most serious drawback to their efforts to extend the Gospel and warn the nations. It is true that by the gift of tongues power is given to men to speak languages otherwise unknown to them, as on the day of Pentecost, and as in many instances in these latter days, but all persons have not faith to occasionally receive and exercise the gift of tongues, with the interpretation thereof, and probably none have faith sufficient to rely, on all occasions, entirely on this gift, whilst on a mission to a people whose language they have not otherwise obtained. Therefore do the servants of God, in these days, as did the servants of God anciently, find it necessary to acquire, by diligent

application, the power of speaking and understanding the languages of those nations to which they are sent.

It is not to be expected that much can be done among the nations, while they are in anything like their present state, to bring them to the use of one language. So there is no hope of the difficulties of the Elders in advancing the Gospel on the earth being sensibly diminished in that respect. The nations are too much divided in their thoughts, habits, and interests, and too much under the influence of Satan, who is the author of confusion, to allow of a general scheme for the adoption of a universal language. As the nations are, with regard to language, so, it is to be feared, they must remain, in a great measure, until the powers and influences which now prevail on the earth are cast down, and become subject to the influence of the Spirit of God.

As far as that Spirit is poured out upon the people, its effect is to make them one, not only one in thoughts, purposes, joys, and sorrows, but one as to the medium of interchanging sentiment with each other. When that Spirit is poured out upon all flesh, there will be a universal mourning over the distracting remains of Babel, and a yearning for one all-pervading medium of communicating intelligence from man to man. Then will the littleness of undue affection for native tongues give way to the adoption of a pure language, embracing the excellencies, but excluding the anomalies and defects, of the thousands of Babel's fragments, as certainly and completely as the predilections of men for sectarian vagaries vanish when they receive the simple truths of the Gospel of Christ.

If we look to the cause of the division and corruption of language, we find that that cause was a direct act of rebellion against, and defiance to, the Almighty. God destroyed the old world by a flood of waters, because men had forsaken Him, and followed the evil imaginations of their own hearts. After men began again to multiply upon the earth, they thought they would destroy the possibility of another catastrophe like the flood, by building an immense tower, the top of which should reach to heaven, and afford a refuge far higher than any waters could ascend. This daring, heaven-defying rebellion met with the most signal visitation from the Almighty. The Lord came down to the earth and saw the puny arm of defiance which was raised against Him, and straightway confounded the language of the earth, so that the people could not understand one another's speech. Not being able to converse with one another, or freely communicate their thoughts, they left off building the city and tower of Babel, "and from thence did the Lord scatter them abroad upon the face of all the earth."

Now, as confusion of language, and scattering over all the earth, were the consequences of rebellion and impious defiance, may it not be expected that the obedience of Israel to the Gospel, and their gathering from all nations, will be accompanied, or, at most, immediately followed, by the abolishment of the effects of the Babelian apostacy, and the re-introduction of one universal language upon the earth? We cannot conclude otherwise. And, indeed, how can the restitution of all things be brought to pass, unless one common language is used among men, as in days of old? A common language among the gathered sons of Israel seems to be indispensable for their complete union as one people, no more to be divided or scattered. Anything which can facilitate intercourse, and interchange of sentiment, will conduce correspondingly to the welfare of Zion, because thereby unity and harmony in thought and co-operation can be more rapidly secured. Well, thanks be to God, the promise has been given, that, in the latter days, He will give unto His people a pure language, that they may be one in that respect.

However, it must be remembered that this pure language is promised when the judgments of God have swept through the nations, and the proud thoughts and vaunted strength of the wicked are laid low. Hear what the Prophet says upon the subject—"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord with one consent." Zeph. iii. 8, 9.

But although judgment will be poured out on the nations before a pure language is revealed to the people, it does not neces-

sarily follow that the Saints in Zion, who will be gathered from every tongue, should not speak a common language, so that every facility, in that respect, may be rendered for the communication of information throughout the whole extent of the land, and for the intelligent and unembarrassed co-operation of all the people in advancing the stupendous interests of the kingdom of God. To every Saint, the desirableness of such a medium of intercourse in Zion, will daily become more and more obvious.

We do not imagine that attempts to introduce a common language among the Saints in Zion, will meet with the frowns of the Almighty, or be considered by Him as trespassing upon His prerogative. On the contrary, we firmly believe that the desires and exertions of His servants to this end, will be favourably looked upon by Him, and that He will inspire their hearts, and cause their exertions to become a blessing to the people, and to be greatly instrumental in bringing about that oneness of sentiment so necessary to their advancement towards perfection. It was therefore with great satisfaction that we learned that the Regency of the University of Deseret had taken the subject into consideration. We trust that they may be blessed in their deliberations, and inspired from on high, that their efforts may be wisely directed. If the Saints in Zion take hold on the subject, and it is to be expected they will, we believe that the Almighty will bless and prosper their endeavours, counting them for righteousness, and esteeming them as a manifest token of the desires of His people for the speedy approach of the time when the pure language will be enjoyed. For the people to strive after a universal language, is to prepare themselves for the reception of a pure one, and we believe that when the Lord sees such a spirit prevailing among the Saints, He will prepare to bless them with the long-promised and long-wished-for pure language.

All languages have excellencies, some a greater proportion than others, and all have defects. A language should he comprehensive, expressive, forcible, void of ambiguity and anomaly, and as simple in construction as possible. Suppose any one language, say, for instance, the English, as this language is probably as good upon the whole as any other, and as it is the one in which the Gospel was restored to the earth, and in which the Gospel has been principally preached, and which most Saints understand—suppose this language be taken for a basis, and be riddled of divers anomalies and defects. There are many single words in foreign languages which express ideas more strongly and happily than do any single words in the English language. Such foreign words might be adapted, as thousands of words have been before, on the English basis, and thus the language be rendered more expressive, and more fertile, and be made to partake of a more universal character. When a word in a foreign language expresses as much as three or four or half a dozen words in the English language, surely it would be wiser to introduce that word into the English vocabulary. Again, where a foreign word gives a particular shade of signification, which the English language does not provide words to express, or at most but imperfectly, why of course it would be advisable to introduce that word into the English language. By such a means, the English language, or any other, might be rendered at once general in its character, widely varied, and highly expressive. And variety and condensed expressiveness make any language peculiarly forcible, fertile, and beautiful.

With reference to the characters of which words are composed, it is very certain that a great improvement could be made in the English language. There are thousands of words that have one, two, three, or more silent letters. This would be well to be remedied. It would be well if no word had a silent letter—all the characters which are used to form a word should be sounded.

Every character in the alphabet it seems should stand for a certain sound, and not, as at present, some letters be used to express two, three, four, or more different sounds, with no fixed rule for the choice of either. Nor should two or three characters represent a like sound, as is the case with several characters in the English alphabet. If each alphabetic character represented one and only one distinct sound, what a vast mountain of difficulty, what a multitude of incongruities, would be removed in the spelling and pronunciation of the English language.

Then, again, the characters of the alphabet should be simple, clearly defined, and facile in execution, so that they might

be easily learned, rapidly written, and readily deciphered. Many persons consider it desirable that the common written and printed characters should be identical. As to the shapes of the characters, many altogether superfluous outlines are presented by the alphabets now popular. The simplest characters seem to be thick and thin straight and curved lines, as used in short-hand alphabets. But the adoption of thick and thin characters does not appear advisable, as the distinction of thickness would sometimes be doubtful, especially in writing. A distinct character for each sound seems far preferable.

By using variously inclined straight and curved lines, and combinations with them of rings, hooks, and angles, an alphabet might be formed that would furnish respective characters for as many consonant and vowel sounds as are commonly in use. And such an alphabet would be more easily learned, and far more rapidly executed, than the common ones. For printing, these proposed characters could be made as small as any characters now in use, and would look far neater than most, taking up less space. There seems to be no need of any difference between capital and small characters, except in size. Using the same form for the capital and the small characters, would do away with the needless trouble of learning two sets of characters. It is very well to have different sets of alphabetic characters for ornamental writing and printing, but for all the common correspondence and business of life the best alphabet is that which combines the greatest simplicity, legibility, condensation, facility of attainment, and rapidity of execution.

Rejecting dots and the horizontal straight line from the list of alphabetic characters, the present system of punctuation might remain as it is, at least until the alphabet rivals it in simplicity and adaptation to the required end.

Simplicity is the first and last of attainment. The wonderful regions of ambiguity and mystery lie between. So it might be a long time before perfect simplicity in the construction and application of a language would be arrived at. But reformation should not on that account be opposed, neither should the day of small things be despised, for "trifles make perfection, and perfection is no trifle."

The foregoing hints are merely suggestive on our part, and are given to induce reflection.

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(*From the "Deseret News," Dec.* 1.)

I hope the congregation will lend us their undivided attention, and exercise their faith and prayers for those that speak, that the truth may be drawn out to the edification of all.

I always feel diffident to address the assemblies of the people of God, at the seat of the government of the Church, knowing that there are many that can edify and enlighten our minds better than I can. I always feel that I would sooner hear than speak. But nevertheless, I feel it my duty to impart my testimony, and exercise my gift among my brethren, according to my calling; I therefore shall address you for a while this morning.

There may be many strangers assembled with us, as at this season of the year many are passing through this city from different parts of the world. The members of the Church need not complain, if I should address myself to the people as if they were all strangers, on the principles that are sometimes designated "MORMONISM;" and confine myself to some of the plain, simple, introductory principles of that system. It will refresh the minds of those acquainted with them, and perhaps edify them, and at the same time edify others.

Suppose I were to ask a question this morning, as a stranger, "What is Mormonism?" I suppose it is known to most men at all conversant with principles classed under that name, that it is a nickname, or a name applied by the public, and not used officially by the Church so called.

Mormon was a man, a Prophet, an author, a compiler, and a writer of a book. Mormon was a teacher of righteousness, holding certain doctrines. The Church of Jesus Christ of Latter-day Saints are agreed with Mormon, as well as with many other ancient writers, and hold to the same principles; therefore their neighbours have seen fit to call those principles they hold, "MORMONISM." They might as well have called them, *Abrahamism*, *Enochism*, or *Isaiahism;* because the ancient Prophets, Patriarchs, and Apostles, held to the same truths in general terms, only differing in circumstances, in distant countries and ages of the world, and acted upon the same general principles, according to the particular circumstances that surrounded them. But the world, out of all the ancients, have selected one called *Mormon*, and all the principles held by all good, inspired men of all ages and countries they have seen fit to sum up, and call "Mormonism." Well, it is as well as anything else, for aught I know; the name does not affect the principles.

The word of God, as written in the good old Book, designates the people of God by the name of Saints; which name is almost or quite as ancient, as any writings extant. Saint was spoken of by Enoch long before the flood. The same term was applied to the people of God by the Prophets, the Psalmist, and by the writers of the New Testament.

Not only was this term applied to Saints in ancient days, but the Patriarchs, Prophets, and Apostles applied it prophetically, speaking of the people of God in the latter days, when the kingdom should be given to the people of God, and the principles of God should bear rule over all the earth. Daniel and the other Prophets, in speaking of this subject, always call them the Saints of the Most High. They do not call them "Mormonites," Methodists, Presbyterians, Congregationalists, Jews, Pagans, or Mohammedans, nor yet Catholics; but the language of the Apostles and Prophets is, that the SAINTS of the Most High shall prevail—prevail over the world, establish a true order of government, and, in short, rule the lower world, and that all the nations shall bow to him who is at their head, and to the principles held by them.

Why not this be continued and sustained, O ye people of Christendom, and, letting these party names go by the board, and be classed among the things that were in the darker ages, come to the proper and correct Scripture language, and when we speak of the people of God, call them SAINTS OF THE MOST HIGH?

Well, then, such is the name that the Church which I represent, do their business in. As such, they are known on their own records, and on the records of heaven, inasmuch as they are recognized there. But we know what the world mean when they say "Mormonism," and "Mormon." What are the principles called "Mormonism?" You may ask those who profess to be instructors of the people abroad in the States, and elsewhere—and very few of them will give you one correct idea in regard to the doctrines of the Latter-day Saints. Indeed they have not informed themselves, but remain in ignorance on the subject; and when they would show others, of course they cannot inform them correctly on that subject. But you will generally be informed, that "Mormonism" is a new religion, that it is something new under the sun, and of course is an innovation—a kind of trespass on Christianity, on the Bible, or on the good old way. "O," say some of the editors that ought to be the most enlightened, and that profess to be, "if Mormonism prevails, Christianity will come down."

Now suppose that we examine, principle by principle, some of the fundamental principles of "Mormonism," and see whether there is one item that is new, or that is in any way an innovation on Christianity.

What is the first start towards an introduction of these principles in this age, and the organization of a people? What is it that first disturbed the world, or any part of it, or called the attention of the people towards it, giving rise to the system now called "Mormonism?" It was the ministration of angels to certain individuals; or in other words, certain individuals in this age enjoyed open visions.

Now we will stop, right at this point; it is called "Mormonism." Let us dwell on it. Is that a new principle? Is it adding something to Christianity, or taking something from it? Do not let our modern notions weigh anything, but come right to the fact of the matter. If Peter the Apostle were here to-day, and a person were to relate to him a vision wherein an angel appeared to him and said something to him, would Peter call together the rest of the Apostles, and sit in council on that man's head for error? Would they say

to that man, "Sir, you have introduced something here in your experience that is derogatory to Christianity, and contrary to the system of religion we have taught, and introduced into the world?" I need not answer this question, neither need I bring Scripture to show what were the teachings and experience of Peter and the rest of the Apostles on this subject. The Bible is too common a book, too widely circulated in the world, and the people of the United States, especially, are too well read in its contents to suppose, for a moment, that Peter or the rest of the Apostles would condemn a man because he believed in the ministration of angels, because he related an experience wherein he had had a vision of an angel.

Now that was the principle that disturbed this generation, in the commencement of the introduction of that which is now called "Mormonism"—a principle as common in the ancient Church as the doctrine of repentance. I will say more—it is a principle that has been common in all dispensations; it is a principle which was had before the flood, and fully enjoyed by the ancient Saints, or at least held to by them; a principle that was common among them; not that every man attained to it.

But where can we read, under the government of the Patriarchs, before the flood or after it; before Moses or after him; before Christ or after Christ—where can we read in sacred history of a people of God by whom the doctrine of visions and ministering of angels would be discarded, or be considered erroneous? It was common to all dispensations, it was enjoyed by the Patriarchs and Prophets under the law of Moses, before it and after it, and by the people of God among the Ten Tribes, and among the Jews. We will carry it still further. It was enjoyed among the Gentiles, before there was a people of God fully organized among them in the days of Christ. Cornelius had the ministering of angels before he became a member of the Christian Church, or understood there was a crucified and risen Redeemer. He prayed to the living God, and gave alms of such things as he had. He was a good man, and an angel came to him and told him his prayers were heard, and his alms had come up as a memorial before God.

It is astonishing, then, to me, that the modern Christian world consider this a new doctrine, an innovation—a trespass on Christianity. No! it is as old as the world, and as common among the true people of God, as His every day dealings with man. We will leave that point, and say, it is the Christian world, and not the Latter-day Saints, that have a new doctrine, provided they discard that principle.

What next? Why, that man, by vision, the ministering of angels, and by revelation, should be called with a high and holy calling—commissioned with a holy mission to preach, and teach, and warn, and prophesy, and call men to repentance. That was one of the first principles introductory to what is now called "Mormonism" in this age.

Is there anything new about that, anything strange, anything that differs from the Patriarchal ages, from the Jewish economy, the Mosaic dispensation, or from the dispensation called Christian? Similar things happened before Moses, in his day, and after his day; and among the Prophets, and in different ages. Were not such things common in the days of Jesus Christ, and after that in the days of the Apostles? Was not John the Baptist thus commissioned? Was not Jesus thus commissioned. And were not His Apostles, Elders, and Seventies? After his resurrection, and ascension into heaven, were not others called, and ordained under the hands of those who were thus commissioned, and called sometimes by visions and revelations directing them to those who were thus commissioned in order to be ordained? That was no new doctrine, no innovation on Christianity, no perversion of the Scriptural system, nor was it anything new, unless you call the old principle new.

Well, then, that the man thus commissioned should call upon others to turn from their sins; and that an individual, a government, a house, a city, a nation, or a world of people should perish unless they did turn from their sins—is that anything new? No. Every one conversant with the Bible will say, that such things took place frequently under all the different dispensations. The heathen were warned in this way. Individuals households, cities, nations, and the world have to be warned in this way, and especially under the Christian dispensation. So there was a special commission given to the servants of God, to go to all the world, and call upon everybody to repent, or whole nations should become disfranchised, scattered, and millions be destroy-

ed, as for instance the Jews at Jerusalem, because they would not hearken to it. It is nothing new, to cry to all men to repent, and warn different cities and nations of wars coming upon them, or that they will be damned if they do not repent. This is one of the early principles called "Mormonism." Is there anything new in this? Is there anything strange or unscriptural? No: no sensible professing Christian will maintain such a point for a moment.

Suppose that some people should hearken, when the ministering of angels takes place. Among many men one certain man is commissioned by revelation to preach the Gospel, and cry repentance. Suppose that some persons hearken and repent, and he should take them and walk down to the water, and bury them in the water in the name of the Father, and of the Son, and of the Holy Ghost, and raise them again out of the water, to represent the death and burial of Jesus Christ, and his resurrection from the dead; and to represent the faith of the individual thus ministered to, that he does believe in Jesus Christ, that he died, and that he did rise from the dead, and that he, the individual, does put his trust and confidence in him for the remission of sins and eternal life—is that anything new? Would that be new to Peter? Suppose some person was to relate before Peter and Paul today, and the Christians with them that lived when they lived—suppose they were all present, and this person told them that a man came along preaching repentance, and he called upon us to believe in Jesus Christ, and we did so, believing their testimony, and they took us and buried us in water, and raised us again out of the water unto newness of life—would Peter or John blame him? Would Paul say, "It is something new?" Or would he say, "Brother, thousands of us received the very same thing in ancient days?"

The Catholic Church profess to be the true Church—the ground and pillar of the truth, handed down by regular succession from the ancient Church, of which they are still members; and their priesthood and apostles are now of the very same Church which the New Testament calls the true Church at Rome. These Roman Catholics of modern times profess to be members of the very same Church that Paul wrote that epistle to. If they are, I will show you to demonstration, if the Scriptures be true, that this doctrine called "Mormonism" is not a new doctrine. Paul, writing to that Church, of which they profess to be members, says, Know ye not, brethren, ye Romans, that as many of you as have been baptized into Christ, have been baptized into his death, being buried with him by baptism into death, that like as Christ rose from the dead, even so ye may walk in newness of life? Now this epistle containing this doctrine, was written by Paul to the Church at Rome, and which these modern people called Roman Catholics profess to be members of. If they are what they profess to be, every one of them have been buried with Christ in baptism, and have risen again to newness of life. We will however, leave them to decide whether that is really the case, or whether they are contented to sprinkle a few drops of water on an infant's face, and call that a burial! Paul said that was a principle of the true Church of Rome that had been buried with Christ by baptism into death, and risen to newness of life. Have these modern Roman Catholics gone forward repenting of their sins, and been buried in water, in the likeness of the death of Jesus Christ according to this pattern? If they have not, they are a spurious Church of Rome, and not real. Therefore, if they be the real Church of Rome, it will be no new thing to them when the Latter-day Saints inform them upon being buried with Christ in the likeness of his death, &c. If this is a new doctrine to them, they had better be looking about them to see if they have not got up a counterfeit Church of Rome, for Paul knew of only one, and the members of it were all "buried with Christ in baptism."

If 500 persons here were to say they came repenting of their sins, and went down and were buried in the waters of baptism, and had risen again to walk in newness of life, Paul would say, if he were here, "It is just what we used to do in ancient times; and I wrote to the Church of Rome, telling them that as many of them as were baptized into Christ were baptized into his death, buried with him by baptism into death," &c.

Now if this doctrine is new to the church of Rome, then it is that Church, that priesthood, and those members that have introduced something new, who are departing from the old Christian religion, and not the "Mormons."

This reasoning applies just the same to

the Church of England. They have just as good a right to have a Church in England as anywhere else—to have a national Church of England by law established, but if they are a true Church of God, all of them have been buried with Christ in baptism, &c., or the Apostle must have been mistaken, or there are two different kinds of Gospel.

Now if I were speaking to the state Church of England, or the state churches of the Catholic world, I would tell them in the name of the Lord Jesus Christ to repent of their new doctrine, and come back to the old standard spoken of by the Apostle, when he says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," &c.

I need not go through with this same application upon the Lutherans, upon the Presbyterians, upon the Methodists, and others, for all these people sprinkle infants; for the principle once carried out will apply to the whole. If they are Christians according to the doctrine of the ancient Church, they hold the doctrine of the Apostles, they have repented of their sins, after believing on the Lord Jesus Christ, and have been BURIED with Christ by baptism into death, &c. If not, they may judge themselves, for I will not judge them. If they have got a new doctrine, different from that believed by the Apostles, and the Latter-day Saints have got the old one, why not say, then, "If sectarianism prevails, Christianity, as held by the Mormons will be in danger," instead of saying the opposite? Why not turn the thing right about? If we have no one new principle in our religion, why are we considered innovators, and opposed to Christianity? And why is Christianity in the world in danger if "Mormonism" prevails? It is because that floating Christianity, called so by the world, is a spurious one; they have departed from the doctrine of the Apostles. Then, I ask again, why say if "Mormonism" prevails Christianity is in danger? for if it is a false Christianity, the quicker it falls the better.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 29, 1854.

CONDITION OF THE BRITISH CONFERENCES.—We have received reports from most of the Presidents since holding their Quarterly Conferences, and it affords us great satisfaction to learn of the generally prosperous state of the Church in the British Isles. With the return of warm weather, out-door preaching is being extensively adopted, and many persons are being baptized. With very few exceptions, the Priesthood are united, seeing eye to eye in their operations, which is the great secret of their success. When this is the case, the blessings of the Lord flow freely through the channel of the Priesthood, and men are brought to know God through obedience to the Gospel. The gifts of the Gospel are being more freely enjoyed, the sick are healed, devils are cast out, and the faith of many is being greatly strengthened. The emigration of many Presidents and Travelling Elders has given room for fresh labourers to step into the field, determined through the blessing of God to reap a rich harvest of souls. Every thing seems favourable to the accomplishment of a good work the coming season.

While the Lord is working upon the hearts of the people through the testimony of His servants, the nations are feeling that His judgments are upon them, as the Elders have testified they would be, and that He will turn and overturn the powers of earth until the powers of heaven triumph, all of which is calculated to arouse the attention of every thinking mind.

We learn that considerable inquiry exists among strangers, who are anxious to

discern the correct features of "Mormonism," that they may be able to contrast it with the prevailing systems of the day; and where a faithful examination is made, the results are generally most favourable. The practical working of "Mormonism" is not only surprising to the observer, but it forces upon him the conviction, that it is destined to accomplish for mankind, a more glorious purpose than human wisdom alone could devise. Notwithstanding the universally convulsed state of Europe, which is at present the world's topic, we find that the progress of the Saints does not pass unobserved, neither will it from henceforth. While the devil has power to array nation against nation, and lead the hosts of men to the slaughter, he will not forget who his real enemies are, and men will ofttimes be stirred up to anger against the Saints, without any apparent cause. This has often been the case, and the world seems still inclined to oppose "Mormonism," but so sure as the world is against "Mormonism," "Mormonism" is against the world, and the position of each must sooner or later be defined to the understanding of all.

In the mean time, while there is a degree of tranquility, the Elders cannot be too diligent in warning the people, and in exhorting the Saints. Let them therefore lift up their voices wherever they can be heard, and declare the way of life that has been so manifestly revealed from heaven, that the keys and powers of the great and last dispensation have been committed unto men through Joseph Smith, unto whom the angels of heaven administered, and that the Prophet Brigham is now God's representative upon earth. The Lord has not left Himself without a witness, either in heaven or on earth; and where the all important truths of this dispensation of all dispensations are testified of in all meekness and lowliness of heart, by the power of God, that testimony will pierce like a two edged sword, and leave a sting that can never be removed but by burial with Christ in baptism, and obtaining the answer of a good conscience towards God.

Our prayers and exertions are that the work of righteousness may spread and increase, until its reign shall be universal, and we trust that every Elder and servant of God will so faithfully perform the labour assigned to them, that they will not be ashamed of the reward which will follow.

Home Intelligence — *Leicestershire Conference.* — Nottingham, April 6, Elder Charles Smith writes. The Saints were feeling well, the work was spreading. In one old Branch, there had recently been seven or eight baptisms.

At a new place, twelve baptisms had been reported, and many persons were believing, though the new members were expecting to have notice to leave their houses and employ. At Empingham, the meetings of the Saints had been disturbed by a number of low fellows headed by a Baptist preacher. Elder Frost had summoned him before a magistrate, but without much satisfaction. Since then, things had been quieter.

Bradford Conference.—York, April 8, Elders Edward Bunker and Millen Atwood write. Quite a number of baptisms had occurred during the past quarter, the meetings in the large Branches were well attended, the Priesthood were united, and many persons were inquiring after the truth.

London Conference.—London, April 9, Elder G. Robinson writes. A certain Anti-Mormon lecturer was employing his time occasionally in disturbing the meetings of the Saints, in consequence of which an excitement was created in places. Many of the middle classes were inquiring into the work.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 248.)

[September, 1838.]

Saturday 8th. The camp passed on into the State of Illinois, leaving Pilot Grove on the right. Travelled twenty-five miles. Four hundred and forty-eight from Kirtland.

The Presidency met in Council with the Committee from Chariton County, together with General Atchison, where a relation was given of the whole matter, the present state of excitement, and the cause of all this confusion. These gentlemen expressed their fullest satisfaction upon the subject, considering they had been outrageously imposed upon in this matter. They left, this afternoon, apparently perfectly satisfied with the interview.

News came this evening, that the mob were to attack Adam-ondi-ahman, and a few of the brethren started to assist the brethren to defend themselves.

Sunday 9th. This morning, a company in addition to what went last evening, went to Adam-ondi-ahman to assist the brethren there in their defence against the mob.

Captain William Allred took a company of ten mounted men, and went to intercept a team with guns and ammunition from Richmond for the mob in Davies. They found the wagon broken down, and the boxes of guns drawn into the high grass near by the wagon, no one present that could be discovered. In a short time two men on horse-back, came from towards the camp of the mob, and immediately behind them was a man with a wagon; they all came up and were taken by virtue of a writ, supposing them to be the men who were abetting the mob in carrying the guns and ammunition to those murderers, yea, and murderers too in cool blood. The men were taken together with the guns to Far West; the guns were distributed among the brethren, for their defence, and the prisoners were held in custody.

This was a glorious day indeed, the plans of the mob were frustrated in losing their guns, and all their efforts appeared to be blasted.

The mob continued to take prisoners at their pleasure; some they keep, and some they let go. They try all in their power to make us commit the first act of violence. They frequently send in word that they are torturing the prisoners to death, in the most aggravating manner, but we understand all their ways, and their cunning and wisdom are not past finding out.

Captain Allred acted under the civil authorities in Caldwell, who issued the writ for securing the arms, and arresting the carriers. The prisoners were brought to Far West for trial.

The camp travelled two miles before breakfast, and tented on each side of little Ambro, near the west line of Edgar County, where the sisters made a washing, directed by the Council, as they had not had the privilege for some days, while some had died and others were sick.

The camp was instructed that they could not all go up to Zion in a body, but it was wisdom that some should look out places and stop through the winter and work, and get means to keep themselves when they arrived, as the money received at Bath was growing short; but the Seventies ought to go up and locate their families, and go forth and preach the Gospel.

Monday 10th. Nine or ten families concluded to look for a place and stop over winter.

The camp passed Independence, and across a fifteen mile prairie, in all twenty-two miles, and encamped by a small stream.

This day, the prisoners John B. Comer, William L. McHoney, and Allen Miller, were brought before Albert Petty, Justice of the Peace, for examination. The prisoners asked for bail, to allow time to get counsel. The law allowed no bail, but the Court adjourned till Wednesday, to give time to prisoners to get counsel.

After the arrest, the facts were communicated to Judge King by letter, under date of "Richmond, September 10th," asking his advice how to dispose of the guns and prisoners.

Judge King advised by letter, to "turn the prisoners loose, and let them receive kind treatment;" that the guns were government property, in the care of Captain

Pollard of his vicinity, but whether they went by his authority or permission he could not say, he was at a loss to give any advice about them; "they shall not, through any agency of mine, be taken from you to be converted and used for illegal purposes. A. A. KING." (Directed to Messrs. Smith and Rigdon.)

Under the same date, Judge King advised General Atchison "to send two hundred or more men, and dispel the forces in Davies and all the assembled armed forces in Caldwell, and cause those Mormons who refuse to give up, to surrender, and be recognized, for it will not do to compromise the law with them." What compromise need there be, Judge King, for no "Mormons" had refused to surrender to the requisitions of the law? It is mob violence, alone, that the "Mormons" are contending against.

A petition was this day made out by the citizens of Ray County, directed to General Atchison, to call out the Militia to suppress this insurrection in Caldwell and Davies, and save the effusion of blood, which must speedily take place unless prevented. Signed by Jesse Coates and twenty-eight others.

Tuesday 11th. The camp travelled sixteen miles across the prairie and pitched tents in Macan County.

Wednesday 12th. Camp travelled twenty-nine miles. Five hundred and thirty-four from Kirtland.

This day, the prisoners, John B. Comer and his comrades, were put upon trial. It was proven to the Court that the guns were taken by one of the prisoners, and that they were taking them to Davies County to arm the mob. It was also proved that the mob was collecting for the purpose of driving the Saints from their homes. The prisoners were held to bail for their appearance at the Circuit Court, Comer as principal, the others were hired into his service.

This day, also, a communication was made to Governor Boggs, dated Davies County, containing all the falsehoods and lies that the evil geniuses of mobocrats, villains, and murderers could invent, charging the "Mormons" with every crime they themselves had been guilty of, and calling the "Mormons" impostors, rebels, Canadian refugees, emissaries of the prince of darkness, &c. Signed, "The citizens of Davies and Livingston Counties."

Under this date, General Atchison informed the Governor, by letter from Head Quarters at Richmond, that on the solicitation of the citizens and the advice of the Judge of the Circuit, he had ordered out four companies of fifty men each from the Militia of Clay County, and a like number from Ray; also four hundred men to hold themselves in readiness if required, all mounted and Riflemen, except one company of Infantry. The troops will proceed immediately to the scene of excitement and insurrection.

About this time sixty or more mobbers entered De Witt and warned the brethren to leave the place.

Thursday 13th. The camp travelled to Bolivia, twelve miles. Brother Thorton's child died in the evening, and was buried on the morning of the 14th.

Friday 14th. The camp passed through Springfield, which it is expected will soon be the capital of Illinois, instead of Vandalia. Much opposition was manifested at Springfield in the countenances of men, in their hard and unrighteous remarks against Joseph Smith and the Church, and in much laughing. Fever and ague, and chills and fever are the prevailing diseases in this place. The drought continues, the water in the wells is very low, and many springs are entirely dry. Many families found stopping places before arriving here.

The camp is sometimes short of food, both for man and beast, and they know what it is to be hungry. Their living, for the last one hundred miles, has been boiled corn, and shaving pudding, which is made of new corn ears shaved upon a jointer or fore plane. It is excellent with milk, butter, or sweetening, and with an occasional mixture of pork, flour, potatoes, pumpkins, melons, &c., makes a comfortable living. The cobs and remaining corn are given to the horses, so that nothing is lost; hence the proverb goes forth in the world, "The Mormons would starve a host of enemies to death, for they will live where every body else would die."

The camp numbers about two hundred and sixty. There were five hundred and fifteen, but they have been scattered to the four winds; and it is because of selfishness, covetousness, murmurings, and complainings, and not having fulfilled their covenants, that they have been thus scattered.

Travelled twenty-three miles, and tented five miles west of Springfield. Five hundred and sixty-nine miles from Kirtland.

I was at home after three o'clock in the evening.

William Dryden, Justice of the Peace in Davies County, stated to the Governor, in a long communication, that he had issued a writ against Alanson Ripley, George A. Smith, and others, for assaulting and threatening Adam Black, on the eighth of August last; and that the officer, with a guard of ten men, in attempting to serve the writ, was forcibly driven from the town where the offenders were supposed to be, and that the "Mormons" were so well armed and so numerous in Caldwell and Davies, that the judicial power of the counties was wholly unable to execute a writ against a "Mormon," and that the "Mormons" held the "institutions of the country in utter contempt," with many more such lies of the blackest kind: upon which Governor Boggs issued an order to General David R. Atchison, of the third Division of Missouri Militia, through the Adjutant General B. M. Lisle, to raise a sufficient force of troops under his command, and aid the civil officers in Davies County, to execute all writs and other processes, in their charge, and especially assist the officer charged with the execution of a writ issued by William Dryden, Justice of the Peace, on the twenty-ninth of August last, for the arrest of Alanson Ripley, George A. Smith, and others, and bring the offenders to Justice.

The following letter gives a tolerably fair view of the movements of the Militia for a few days past.

Head Quarters, 1st Brigade, 3rd Division,
Missouri Militia, Camp at Grand River,
September 15, 1838.

Major General David R. Atchison, commanding 3rd Division Missouri Militia—

Sir—In pursuance of your orders, dated 11th instant, I issued orders to Colonel William A. Dunn, commanding the 28th regiment, to raise four companies of mounted Riflemen, consisting of fifty men each; also to Colonel John Boulware, commanding 70th regiment, to raise two companies of mounted Riflemen, consisting each of like number, to start forthwith for service in the Counties of Caldwell and Davies.

On the same day, Colonel Dunn obtained the four companies of volunteers required from the 28th regiment, and on the morning of the 12th I took the command in person, and marched to the line of Caldwell, at which point, I ordered the Colonels to march the regiments to the timber on Crooked River. I then started for Far West, the County Seat of Caldwell, accompanied by my aid alone.

On arriving at that place, I found Comer, Miller, and McHoney, the prisoners mentioned in your order. I demanded of the guard, who had them in confinement, to deliver them over to me, which was promptly done. I also found that the guns that had been captured by the Sheriff and citizens of Caldwell, had been distributed and placed in the hands of the soldiery, and scattered over the country; I ordered them to be immediately collected and delivered up to me. I then sent an express to Colonel Dunn to march the regiment by day light, for that place, where he arrived about seven A.M., making forty miles since ten o'clock, A.M. on the previous day.

When my command arrived, the guns were delivered up, amounting to forty-two stand, three stand could not be produced, as they had probably gone to Davies County. I sent these guns under a guard, to your command in Ray County, together with the prisoner Comer, the other two being citizens of Davies, I retained, and brought with me to this County, and released them on parol of honour, as I conceived their detention illegal.

At eight o'clock A.M., we took up the line of march, and proceeded through Mill Port in Davies County, thirty-seven miles from our former encampment, and arrived at the camp of the citizens of Davies and other adjoining Counties, which amounted to between two and three hundred, as their Commander, Dr. Austin, of Carroll, informed me. Your order requiring them to disperse, which had been forwarded in advance of my command, by your aid, James M. Hughes, was read to them, and they were required to disperse. They professed that their object for arming and collecting was solely for defence, but they were marching and counter marching guards out; and myself and others who approached the camp were taken to task, and required to wait the approach of the sergeant of the guard. I had an interview with Dr. Austin, and his professions were all pacific. But they still continue in arms, marching and counter marching.

I then proceeded with your aid, J. M. Hughes, and my aid, Benjamin Holliday, to the Mormon encampment commanded by Colonel Wight. We held a conference with him, and he professed entire willingness to disband, and surrender up to me every one of the Mormons accused of crime, and required in return that the hostile forces, collected by the other citizens of the County, should also disband. At the camp commanded by Dr. Austin, I demanded the prisoner, de-

manded in your order, who had been released on the evening after my arrival in their vicinity.

I took up line of march, and encamped in the direct road between the two hostile encampments, where I have remained since, within about two-and-a-half miles of Wight's encampment, and sometimes the other camp is nearer, and sometimes further from me. I intend to occupy this position until your arrival, as I deem it best to preserve peace, and prevent an engagement between the parties, and if kept so for a few days, they will doubtless disband without coercion. I have the honour to be, yours with respect,

A. W. DONIPHAN,
Brig.-General 1st Brigade, 3rd Division
Missouri Militia.

By this it is clearly seen that the officers and troops acting under the Governor's orders, had very little regard to the laws of the land, otherwise, Comer, Miller, and McHoney would not have been discharged by them.

I was at and about home this day, attending to my business as usual.

The camp travelled twelve miles before breakfast, and pitched their tents near Elder Keeler's. There was some contention among them, and brother Pierce's child died this afternoon, and was buried in the camp ground.

(*To be continued.*)

HOME INTELLIGENCE.

THE WORK IN WALES—BAPTISMS—GIFTS OF THE SPIRIT—GOOD PROSPECTS.

Merthyr, April 3, 1854.

President S. W. Richards—Dear Brother—On the 25th and 26th ult. we enenjoyed a good meeting of the East Glamorganshire Conference here. All was peace and goodwill with the Priesthood and the Saints, much of the Spirit of God was enjoyed, all seeing eye to eye in all matters of business done; many responded to the call to go and open new places of preaching, two new Branches were organized, and fifty baptisms reported.

The Priesthood generally are realizing their duty of saving souls; they take hold with zeal in reformation, out-door preaching, tract distributing, and, better than all, they manifest a determination generally to *live* their religion before the world; the results are, that the Lord rewards their diligence by copious out-pourings of His Holy Spirit, nearly all the Branches in this Conference have received the various gifts of the Spirit, of late; and I am cheered with similar good news from all the Conferences. Present prospects flatter me that, by the aid and blessing of Him who owns the work, much good will be done, and there will be a great gathering into His fold.

The Presidents of other Conferences are alive to the importance of faithfully warning men this coming summer, and are preparing for the campaign with energy.

I have just returned from attending a Conference in Brecknockshire, and I am happy to say that truly the Spirit of the Lord is there, and the prospects are cheering; love and union abound generally.

I intend visiting Monmouthshire Conference next Sunday, where they have lately baptized about fifty.

I learn that the circulation of the *Star* and the *Udgorn* is increasing gradually, although the agents do not order more from the offices.

A few days ago, we had the pleasure of baptizing a neighbouring Baptist minister, and one of his local preachers. Many of their former members came to witness their confirmation, when I had a good opportunity of laying the truth before them. They listened attentively and respectfully, and I believe that the spirit of truth impressed an unvarnished testimony upon their minds. The two brethren have received testimonies of the truth, and are zealously testifying unto others.

The same day and hour, at another place, a Unitarian minister was baptized, who is a promising young man also. He never ceased praying for forty-nine hours after baptism, until the Lord blessed him with His Spirit in much power and demonstration.

The young man straightway went amongst his old associates, and testified

of the truth. Instead of converting all before him, as he had anticipated, he was expelled from a college where he had been sometime graduating, his friends scorned and his parents disowned him, but he came here in good cheer, and says that he has found a better Father than the one he lost, and better friends.

May the Lord bless the three with perseverance to endure all things, and make them a blessing to many of their old associates, many of whom are not far behind, they say.

Thus, you see, dear brother, that the Lord is crowning our labours with some success, although but preludes to a spontaneous harvest of souls, I trust. A spirit of inquiry is manifest in the world, and the crowds who come to hear preaching, indicate that the Lord has many more children in Wales yet.

I crave an interest in your prayers, to rightly administer the word of life to Saint and sinner, and for the prosperity of the kingdom of God in Wales.

With kind regards to yourself, brother Linforth, and the brethren in the office, and ever praying for your success in all things pertaining to your high and responsible calling, I am truly your brother, &c.,

D. JONES.

THE FRENCH EMIGRATION.

Liverpool, April 8, 1854.

Dear Brother S. W. Richards—It is with great pleasure that I now write to inform you that I have just returned to this town, after escorting a company of Saints under the presidency of Elder William Taylor, on board the splendid ship *Marshfield*, bound for New Orleans, all in good health and spirits, rejoicing that the time had come that they could leave the shores of Babylon for their home in the West.

I arrived in Liverpool, from the Isle of Jersey, in the French Mission, on the 17th of March, with a company of Saints on their way to the Valleys of the mountains, all enjoying a good degree of health and spirits. We left Elder James Hart in London, with some few Saints from Jersey, who followed, and went with the Saints on board the *Germanicus*, it being more convenient for his family to go in company with their relatives from London.

Our company numbered some forty-three beside those with Elder Hart. When we arrived in Liverpool, we found that the ship in which the Saints with me were to sail, was not fully determined upon, which somewhat disappointed them for a moment. But when they became acquainted with your zeal and untiring exertions in behalf of the Saints, they felt satisfied that all was well, and consoled themselves with this saying—all things will work together for good to them that love God, and are called according to His purpose. The favourable circumstances under which they left were satisfactory evidence of that faith.

From the best accounts I have of the ships that have been employed in shipping the Saints this season, the *Marshfield* was not inferior to the best, as to cleanliness and convenience; and with regard to her officers, I say, with great pleasure, that the short acquaintance I had with them was very satisfactory. Captain Torrey appears to be a man well adapted for the situation he holds, as also the first mate, and I believe that they will do all in their power to make the Saints comfortable. I was also well pleased with the wisdom and zeal manifested by Elder William Taylor, in organizing the company into wards or districts, and placing proper officers over them. Also I was pleased to learn that the Saints fully concurred in his plans and rules, by which they were to be governed during their voyage.

The ship weighed anchor about nine o'clock this morning, and was towed by the steam tug into the open sea, when brother James Marsden and myself took leave of the Saints and returned with the steamer, leaving them rejoicing in songs, and full of gladness that they were bidding farewell to the shores of Babylon. My heart is filled with joy to see the prophecies fulfilling, and the sons and daughters of Israel gathering home to Zion.

I expect to start in the morning for

Jersey, to resume my labours in the French mission. With the full confidence that I shall be remembered before the Lord in your prayers, and the faith and prayers of the Saints, that I may be able to gather out the honest in heart in that nation, I joyfully return to my field of labour.

Please remember me to Elder D. Spencer, and all the Elders associated with you in the office.

I remain yours in the bonds of the Gospel.

A. L. LAMOREAUX.

THE MORMONS.

The Mormon settlements—for there are now several of them between the spot at which they planted their first stake and the little lake Utah, about 40 miles further down the valley—are chiefly distinguished by the air of comfort which pervades them. If cleanliness really be akin to godliness, the "Saints" may be considered saints indeed; for, so far as the laws of the community bear upon the physical condition of the people, they must be considered in the highest degree wise and beneficial in their operation. It is, no doubt, a much more easy thing to begin well in such matters—to establish a settlement on a spot where there is every facility for encouraging cleanliness, than it is to operate, by any enactment whatever, upon a community huddled together in the streets of an old city. But the wonder is, that the Mormons, thousands of whom must have emigrated from the dirtiest parts of our manufacturing towns, have been converted to a fastidiously cleanly people. The plan of their first city of Deseret provided expressly for the preservation of that freshness and natural purity which its founders admired when the site was chosen. The houses are all built at some little distance from each other; and the water of the river which flows through the valley, has been conveyed into the City for sanitary as well as agricultural purposes. Intemperance is little known among them, there is no lack of excitement among them, and yet, during our sojourn in the city of the Great Salt Lake, there was only one occasion on which stimulating liquors were placed before the guests. The Mormons are all fond of amusement; and more information may be obtained respecting their habits and doctrines amid the chattering of an evening party than from the lips of their Governor. Every female not disposed of, can, by proper arrangements, demand to be married. There is a sort of perpetual leap year, therefore, and that, too, in the very strictest sense of the privilege supposed to belong to the fair sex at that period.—*Brighton Guardian*, March 22.

VARIETIES.

MISS SUSAN NIPPER says that the Russians have an awful responsibility resting on them for killing the Turks, for every Turk who is killed leaves a dozen widows.

WHEN Baxter was on one occasion brought before Judge Jeffries, "Richard," said the brutal chief justice, "I see a rogue in thy face." "I had not known before," replied Baxter, "that my face was a mirror."

AN American paper states that India rubber sleepers have been laid down on part of the New Jersey Central Railroad, and that the result is that the carriages pass along with a springy and elastic motion, without noise or jolting.

PRONUNCIATION OF BIBLE NAMES.—The clerk of a retired parish, who had to read the first lesson, always used to make a hash of Shadrach, Meshach, and Abednego; and, as the names are twelve times repeated in the third chapter of Daniel, after getting through the first time, he called them "the aforesaid gentlemen" afterwards.

A CERTAIN eminent leading counsel is celebrated at the bar for the following mode of examining a witness: "Now, pray listen to the question I am going to ask you. Be attentive. Remember you will answer as you please, and remember I don't care a rush what you answer," &c. The learned lord now on the woolsack, somewhat weary of his perorations, one day accosted him in the street. "Ha! is it you, C—? Now, pray listen to the question I am going to ask you. Be attentive. Remember you will answer as you please, and remember I don't care a rush what you answer? *How are you?*"

A REFLECTION.

(Selected.)

Lord! what a wondrous work is man—
  Who, vain with intellectual might,
Would grasp creation in his span,
  And bring its hidden ways to light!

Fierce o'er his head the lightning plays,
  And darts its fatal fires around—
His hand arrests the arrowy blaze,
  And hides it harmless in the ground.

The calm sea smiles, light breezes play;
  He sees the ready sail unfurl'd;
Led by the pole-star on his way,
  He finds far hence another world.

The wild winds rise, the uplifted wave
  Of ocean sounds from shore to shore;
His fragile bark, of power to save,
  Shall bear him to his home once more.

On silken wings up-borne he flies—
  Vapours, and clouds, and storms remove;
Below, this dark pavilion lies,
  And heaven serenely smiles above.

And live these powers but for a day?
  And do they with the body grow—
In manhood strong—in age decay—
  Then perish in the dust below?

Towers, temples, pyramids may raise
  Their lofty foreheads to the skies,
Bask in the sun's meridian blaze,
  Or rich with evening splendour rise.

Towers, temples, pyramids must fall,
  And man, their builder, pass away—
Oblivion! soon thy shadowy pall
  Shall shroud them from the eye of day.

Yet still that spark of heavenly fire,
  That germ of intellectual might,
Though systems end, and suns expire,
  Shall live in everlasting light.

ARNOLD.

ARRIVAL OF THE "BENJAMIN ADAMS" AT NEW ORLEANS.—By letter from Elder H. P. Olsen, dated New Orleans, March 25, we learn that the *Benjamin Adams*, with the second company of Danish and German Saints, arrived at New Orleans, March 22, after a prosperous voyage of forty-five days from Liverpool. The company generally were in good health, and felt well. Eight deaths—two of adults and six of children, nine marriages, and two births, occurred during the voyage. Elder Brown, at New Orleans, was rendering the company every assistance in his power. They expected to leave New Orleans for St. Louis, the day Elder Olsen wrote. Elder Curtis and company left New Orleans, March 21, all well and in good spirits.

ADDRESS.—Matthew Rowan, 83, Washington Road, Sheffield.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH APRIL, 1854.

	£	s	d
Thomas Parkes	5	0	0
Jeremiah Baker	10	0	0
Charles A. Harper	10	0	0
Griffith Roberts	0	16	0
John Aird	2	0	0
James Robson	10	0	0
Carried forward	£37	16	0
Brought forward	£37	16	0
William Smith	2	0	0
Thomas Clarke	15	0	0
Joseph Akers	2	0	0
John Miller	4	10	0
E. C. Brand	20	0	0
	£81	6	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18.—Vol. XVI. Saturday, May 6, 1854. Price One Penny.

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(*From the "Deseret News," Dec.* 1.)

(*Continued from page* 264.)

We have examined three general principles, to see if there is anything new in "Mormonism." First, the ministering of angels. Second, the commission of ministers, Apostles, Prophets, and Elders to administer in holy things, by revelation and the authority of heaven. Third, that all those that hear them, believe their words, and repent of their sins, shall go down into the waters of baptism, and be immersed or buried in the name of the Father, and of the Son, and of the Holy Ghost, and thus show that they do believe in a crucified and risen Redeemer, and in the remission of sins through his name. So far, I think, we have fairly stated some of the first principles of what the world calls "Mormonism;" and every one who has heard us, must decide that there is nothing new in these principles, but rather, that those who have departed from them, are justly chargeable with introducing new things, and innovations on Christianity.

Now suppose that one, two, or a dozen, or a hundred thousand, or even millions of individuals thus baptized, should all come together, in their several congregations, and should unite in earnest prayer, and a man commissioned in the ministry of Jesus Christ should rise and lay his hands on them, praying the Almighty God to give the Holy Spirit, and it be given as in days of old, and he confirms that promise upon them according to the pattern in the New Testament—would that be something new? Would it be an innovation upon Christianity? Would it be right to say "this is Mormonism, come to do away with Christianity?" Why, no! Every sensible man at all acquainted with the Holy Scriptures, would laugh at the idea. If the ancient Saints were here, they would tell you that it was their ancient manner; they would ask you if you had not read over their history, which describes how the Holy Spirit was administered in days of old. Every man who has read the Bible, knows it.

Well, then, the different sections of what is called Christianity, never do this, and call it something new. When the "Mormons" do it, they are at once charged with innovation; and yet we have not got anything new in that respect, but simply a restoration of that which was. They are the persons chargeable with new doctrine, and not the Latter-day Saints.

Well, then, suppose that after this ordinance, the Holy Spirit falls upon these congregations, or upon these individuals thus baptized and confirmed, and fills them, and enlightens their minds, and bears

testimony to them of the truth which they have received, and confirms them in the faith of it, and fills them with the spirit of utterance and prayer, and with gifts whereby they prophesy, or speak in tongues, lay hands on the sick and they recover, in the name of Jesus, or whereby they are filled with the spirit of any gift, renewed in their utterance, strengthened in their powers of intellect, so as to be able to speak with eloquence to the edification of others by the word of wisdom, knowledge, and prophecy; or peradventure some one, two, or three of them have a heavenly vision, and happen to relate it — is this something new? Are these things an innovation on Christianity?

Let the Apostles of the ancient Church come up now, and be judges, not these innovators. O yes, Saints of ancient days, are these things new to you? "NO," they reply, "but just exactly what we used to have among us; and you who have read the New Testament know it is so." If this, then, is "Mormonism," it is nothing new, but simply that which should have been in the world in order to constitute true Christianity.

Now suppose, after all these have been established, the people organize on them; and that in the enjoyment and cultivation of them, this people unite in their efforts, both temporally and spiritually, to build up themselves as a people, and each other as individuals, in righteousness upon the earth; and the Spirit of the Lord God into which they were all baptized, should make them very great in union—in union of effort, in counsel, in operation, in fellowship, in temporal things in a great measure, and in spiritual things, by which they are all of one heart and mind to a great degree, and growing in it every day—is this something new, because it is "Mormonism"? Or is this the very doctrine which was inculcated in days of old by the Apostles of Jesus Christ?

It was the main object for which the Holy Spirit was given, that they might all grow up in union, in fellowship, in cooperation, in holiness in the Lord. No man who has read the New Testament, will say this is NEW, when we say that the great object of the Gospel is, that we may all become one in Christ Jesus—one in knowledge, and in the love and practice of the peaceable things of God. Is it anything new? No. Well, it is a part of what the world calls "MORMONISM;" and I would to God it was more perfected among this people than it is.

If any one of these principles in practice, should prevail over the whole world, it would be nothing new; but the world only hold this last as a theory; as to the practice of it, they are strangers.

We have examined five or six general principles, called "Mormonism," and found nothing new in them. "But," says one, "I heard you had got a new Bible; that is certainly an innovation." But stop; suppose, on inquiry, you become as much surprised and disappointed as many have who have asked for a "Mormon Bible," and when we have presented them with one, behold, it is King James' translation of the Scriptures, the standard we read, containing the covenants, predictions, and hopes of the ancients, and the doctrines of Jesus Christ, just as we believe them, and hope for their fulfilment. Is that anything new?

"Well, if you have not a new Bible, you have certainly got a new book." Is that anything strange? Have not other societies got new books? The Church of England have not only the Scriptures, but the Book of Common Prayer, and the time was when they did not have such a book, therefore when they made that, it was something new. They are not alone in that, however, for the Methodists have a new book called the "Methodist's Discipline." One hundred and twenty years ago there was no such thing in existence. If having a new book be an innovation, then all are guilty of it as well as the "Mormons."

"But those other people do not profess that their books are inspired, and we have learned that you have a book that you believe is inspired. What is it, anyhow?" This is all a fact, and if it is wrong we will cheerfully plead guilty. We have got another book besides the Bible, that was an ancient book, and profess that it is inspired, and was written by Prophets, and men that enjoyed the ministering of angels, more or less of them, and had communion with the heavens, and the spirit of prophecy. And moreover, we profess that this ancient book was restored to the knowledge of the modern world by inspiration, and the ministering of angels. Is that something new? It may be new to the world in its history, and in its bearings; in that respect it may be new to them; but suppose, after all, it should contain no new doc-

trine, no new principle, no new prophecy, that is, differing from or doing away that which is already extant in the Bible? Well, then, I do not say that it would be a new doctrine. Men had books revealed in the days of old.

"If it is no new doctrine, and if its predictions do not differ from those contained in the old and new Testaments, what is the use of it?" The same question was investigated in ancient times. A great conqueror had taken possession of an ancient library, when there were no printing presses, containing one hundred thousand volumes, all in manuscript, comprising more history than was in any library extant in the ancient world. The conqueror was a Mahommedan. He wrote to the head of the department to know what to do with this library. It was invaluable in its cost and intrinsic worth. "What shall I do with it?" The reply was, "If it agrees with the Koran, we have no use for it; and if it does not agree with the Koran, it is false anyhow; so in either case burn it."

"Now if these Latter-day Saints have a book extant among them, and it agrees with the Bible, there is no kind of use for it," says the opposer, "for the Bible contains all that is necessary; if it does not agree with the Bible, it is false anyhow; so in either case burn it." This was a principle of Mahommedanism, and may be a principle of what is called modern Christianity. I hope not, however.

"What is the use of the book in question, anyhow?" Why, in the first place, it differs in its history from the Bible. The Bible is a history of things that took place in Asia principally, and a little of what took place in Europe and Africa. The Book of Mormon is a history of things in another hemisphere. The one book is the ancient history of the Eastern Hemisphere, in part; and the other is a history of the Western Hemisphere, in part. Shall we say, because we have the history of one part of the world, that the history of the other part of the world is good for nothing? Could the rulers of nations realize that fact, and could they only have a copy in their libraries at the cost of $100,000, they would appropriate it for this history of the Western Hemisphere.

Discredit it as you will, we have it in genuineness and in truth, written by the ancient Prophets that lived upon this land, and was revealed in modern times by the ministering of angels, and inspiration from the Almighty. It is in the world, and the world cannot get it out of the world. It is in the world in six or seven languages of Europe. It is as important in its history as the Bible, and it is just as interesting and as necessary for men to get an understanding of the ancient history of America, as it is for them to get an understanding of the history of Asia.

"But are the merits of history all that it is good for?" It is good in doctrine also. If two or more writers, one living in Asia, and the other in America, and cotemporary, have the same doctrine revealed to them, and both bear record of the same plan of salvation, who is he that shall say that the record of one is of no worth?

Is it not a satisfaction to sit down and read, that in a country far removed from Bible scenes, from that part of the stage on which figured Patriarchs of old, with Moses and the Jewish Prophets, John the Baptist, Jesus Christ, and the Apostles; which was also the theatre of revelation, prophecy, visions, angels, and of the ministration of the doctrine of Christ, of the organization and government of His true Church; that there too were angels, that there too were Apostles, that there too was the word of God, that there too faith came by hearing, and salvation by faith! Shall we say that such things and such good news are worth nothing, when that very news corroborates the song of the heavenly hosts, when they declared to the shepherds of Judea, in joyful songs, that they brought glad tidings of great joy, that should be to all people! And here comes a book informing us that these glad tidings were also to another hemisphere, at the same time.

Now, stop a moment, and let us reason. Suppose yourself an angel of God at that time, full of benevolence, full of joy, full of a soul-inspiring hope, full of charity for poor, ignorant, perishing mortals, and you felt so full of poetry, and song, and gladness, that you could scarcely hold your peace. Suppose you had a bird's eye view of our little, dark, benighted world, by soaring above it, and in a moment you could light down upon any part of it. You come to Palestine, in Asia; that part of the globe is rolling under your feet; you visit it, and sing to the shepherds the glorious tidings of great joy, which shall

be to all people: "for unto you is born this day in the city of David, a Saviour which is Christ the Lord." The earth rolls on about half way round, you look down again with a bird's eye view, and you discover the Western Hemisphere, and it is full of people: I wonder whether your soul would still swell with the same glad tidings—or would your charity have become exhausted? Would you not fly and declare these glad tidings to them also, and sing them a song of joy, and tell them what day the Saviour was born, that would reach their case as well as the case of those who dwelt upon the continent of Asia? "Yes," you reply, "if I were an angel, and had liberty to tell these glad tidings, I would never tell them to one part of the earth and go to sleep there, while the other part rolled under my feet unnoticed."

Were those angels commissioned and endowed to bear glad tidings to ALL PEOPLE, that the Saviour was born? I say that that choir of angels which sang that song, had full liberty, not only to tell the plan of salvation to chosen vessels of the Lord in one country, but also to another country—not only that the Saviour was born, in general terms, but the place where, and the time when, he was born. These were the tidings, "Go to all people." An angel must be a limited being, or be very ignorant in geographical knowledge, or partake largely of sectarian feelings of heart, to bear such tidings to one half of the globe, and not to the other.

I knew an infidel once, who did not believe in the Christian religion, nor in the New Testament, nor in the Saviour of the world. I asked him why he did not believe this. "Because," says he, "according to the New Testament the manifestation of such an important affair was so limited. Here was half of the world, according to the New Testament, that never heard of it. A message so important should have been made more public." "Well," said I, "if I will produce you a record, and a history, as well authenticated as the New Testament, showing that angels, the risen Saviour, holy inspired Prophets and Apostles, ministered in the Western Hemisphere, and preached the Gospel to every creature, and handed it down to ages, will you then believe?" "Yes," he answered, "I will." I presented him the Book of Mormon, which he perused. I inquired if he now believed. "Yes," he said, "I do." And he has lived a Christian until now, for aught I know. I have seen him in this congregation, and he may be here to-day. His name is Alger.

(*To be concluded in our next.*)

RELIGIOUS CERTAINTY.

It is a matter of extreme importance to every human being, to have a good foundation whereon to build his hopes of salvation. When such a foundation is laid, the soul rests secure, and can contemplate the changing scenes of life, without those doubts and fears which ever and anon harrass the minds of those persons who have built upon an insecure basis. And there are doubtless few persons who have not, sometime in their lives, experienced a most dreadful state of uncertainty and anxiety as to acceptance with God. Many individuals, when reflecting upon their sins, and upon the plan of salvation, have felt such a load of doubt and uncertainty, that they have been filled with the most unaccountable wretchedness, and, under the influence of their miserable feelings, many have been deprived of reason, and some have actually committed suicide.

What is the cause of all this? Why should there be so much doubt, so much uncertainty, so much ambiguity, so much mystery, in regard to the salvation of men? Is the fault in God? Is it reasonable to suppose that so great and vital a subject as eternal life is enshrouded in impenetrable mystery by God, independent of the acts of men? Can it be supposed that the Almighty so delights in the mental suffering of His children on the earth, as to leave them in the most distressing uncertainty as to the true nature of the way of escape from the dreadful "wrath to come?" No, the fault is not in God, it is not to be supposed that it is His pleasure to see His children suffer mentally or physically.

Then is the fault in man? Has man darkened the counsel of the Lord by words without knowledge? Has man proved such an egregious enemy to himself as to mystify the words of divine truth, so that no one understands them? Has man so perverted the Gospel of salvation, as to fill the world with uncertainty and angry controversy in regard to the simplest rudimental principles of that Gospel? Has man enveloped in misty darkness his own pathway to eternal life? Yes, the fault is in man, he has forsaken the counsels of the Lord, and amalgamated the laws, principles, and ordinances of Jesus Christ with Gentile superstitions.

The Gospel or plan of salvation was upon the earth in plainness and simplicity in the days of Jesus and the Apostles, but the devil took advantage of men's natural backwardness in keeping the law of God, and inspired their hearts to gradually do away with many of the simplest portions of the Gospel, and introduce among its principles and ordinances many heathen notions and ceremonies. The attention of men being thus diverted from the study and practice of the law of God, and turned to heathenism, the Almighty could not consistently bestow His blessings upon the people as previously, consequently they were left to the imaginations of their own hearts, and the few honest souls among them from that time to this have walked in darkness and uncertainty, bewildered amid the multitudes of systems presented before them, all claiming to be the way of salvation ordained of God. Those persons who would do right, and work out their own salvation, know not what course to take, they are utterly unable to determine satisfactorily as to what is in deed and in truth the plan of salvation.

But is there no hope for the honest soul? Must he for ever remain in darkness and uncertainty as to the most important business of life—the preparation for eternity? Is there no rule whereby the numerous systems of religion extant may be tested, and proved whether they are of God or not? Have men no means of knowing what God requires of them? Thanks be to God, there is a way whereby the doctrine of Christ may be proved, and singled out from the doctrines of men. No man need wander on in uncertainty and doubt—every man can arrive at a certain knowledge for himself.

In what way is this knowledge to be obtained? If men had not forsaken the precepts of their Redeemer, and had not filled the world with division and darkness, they would have known full well the way to obtain a knowledge of the plan of salvation. Is it by long and careful study? Is it by converse with distinguished divines? Is it by hearing the discussions of able disputants? Undoubtedly some of the doctrines of Christ may be learned by these ways, but not sufficient for the soul to rest its hopes upon with unshaken confidence. Which, then, is the way? The Lord Jesus told the way by which any man could prove for himself whether a doctrine was of God or not—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii. 17.

What is the doctrine of Christ? To believe upon him, to repent of sins, to be baptized for the remission of them, to receive the laying on of hands, by those persons having authority, for the Gift of the Holy Ghost, to contend for the manifestations of the Holy Ghost, and to live by every word proceeding from the mouth of God.

How shall a man know that this is the doctrine of Christ? By being diligently obedient to it, he shall know by dreams, by visions, by the gift of tongues, and the interpretation thereof, by the ministration of angels, and, in short, by all the gifts of the Holy Ghost as enjoyed by the Saints in ancient days. By these means shall a man know the doctrine of Christ from the doctrines of men, yea, prove every religious system that may be presented. When men come to an understanding of this principle of religious certainty, there is thenceforth no excuse for uncertainty. And where a certain knowledge is obtained, that solid and unshaken peace of mind which is so much desired is the inevitable result.

The ancient Saints and Prophets, by this means, obtained a knowledge that the doctrine they had embraced was the doctrine of Christ, and thus they were enabled to endure with steadfastness unto the end, and rejoice in all the tribulations and trying scenes they were called to pass through. Having this assurance, the ancient people of God could boldly exclaim—"We know that we are of God, and the whole world lieth in wickedness."

JOHN JAQUES.

MATTERS UNKNOWN IN DESERET.

INFAMOUS TRADE.

We find the following in the *Droit*:—"A Madame D—— had at Paris, some years ago, some disagreeable relations with the judicial authorities, who accused her of having committed the offence which French law describes as exciting to the debauchery of girls under age. She accordingly deemed it right to cross the channel, and to establish in England a house of ill fame, on an aristocratic footing. If among our neighbours the conduct of families is justly cited as a model, many persons make up for domestic constraint by eccentricities almost unknown to our countrymen. For these *blase* gentlemen there are, at the West-end, harems, in which even the respect due to children is not observed. The supply of these abominable establishments is the object of numerous speculations. Every house of this kind has its correspondents, its agents, and its travellers abroad, who receive fixed salaries, and are allowed commissions more or less large according to the importance of their services. It is ordinarily by advertisements in the *Petites Affiches* or the newspapers that these persons commence their operations. They advertise for very young girls to travel with a lady, or to be sent abroad as *femmes de chambre*, or as shop girls, with good salaries. They offer to the parents or friends of the girls what appear the best of guarantees, and promise that their moral as well as their material welfare shall be strictly attended to. They even affect great piety, and require that proofs shall be given them that the girls have been virtuously brought up, far from all dangerous temptation. For all questions put to them they are prepared with an answer, and freely make use of the most honourable names. When they have obtained the consent of the parents or guardians, they make them accept a sum of money, and retire with their prey. If by chance these means should not, however cleverly employed, succeed, recourse is had to abduction and violence. Owing to the talent with which she chose her agents, and to the knowledge she had of Parisian manners and customs, Madame D—— was able to satisfy all the phantasies of the gentry and nobility, and acquired in a short time a large fortune. One of her principal agents was a sort of Proteus, who played all parts and assumed all disguises; he even at times appeared as an old man. The English papers recently announced the arrest of this person, accused of having carried off from Belgium a girl of fourteen, of rare beauty, and belonging to a highly respectable family. Details were given of the manner in which she was given up to a licentious nobleman, and of the violence exercised on her. A great number of similar facts having occurred, the English tribunal, which was charged with the investigation of the case, had reason to think that he had exercised his infamous traffic in France. It accordingly begged of the prefecture of police to cause researches to be made on the subject. A commissary of police was intrusted with the task, and he ascertained that a considerable number of young girls, especially of the working class, had been victims of H—— and his accomplices, and had been sent to the establishment of Madame D——, at London. Several of these captives succeeded in escaping from their frightful prison, and came back to Paris; but a sentiment easy to understand prevented them from making any complaint, and they endeavoured to find in assiduous labour the forgetfulness of a fatal past. All these facts have been transmitted to London, and will be added to the documents in the case, which will expose one of the most melancholy features of our civilization."—*Times*, April 15.

THE PIMLICO CASE.

We have waited until the termination of the trial of Harrison, alias Feistel, and one Desaux, for being concerned in the abduction and violation of an unfortunate Belgian girl, in order to know whether or not any exertions are to be made by the machinery of our respectable law for the apprehension and punishment of others concerned in the affair more deeply, degradingly, and criminally, than these the mere brutal "Boult" and "Pandar," who have been respectively convicted and discharged. We believe that due stir has been made about catching the French

procuress, Madame Denis. Pray would it be so difficult to ascertain the identity and whereabouts of the "Greek Prince," who figures in this transaction, and to put him on his trial? Is Alice Leroy incapable of describing this Greek Prince? Are there many Greek Princes in London, or many men who assume that noble distinction? Do many aristocratical or wealthy brutes take a pride in assuming the nationalities of modern Greece? Who is Lord "So-and-so?" Is his name not to be breathed? Who are the "Members of Parliament," and the "gentlemen" "who did not pay?" Will Parliament order an inquiry into this? Madame Denis was represented as saying that she must wait until the opening of Parliament for customers? The Lords "Lysimachus" had not come to town. Is it the awe of wealth, or delicacy, or the necessity of not annoying our legislators at this important crisis, which causes the "Greek Prince," and the other supporters of this system, to escape with impunity? Will not any one say that no inquiry would have been made, had the "Greek Prince" been some meaner, that is *poorer*, depraved person or other? Is it not known to the police who he is? Mr. Parry says, *the conductors of the prosecution do know perfectly well the man of "wealth, rank, and station,"* who debauched the girl in the Rue Richelieu, Paris; and "he," Mr. Parry, "was only sorry that the fact of the act being committed in a foreign country, and beyond the jurisdiction of the law in England, prevented a prosecution being instituted against him for his unmanly and brutal conduct." Good! But why so tender of this individual's *name?* Could he prosecute for libel, were it mentioned? If he could, would any British jury give him damages? Then, if the prosecutors—if Mr. Parry—be in earnest, *why are we not told that name, that the man may be shunned, and half of his means of offence taken away?* Why? Why? If he were Smith, his name would have been told. Were he Brown, he would be deservedly pilloried by the press. If Robinson, he would be stoned in thought, and made a bye-word for detestation. But as it is, he is "well-known," says Mr. Parry, "to the conductors of this prosecution." He debauched the girl, "under the most revolting circumstances," and yet their song is, "Oh! breathe not his name." Are they in earnest, or is a prosecution like this a little dirty sacrifice to hypocrisy, such as the age demands in order that wealth and power may continue to sin with impunity; while society, satisfied with the casual condemnation of some mean wretch, who is the accident of luxurious vice, continues to grant licences to rotten depravity?—the depravity, calling itself Prince, yawning from club windows, legislating for the country, and paying one hundred guineas for a crime that peoples Norfolk Island when indulged in by rustic clod-hoppers. What boots it that the accomplished Feistel is learning the pleasant exercise of the treadmill? A certain wealthy nobleman is probably sipping medicated chocolate in luxurious ease at Paris. If he should meet the starving Desaux vomited forth from this indignantly virtuous land, will he relieve him? No! There are plenty more Desaux in full practice for him. The case of the Belgian girl is a common one—a very common one. It is a thing which happens daily in London. It will be common until its patrons be punished, or at least denounced. As Sydney Smith trusted that a bishop might be burnt in a railway carriage, for the common safety, so a Prince or two, and half a score of Lords and M.P.s, must be exposed, if it be considered expedient to save future Alice Leroys. If not, the thing will go on, and the only effects of an occasional exposure will be a tribute to hypocrisy, an injury to public morality, the notoriety of a victim, the punishment of a Feistel, and the occasional breaking up of a brothel, in order that two may be opened in its place. —*News of the World*, April 16.

INFAMOUS PROCEEDING.

The customs officers of Biberich, in the Grand Duchy of Nassau, on visiting a steamer which was descending the Rhine, four days ago, were surprised to find not fewer than twenty-one young girls, aged from fourteen to seventeen, accompanied by three men. They gave information to the director of police, and he made inquiries, from which it appeared that the men were taking the girls out to New York, to place them in houses of prostitution. The girls had been recruited in the rural districts near Wiesbaden, Kriesnach, Uringen, and Wielbourg, and some of them had left unknown to their parents. Orders

were given to arrest the men, but only two of them could be taken, the other having run away. The girls were ordered to be sent back to their homes.—*Ibid.*

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 6, 1854.

ADVANCEMENT OF THE WORK.—We are confident that our readers will be much gratified in perusing the very interesting account, by Elder J. S. Fullmer, of the opening the ears and loosing the tongue of the deaf and dumb. It is a source of consolation and rejoicing to the Saints that they worship a prayer-hearing and prayer-answering God, that is, when a due amount of faith accompanies the prayer. And we are aware that the manifestations of His power are daily experienced by His people, which is calculated to enlarge their hearts, expand their minds, and fill their souls with unbounded gratitude to their Father in heaven.

We ever feel grateful to receive accounts from the Elders concerning any particular manifestations that come under their notice. Great care should be taken that all such communications be strictly correct as to dates, circumstances, and names of persons and places, and they should be written as briefly as is consistent with a proper description of the facts in the respective cases. We can then select, from time to time, for publication, such cases as may appear most calculated to confirm the faith of the Saints generally, and cause them to rejoice with those who rejoice, and return praise and thanksgiving to the name of the Holy One of Israel, who has once more commenced to display His wonder-working arm.

While we are writing upon this subject, it opens up a vast field of contemplation. The Almighty, in past ages, poured out the manifestations of His Spirit in a remarkable manner, and He has promised to pour them out more abundantly in the latter days. From the experience of the past, the Saints know that He has, in modern times, bestowed the manifestations of His Spirit cheeringly, and we learn, from the communications we receive from the Pastors and Presidents of Conferences, that these manifestations are on the increase among the British Saints. And our heavenly Father is much more willing to bestow still further those manifestations of His Spirit, than the Saints generally are desirous to receive them.

Seeing that such is the case, what should hinder the work in Britain from spreading forth with redoubled vigour? Why should not the power of God rest mightily upon all the Branches of the Church in these lands? Why should not a general spirit of inquiry rise up among the people, and an anxious desire to know the truth of this last message be manifested by thousands of Britain's sons and daughters? Why should not 1854 be signalized by a mighty outpouring of the Spirit of God, and an unprecedented harvest of souls? There is no solid reason why not, except the backwardness of the Saints. If they do not claim their privileges at the hand of God, and live up to them, and use wisely blessings conferred, then there is a good and valid reason why the Church should make little progress. But if the Saints in Britain will humble themselves, with one accord, before the Almighty, repent of their past failings, renew their diligence and faithfulness, and call earnestly upon Him to open the windows of heaven, and pour out His Holy Spirit upon them, and upon the British people, our faith is that a blessing will be poured out, that there will not be room to contain—God's people will be filled with His Spirit, the manifestations thereof will be copiously given, thousands of honest souls will embrace the truth, to the joy of the Saints and the astonishment of the world.

Again we ask, what should hinder such a work being accomplished? Everything seems favourable. The Saints have increased in intelligence, new fields of contemplation have been legally opened to them, a glorious and an encouraging view of the nature of the rewards of faithfulness and the punishments of unfaithfulness has been presented to their enraptured vision. The judgments of the Almighty are abroad in the earth. The desolations of war and pestilence will bear witness to the truth of the testimony of the Elders, and not without effect either. Even the doctrines which have recently filled the Saints with renewed joy and hope, and the world with renewed hatred and fear, will receive a testimony from the events coming on the nations. Mighty men will fall in battle, yea, the flower of manhood will be sacrificed to war and disease. Not only will the expediency of fleeing to Zion to escape the calamities of the nations be seen by the world, but the wisdom and beauty of the principles of celestial family organization will become daily more manifest, as the strength of the nation is cut off by war and pestilence, so that the honest in heart will gladly lay hold on the hope set before them in the Gospel. Many of Britain's sons have been recently giving melancholy proofs of their incapacity to realize, or their wickedness in violating, the respect and esteem due to the fairer portion of creation—now those sons are called to go forth to the grim and bloody war, many of them never to return.

Seeing that all these things are favourable for the extension of the work of the Lord in Britain, ought not all the Saints to feel themselves in duty bound to roll on the wheels of the kingdom, and bring down the blessing of God upon their labours? Let us see if something cannot be done, this year, for the onward progress of the truth—something that shall fill the souls of all the Saints throughout the earth with gladness, and with praises to the great I AM. It should not be forgotten that the blessings of the Almighty are bestowed in exact proportion to the faithfulness of the recipient. The Saints will therefore understand, that, so far, they have in their own hands the keys of their own blessings.

Foreign Intelligence—*The Emigration at St. Louis, &c.*—We have received a letter from Elder H. S. Eldredge, dated, St. Louis, April 3, and two from Elder W. Empey, dated April 1st and 3rd. Elder D. P. Curtis and the *Golconda's* company arrived at St. Louis, March 31. Three sick persons were left in quarantine at New Orleans. Ten deaths occurred between New Orleans and St. Louis. Elder Empey had obtained comfortable houses for the company to occupy until they proceeded on their journey. The second company of Danish and German Saints arrived at St. Louis, on the steamer *L. M. Kennett*, April 3. Sickness had prevailed among this company also on the Mississippi, and fourteen deaths had occurred between New Orleans and St. Louis, but the rest of the company, at the date of writing, were generally in good health and spirits, and had taken passage on the steamer *Australia* for Kansas, at three dollars per head, luggage one dollar per 100 lbs., wagons ten dollars each. Elder D. P. Curtis was going up the river with the company, to assist them in preparing for the overland portion of their journey. Elder Empey says—"The Saints feel well in general, they are not cast down, but they feel thankful that they are so far from old Babylon, with their faces Zion-bound." Last year, passengers were charged from St. Louis to Kansas one dollar per head, luggage twenty-five to fifty cents per 100 lbs., wagons four to five dollars each. But when Elder Empey wrote, passengers were charged from three to five dollars per head, luggage from one to two dollars and upwards per 100 lbs., wagons from ten to fifteen dollars each. The rates were so very high in consequence of the low water

in the Missouri making the navigation difficult. They were expected to be more moderate in May.

Switzerland.—Geneva, April 10, Elder T. B. H. Stenhouse writes. Elder Savage had gone to baptize five or six persons in the Canton de Neuchatel. He had been stoned in a country village in that canton. Elder Mayer had been imprisoned in Zurich eight days.

Cape of Good Hope.—Cape Town, February 21st, Elder Jesse Haven writes. Prejudice was giving way in Cape Town, and a spirit of inquiry was spreading. Elder W. Walker was at Fort Beaufort, seven hundred miles from Cape Town, having been there five weeks. He had baptized six persons. Elder L. I. Smith was expecting to start in a few days for Algoa Bay, about one hundred and eighty-six miles from Fort Beaufort. Great excitement had arisen in the colony about gold, which had been found about six hundred miles from Cape Town. It was conjectured that the precious mineral existed in the immediate vicinity of that town. The people at the Cape say—"There is gold wherever the Mormons walk." Elder Haven says, "It appears the Lord intends the people to have their choice—gold or the Gospel."

APPOINTMENTS.—Elder John Barker, Pastor of the South, Wiltshire, and Land's End Conferences, is appointed to the pastoral charge of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Chauncey G. Webb, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences, is appointed to succeed Elder J. Barker in the pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder William Glover, President of the Newcastle-upon-Tyne Conference, is appointed to succeed Elder C. G. Webb in the pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder George Simpson, of Burslem, Staffordshire, is appointed to succeed Elder William Glover in the Presidency of the Newcastle-upon-Tyne Conference.

Elder William Butler, now labouring in Ireland, is appointed to labour in the Worcestershire Conference.

S. W. RICHARDS, President.
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 269.)

[September, 1838.]

Sunday 16th. Held meeting in the afternoon, had preaching and breaking of bread. I was at home all day with my family.

Monday 17th. I was counselling with the brethren at home and about the city. The camp passed through Jacksonville in Morgan County to Geneva, twenty-five miles. There was a small Church at Geneva, and a few members in Jacksonville.

Head Quarters 3rd Division, Missouri Militia, Grand River, Sep. 17, 1838.

To His Excellency the Commander-in-Chief—

Sir—I arrived at the county seat of this county, Davies, on the evening of the 15th instant, with the troops raised from the Militia of Ray County, when I was joined by the troops from Clay County under the command of General Doniphan. In the same neighbourhood, I found from two to three hundred men in arms, principally from the counties of Livingston, Carroll, and Saline. These men were embodied under the pretext of defending the citizens of Davies County, against the Mormons, and were operating under the orders of a Dr. Austin from Carroll County. The citizens of Davies, or a large portion of them, residing on each side of Grand River, had left their farms, and removed their families either to the adjoining counties, or collected them together at a place called the Camp Ground. The whole county on the east side of Grand River appears to be deserted, with the exception of a few who are not so timid as their neighbours. The Mormons of Davies County have also left their farms, and have encamped for safety at a place immediately on the east bank of Grand River, called Adam-ondi-ahman. The numbers are supposed to be about two hundred and fifty men, citizens of Davies County, and from fifty to one hundred men, citizens of Caldwell County; both parties have been scout-

ing through the country, and occasionally taking prisoners, and threatening and insulting each other, but as yet no blood has been shed. I have ordered all armed men from adjoining counties to repair to their homes; the Livingston County men, and others, to the amount of one hundred men, have returned, and there remain now about one hundred and fifty who will, I am in hopes, return in a few days. I have been informed, by the Mormons, that all of those who have been charged with a violation of the laws, will be in to-day for trial; when that is done, the troops under my command will be no longer required in this county, if the citizens of other counties will return to their respective homes. I have proposed to leave two companies, of fifty men each, in this county, and discharge the remainder of the troops; said two companies will remain for the preservation of order, until peace and confidence are restored. I also enclose to your Excellency the report of General Doniphan, and refer you for particulars to Major Rogers.

I have the honour to be your obedient servant,

D. R. Atchison,
Major General 3rd Division Missouri Militia.

Tuesday 18th. I have been at home all day, considerably unwell, but am something better this evening.

The camp travelled to Brussels, Phillip's Ferry, fifteen miles, and a part crossed over the Illinois River.

This day the Governor ordered Captain Childs to have the Boonville Guards mounted, with ten days' provisions, and in readiness to march on his arrival at the end of the week. The Governor also ordered General S. D. Lucas, of the fourth division, to march immediately with four hundred mounted men to the scene of difficulty, and co-operate with General Atchison. Similar orders were issued to Major Generals Lewis Bolton, John B. Clark, and Thomas D. Grant.

Wednesday 19th. I was at and about home.

The camp finished crossing the river, and passing through Griggsville and Pittsfield, encamped on the prairie, thirteen miles.

Thursday 20th. The camp travelled twenty two miles, crossing the Mississippi River on the steamer *Rescue*, opposite Louisiana, into Pike County, Missouri, pitched tents one mile west of the town; six hundred and fifty-six miles from Kirtland.

To show a feeling that is striving to prevail throughout the State of Missouri, I give the following extract from Elder John D. Tyler's journal, from which most of the facts in this history are derived.

This afternoon, as I was driving the herd, I had occasion to go back after a cow that strayed on the prairie where we baited. I found her and went on, and met two men who had crossed in the steam boat, and had quarrelled with some of the camp before me. The spokesman asked me, "Do you belong to this gang of Mormons?" "Yes, I do," said I. "Are you a Mormon?" "Yes, I am." "Well, stop." "I am in too much hurry to be stopped, and you have not power to stop me." "Are you such a fool as to let those people lead you right into danger?" "What danger?" "Why, don't you know the Missourians are raising armies to cut you all to pieces?" "We don't fear armies." "God damn you, don't you fear me?" said he, at the same time making an attempt to take his arms from his side, for he was armed with a brace of pistols, and a dirk. "No, I don't fear you, any more than I do any other man." "Well, God damn ye, what do you fear?" "We fear nothing but God Almighty." "Well, stop! stop!! damn ye stop!!! or I'll shoot you down." "Well, shoot, if you like," said I, and passed along, while he kept swearing he would shoot me, and, said he, "you will all get killed before you get up the bluff."

I was at home until about ten o'clock, when I rode out on horseback. I returned a little before sunset, and was at home through the evening.

(To be continued.)

REMARKABLE MANIFESTATION OF THE POWER OF GOD.

SPEECH AND HEARING GIVEN TO A YOUNG MAN BORN DEAF AND DUMB.

Manchester, April 16, 1854.

Dear President S. W. Richards—As I have some knowledge of your press of business, and the vast number of communications to be daily attended to, I have

avoided, as much as circumstances would admit of, troubling you.

However, that you may not be totally uninformed of the condition of my field of labour, I will say, that I have recently attended the Manchester, Liverpool, and Preston Conferences.

I am happy to say that throughout the Manchester Conference, the work of the Lord is increasing, and a greater interest among strangers is excited than I have known since I have been in this country. During the last quarter, the busiest and most bustling of the year, being the emigration season, sixty-one have been baptized, with an increased ratio since, and the prospects are still brightening.

The financial affairs are rather in the back ground, but, from present indications, I think a decided improvement will be shown at the end of the present quarter. I have taken a special interest in the distribution and sale of all the *Stars* that are sent to the Conference, and being well sustained by brother Dille, we shall use them about all up.

The Liverpool Conference, every thing considered, is doing, I think, fully as well. Having yourself been present at the last quarterly representation, you can judge of the present condition of that Conference.

The condition of the Preston Conference cannot be said to be as satisfactory, nor the prospects as flattering. The ten per cent. question is affecting the prosperity of the work there for the present.

I will now relate an interesting circumstance, which attended the ministry of myself and brother Dille, a short time since, and leave it for you to dispose of at your discretion.

On the 28th day of March, we left Manchester, to fill an appointment at Rochdale. That evening four persons presented themselves for baptism; these were Mrs. Howarth (a widow), a daughter of about sixteen years of age, and a son of nine, also a brother of Mrs. Howarth, Halsden Marsden, a lad of eighteen years of age, who was born both deaf and dumb.

I had some conversation with Mrs. Howarth, as to whether the lad had been properly instructed pertaining to the ordinance of baptism. She stated that she had instructed him, that he could read well, and converse fluently by the language of the hand. Brother Dille, however, took up a slate and wrote this question on it, "Do you want to be baptized for the remission of your sins? If so, please answer." The lad asked his sister the meaning of *remission*. She replied it was forgiveness. He then wrote on the slate the word, "Yes," for answer, and handed it to brother Dille. We both were simultaneously impressed that the young man would receive his hearing and his speech, and we so said to each other.

We now repaired to the usual place of baptism, and brother Dille baptized them. We then returned to brother Rigg's, where we confirmed them. I officiated in confirming the young man. I felt to ask God, while our hands were upon the young man's head, that he might be made to hear and speak. We then told his sister, that if she would come again with her brother in the morning, we would anoint him for his hearing.

In the morning we procured some oil, and consecrated it, and when they came, I proceeded to administer the oil. I gave him a little inwardly, that it might touch his tongue; applied some also about his ears, and dropped some into them, in the name of the Lord, praying that the youth might be blessed with hearing and with speech. Brother Dille officiated next, as we laid our hands upon his head, but brother Dille did not speak with that confidence which is void of doubt—he said nothing positive.

I felt a little disappointed in my spirit, and, after reflecting a few minutes, it occurred to me that we ought to act in our official capacity "as men having authority," for to this end we were called and sent; and that in places where there were none over us in authority, we must officiate instead of and for God, on the earth. I expressed my feelings, and said I thought we ought to *command* every obstruction to his hearing and speaking to depart from him, in the name of the Lord. Brother Dille assented. So we again laid our hands upon the youth, and I rebuked every obstruction to his hearing and speech, in the name of the Lord Jesus Christ, and commanded the same to depart from him, so that he should have the power of both speech and hearing given unto him, and said, this should be his blessing, if he would receive it in faith, for a testimony to him, and to all who were acquainted with him.

His sister now communicated to him what we had sealed upon him, if he would

believe. He rejoiced greatly, and it was manifest to all, that the Spirit rested greatly upon him. He said that he did believe, by sticking up his thumb, which meant anything that was good. He also communicated that we were men of God. He opened the Bible at the last chapter of St. Mark, and pointed to the words of the Saviour to the Apostles, and the promise to them that believed and were baptized, that these signs should follow them.

We now repaired to his sister's house, and soon engaged in a desultory conversation concerning him. I discovered, about an hour after the administration of the oil, that he manifested signs of hearing. I removed from his ears the cotton which I had applied after the oil, and requested his sister to read the alphabet to him on the hand, and at the same time to speak the letters. He was requested to observe the movements of her lips and tongue, and to imitate her in the sound. We then learned, to our great joy, that he could actually hear, and, as he was directed, he followed his sister in sounding every letter in the alphabet, many of them quite distinctly.

We now made the discovery, an idea before unthought of by us, that he had to be taught the signification of every sound or word, because all sound was alike new to him. He repeated the words father, mother, brother, sister; his own name, brother Dille's, my own, and many others. He was exceedingly delighted at the acquisition which he had made. His hearing appeared to become gradually more distinct, so that he heard, satisfactorily, words spoken with the usual strength of voice, when directed clearly to him. We practised him till he made us understand that his lungs were tired. This, upon reflection, we found was reasonable, as it was the first lesson of the kind that he had ever practised. We accordingly dismissed him for that time.

I instructed his sister to give him frequent lessons, but not to weary him, for although he had the intellect of a man, he must, childlike, learn the application of all sound, and by practice learn the use and power of the tongue.

His brother, next younger than he, was much astonished. He said his brother had never talked before, and now he knew that what we preached was verily true, and that he was ready to obey the Gospel and be baptized. So we baptized him the self-same hour. And we all rejoiced greatly in the Lord our God.

I have given you a rather long, but very minute and faithful account of the incidents attending the baptism of this young man, believing it to be more satisfactory in this form, than if it were more abridged.

I remain, dear brother, truly yours in the New and Everlasting Covenant,

JOHN S. FULLMER.

Having been connected and identified with the circumstances above related, I take great pleasure in testifying to them as being verily true.

DAVID B. DILLE.

VARIETIES.

IT is stated that the whole number of Jews in England is only 30,000, 20,000 of whom are located in London. Russia contains ten and a quarter millions; Constantinople 80,000; and India 17,000. It is also stated that, out of the 20,000 in London, 2,000 are baptized Christians.

MAHOMMEDAN OBJECTION TO CHRISTIANITY.—The Mahommedan religion offers formidable obstacles, humanly speaking, to the introduction of Christianity. Our Church Missionary Society have had a station in Cairo for several years, but they have never yet made a single convert from the Mahommedan faith. The reply of an enlightened Mahommedan to a missionary is characteristic of the race of Moslems:—"Your religion," said he, "gives me three Gods and one wife; mine gives me three wives and one God: I prefer my own."—*Andrew's Four Months' Tour in the East.*

THE WAR AND THE WOMEN.—There is one of the "horrors of war" that has hitherto escaped public observation, but it is a horror which is beginning to excite universal alarm amongst the unprotected females of England. It is all very well for the troops to go away cheerfully, their bands playing "*The Girls we leave behind us,*" but some of the

girls that are left behind find it very difficult to reconcile themselves to such an easy and off-hand mode of treatment. One girl of our acquaintance, who is not likely to be left very long behind, writes on the war question as follows: "It has a serious aspect as regards us young ladies. We read every day of a draught of fine young men. Perhaps fifty, perhaps five hundred are sent of to the East. There will really be no alternative for us but the church. The clergy will have it all their own way." There is something very pathetic in this lamentation over the perpetual draught of "fine young men," and the idea of throwing more young women into the arms of the clergy, who have already got their hands full of the sex, is very far from satisfactory. As it is, we have nearly every parson besieged with slippers worked by fair hands, and inundated with teapots, purchased by the subscriptions of infatuated females; but, when the clergyman is the only article left in the matrimonial market, we may expect that not even the poorest curate will be safe in his surplice from the too affectionate grasp of some of the "girls" that the soldiers have "left behind them."—*Punch.*

FAMINE FOR THE WORD OF GOD.

BY ELDER W. G. MILLS.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."—*Amos, viii.* 11, 12, 13.

Hark! to that wail that penetrates our ears,
That moves our sympathies and starts our fears;
Thousands unite to swell the mournful sound,
Whose bosoms heave with grief that knows no bound,
See! o'er their cheeks the scalding tear-drops flow,
And every countenance is steeped in woe;
Wan are their faces while to Heaven in prayer
They raise their eyes, and weep in deep despair:
From hoary age, by whom grave counsel's given,
To trusting youth, they're to distraction driven;
Fainting and weary, with compunction sore,
They feel they merit what they now deplore!
As mourns the mother for her first-born son,
Who feels none can restore her darling one;
As weeps the lov'd young bride, with deep regret,
For him, in death, on whom her soul was set;
As starving souls, in poverty and grief,
Pine and despair, when none can give relief;
As restless fear upon the living seizes,
When thousands fall by plague and foul diseases;
As to despondency the heart gives up,
When danger's nigh without a ray of hope;
So o'er the land a hopeless cry is heard,
And thousands are by heartless feeling stirr'd;
The strong grows weak, the bold head droops with fear,
The careless quakes, the harden'd drops a tear;
The learn'd is ignorant as folly's wight,
The wise is dark as sombre shades of night;
King, Prince, and Noble know not what to do
To stay the misery they feel and view;
They meet in anxious council to concert
Their wisest plans the judgment to avert;
The furrow'd brows adorn'd with silvery hair,
The men of lore and thought profound are there,
With those in men and matters deeply read,
And those whose words the multitudes have led;
They counsel, weigh, consider, and devise,
Adopt the scheme seems wisest in their eyes.
Then see! th' instructed energetic trains,
With youth's warm current bounding through their veins,
From shore to shore throughout the country fly,
With thoughtful aspect, and inquiring eye,
Pursue their course, and seek with doubt and faith—
Their message seems but one of life and death.
But why this tumult, this heart-rending scene?
Why is this mourning through the nations seen?
Whence all these anxious thoughts and gushing tears,
This couns'lling, running, questioning, these fears?

Learn, then, the cause, the truth well understand—
A DREADFUL FAMINE *rages through the land!*
No food preserves the hungry soul alive—
Nor water makes the thirsty one revive;
The greedy earth the grain and fruit's devour'd,
And drank, but gives not what the clouds have pour'd!
"A Famine! What! A Famine? Can it be
The cause of this soul-felt calamity?
Behold the golden fields of waving corn,
The bending bough with fruit the land adorn,
See! Commerce' sails to fav'ring winds outspread,
And swiftly distant climes supply us bread,
The luscious vine and fig-tree thrive and bloom
To save us from a famine's awful doom!"
Short-sighted mortals! ye who only think
What nature's breasts provide to eat and drink:
Ye cannot live by earthly bread alone,
But must by every word that God makes known.
Thus saith the Lord, and let the nations hear,
And learn His righteous purpose to revere—
"An awful famine o'er the earth I'll spread,
But not a famine only for your bread;
Nor will the gurgling spring alone be curs'd,
Where you may seek to slake your parching thirst;
But deeper still the woe, for at my nod,
I'll make A FAMINE FOR THE WORD OF GOD!
From north to east, south, west, and north again
They'll run to seek it, but their work is vain.
From shore to shore, from sea to sea they'll turn,
Ask for my holy word, but cannot learn
To find a man of God in vain they'll seek
Who has authority my word to speak,
To whom the Priesthood of my Son is given,
T' administer the ord'nances of heaven;
The youth of noble form would be a Saint,
The lovely virgin, but they fail and faint."
'Tis true, alas! but not because this age
Despise, neglect, nor read the "sacred page:"
For printed Bibles will be common things
In every lowly cot, and hall of kings;
And tracts and books be given the multitude,
By those who seek to do their fellows good.
Yes, venerable domes and lofty spires,
And edifices suiting all desires,
Will still invite the careless or sincere
To hear their different faiths unfolded there:
And many men of great intelligence,
Whose tongues are fired with brilliant eloquence,
Will all their oratoric powers display,
To please and draw the hearts of men away;
As the skill'd charmer chants each mellow tone,
To fascinate and make the charm'd his own:
But though they learn, and preach, and pray, and read,
A Famine for the word of God's decreed.

The Gospel, by authority from God,
To every nation is proclaimed abroad,
Who freely may reject, or may receive,
And those will die, while these obey and live.
Then on the bounding wave, from every land
They gather to the West, at God's command,
To build up Zion, and her Temples rear,
To learn the law of Life eternal there:
Where only truth exerts her sweet control,
And man can serve his God with all his soul.
Thus will the faithful all be gathered home,
The Priesthood cease among the world to roam;
From every evil by their God secured,
While direful judgments on the earth are pour'd,
That he his just decrees may consummate,
And make the stubborn nations desolate.
Those who despise the Priesthood's warning word,
Those who are careless to obey the Lord,
Those who believe our precious message true,
Yet have not faith and zeal its work to do,
And those who treat the Priesthood now with scorn,
Will weep, and howl, and wish they ne'er were born,
Will run and seek the truth from shore to shore,
And e'en the Priesthood's very name adore.
Come, then, to Zion, come from every nation,
And gain the blessings of this dispensation.
Ye who desire salvation to effect,
Come break the narrow creed of every sect.
Why spend your money for unwholesome food,
Or waste your lives for that which is not good?
Come drink th' inspiring draught from wisdom's bowls,
And feed with bread of life your hungry souls.
Treat not the Gathering as a worthless thing,
THE SPIRIT OF THE FAMINE'S ON THE WING.

Newbury, Berks.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31ST, 1854.

CONFERENCE.	AGENT.	Dr.		
London	E. C. Brand	£626	19	5¼
Birmingham	Henry McCreery	246	10	0
Warwickshire	John Hole	155	5	3
Bradford	John B. Pears	155	4	7½
East. Glamorganshire.	William Simms.	141	12	8
Glasgow	Robert Kirkwood	131	17	0½
Manchester	James Walker	126	9	11½
Newcastle-on-Tyne	James Robson	116	19	8½
Lincolnshire	Richard Harper	108	14	1
West. Glamorganshire.	William Lewis	99	19	0
Herefordshire	George Picton	97	1	1½
South	Simon Irwin	97	1	6¼
Reading	James Frewin	91	0	6½
Derbyshire	Thomas Parkes	88	19	6½
Norwich	Chas. A. Harper	86	6	3½
Staffordshire	Josiah Rhead	84	18	6
Southampton	Jeremiah Baker.	83	16	7½
Bedfordshire	Samuel Church.	83	2	8½
Wiltshire	Samuel Gentle	73	8	3¾
Land's End	John Kessell	67	5	6¼
Preston	John Holsall	66	18	2
Cambridgeshire	R. J. Townsend.	64	2	10
Cheltenham	Thomas Clarke.	58	8	6½
Channel Islands	Francis Kirby	58	11	0
Sheffield	John Memmott.	58	1	6
Nottinghamshire	Josiah Holmes	57	10	8½
Hull	John Miller	56	12	2½
Edinburgh	John McComie	49	16	10½
Kilmarnock	John Aird	48	13	3½
Liverpool	James Linforth	43	17	6¾
Monmouthshire	Ed. Middleton	38	11	2
Dublin	H. E. Bowring	36	13	11
Carlisle	John Threlkeld.	36	6	3½
Leicestershire	Edward Frost	35	15	7½
Dorsetshire	William Smith	34	9	9½
Dundee	A. N. McFarlane	33	7	7
Worcestershire	Charles Peat	31	0	5
Late Herefordshire	John Preece	24	17	9
Belfast	Charles Kerr	24	13	7½
Pembrokeshire, South.	John Price	15	0	5½
Carried forward		£3636	1	9¾

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3636	1	9¾
Shropshire	Joseph Akers	14	18	7½
Llanelly	A. L. Jones	12	13	5
Brecknockshire	Thomas Griffiths	12	13	2½
Isle of Man	James Duff	9	18	11
Denbighshire	Griffith Roberts.	6	12	7½
Flintshire	Lewis Davies	5	7	3
Caermarthenshire	Isaac Jones	4	19	0½
Anglesea	John Roberts	4	13	0
Pembrokeshire, North.	David Rees	4	2	5
Dyffryn Conway	Wm. Davies, jun.	1	10	0
BRANCH.	**AGENT.**			
Tedbury	Joseph Walker	5	0	10
Derry	Hugh Sheppard.	4	8	3½
Jersey	W. Ballan	2	5	2
Australian Mission	Aug. Farnham	231	8	5
Cape of Good Hope do	Jesse Haven	120	5	4
Sandwich Islands do	P. B. Lewis	110	14	5½
East India do	N. V. Jones	56	17	5
Gibraltar do.	Ed. Stevenson	23	0	9½
Malta do.	James F. Bell	14	0	9½
Swiss do.	T. B. H. Stenhouse	12	18	3½
Bombay do	Hugh Findlay	11	5	6½
Italian do.	T. B. H. Stenhouse	3	11	3
Scandinavian do	John Van Cott	1	5	4
William Gibson, (St. Louis Conference)		25	18	7½
H. S. Eldredge, (St. Louis Conference)		16	0	9½
Thomas Braidwood		2	13	0
J. W. McLellan, Donegal, Ireland		0	17	9
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
Matthew Hicks, New York, U.S.A.		0	8	9
P. C. Merrill		0	6	2
M. G. D. Phillips, New Brunswick		0	5	2
O. B. Huntington, U.S.A.		0	1	8
L. O. Littlefield, U.S.A.		0	1	6
David Roberts		0	0	11
Lawson Simpson		0	0	9
(Errors excepted.)		£4357	17	8½

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST APRIL, 1854.

Richard Harper	£6	0	0
James Linforth	3	10	0
Samuel Church	5	0	0
Simon Irwin	4	0	0
Carried forward	£18	10	0

Brought forward	£18	10	0
John B. Pears	5	0	0
James Duff	1	5	0
David Roberts	0	5	0
	£25	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19 —Vol. XVI. Saturday, May 13, 1854. Price One Penny.

THE WORD OF WISDOM.

"So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do."—JESUS.

This saying of the Son of God is based upon principle, and has a general application to all Saints. It applies with equal force to the Saints and servants of God in this day, as when spoken to his disciples in ancient days. Now, we apprehend there is no true Saint that does not desire to escape the punishment that will be inflicted upon unprofitable servants, for they shall be cast out from the presence of God, into outer darkness, where there shall be weeping and gnashing of teeth, and receive their reward with dogs, sorcerers, and whoremongers. Indeed it is the desire of all, who have any true conception of the justice of God, to escape so fearful an end. If, then, the Lord regards those who simply keep His commandments as unprofitable servants, the question arises, and a most important one it is—What shall we do to become profitable servants? There seems to be but one answer to this question, and that is, Do something we are not commanded to do.

"But," says one, "what can I do that would be well pleasing in the sight of God, that I am not commanded to do?" We answer, Keep the Word of Wisdom. It was given for this very purpose, not by commandment nor by constraint, but by revelation, showing forth the will of God. It claims to be given "for a principle with promise." The principle in question is what the Saints should understand, and it amounts to this—Will Saints do the will of God, when made known to them by revelation, without being commanded, or will they do nothing but what they feel compelled to do in order to escape the punishment of the law? This is a point upon which every Saint must be proven, and the Word of Wisdom is the test.

The Lord has said, in modern revelations, given through Joseph Smith, that he who waiteth to be commanded in all things, shall be accounted as a slothful servant, and shall not be able to stand. This perfectly agrees with the saying of Jesus, quoted above, and shows the absolute necessity of receiving counsel from God, through His servants, as readily, and with as much assurance as we would obey any known law, in anticipation of a reward. Any Saint whose motive is purely to do the will of God, will submit to that will when it is made known through a word of wisdom, as readily and cheerfully as though it came to them by way of commandment, or in the form of a law, imperative in its requirements.

When the law of the Lord goes forth to His people, they of necessity must obey that law, or suffer the consequences. Many would perhaps obey that law, to escape the penalty of disobedience, while they would have but little regard for any

benefit or blessing that might result from it. This principle the Lord is determined to eradicate from the hearts of the Saints. He does not thank them for any such service as this, it is the service of an unprofitable and ungrateful servant, and will meet its just reward.

We will suppose two servants are in the employ of an earthly master, who pays them an equivalent for their services, according to the time they are employed. When the term of agreement is expired, and they have received their wages, the master does not feel himself under any obligations to them, they have not profited him by increasing his substance, for they have received an equivalent for their labour, in return. But if either of those servants had been mindful of his master's interests, and sought every opportunity of doing more for him than was actually required, then he would delight in that servant as a profitable one, and bestow upon him tokens of favour more to be prized than all that could be obtained by a mere discharge of duty, and probably never suffer that servant to depart from him. Just so it is with God, who not only gives commandments to His servants, but makes His will known in various ways, to see if they are watchful of His interests, in the building up of His kingdom upon the earth, and if they will avail themselves of every opportunity to do good, that God may be glorified. Upon all such, He bestows His choicest blessings, without measure. Such servants will never be turned away, while those who only keep the *commandment*—only do their *duty*, shall, as slothful servants, incur His displeasure. The promised blessing attached to the Word of Wisdom, as a reward for keeping it, is great in the extreme, and any one who would not secure that blessing, by keeping the word, can certainly have no just claim to any special favour of God, above the world of mankind.

There has been much writing and preaching upon the subject of the Word of Wisdom, and by some Elders it has been made a test of fellowship, but notwithstanding all this, it has never been observed by some, and many who have once adopted its precepts, have felt free to return to their former foolish practices, like the sow once washed, to her wallowing in the mire, because the revelation did not positively command them to observe it. Those who have thus turned away from it, we imagine, never kept it for the sake of obtaining its blessings, but from some unworthy motive, either because it was forced upon them as an imperative duty, or because others kept it, and they must do the same for fear of being considered weak in the faith. All such motives as these are inconsistent with the design of that revelation, for it was not given "by commandment or constraint," and the *voluntary* observance of that expressed will of God, is the greatest possible evidence of the integrity of those who have submitted to His laws.

Wisdom has not always characterized the advocacy of this subject, or its happy results would have been more general and lasting.

If it is received with a correct understanding of the principle upon which it is based, and with a full purpose of heart to honour that principle, and thereby obtain the blessing, the motive in thus complying must be as sure and eternal as the principle. And Saints cannot act knowingly upon the basis of a pure and eternal principle, without feeling that they transgress against themselves, the principle, and its Author, should they ever turn away from it; by so doing they would give the lie to their own lives, and betray themselves to the influence of a false spirit, which would lead them into darkness, and finally to death.

The Word of Wisdom claims to be the "will of God," and if so, no Saint can disregard it without feeling under a greater or less degree of condemnation. No Saint can pray for the will of God to be done on earth as it is in heaven, and at the same time trample upon the Word of Wisdom, without mocking Him; for if such a glorious time ever comes, they must not only keep the Word of Wisdom, but every other expressed will of Heaven, whether by commandment or by counsel.

If any such expressed will of God is not voluntarily received and acted upon by the Saints, it will soon come to them by way of commandment, and then obedience will become a matter of necessity, and the reward under such circumstances is that of an unprofitable and a slothful servant. How much more pleasing it must be in the sight of God, for His children to delight to live by every word that declares His will concerning them, than to do nothing but what they are driven to by fearing those chastisements which follow the transgressor. As the wayward child only

studies to render that obedience which will preserve it from being disinherited by its father, so it is with too many Saints, who seem to have no further interest than barely to maintain their standing in the Church with the least possible inconvenience to themselves. This disposition is particularly manifest in those who will not keep the Word of Wisdom, nor comply with many other counsels which would secure to them great blessings, simply because they are not enforced by commandment. God will no more freely bestow the true riches of heaven upon such Saints, than the father would bestow his treasures upon the froward child. The reward of all such will be no greater than the justice of the law which they have obeyed demands, while those who live by every word of God will be richly endowed by Him to do good, to build up Zion, and will obtain His favour, so that no good thing shall be withheld from them, and their reward will be greater than has entered into the heart of man to conceive of. Surely the Lord could have no other motive in revealing the Word of Wisdom than to bless, make happy, and exalt His Saints, and for them to despise such proffered blessings exhibits a degree of contempt for God's ways, which can only be expected from those who are either corrupt at heart, or so unreasonably ignorant as to be incapacitated to guard their own happiness, much more to be intrusted with that of others.

Were it not for what we have so often witnessed among the Saints, we should consider it almost equivalent to an accusation, to attempt to urge upon them the propriety, say nothing of the ultimate necessity, of strictly keeping the Word of Wisdom. That men and women should obey the Gospel, subscribe to the principle of new revelation, and then when God speaks to them with the voice of wisdom, almost entirely disregard it, seems perfectly incredible; to say the least, it is an outrage upon consistency, and the honesty of such a profession will not bear the test of truth. Not a word, apparently, can be offered to palliate the guilt of such a flagrant violation of God's will, though it does not come by way of commandment. We say guilt, because it is written that "he who knoweth his master's will, and doeth it not, shall be beaten with many stripes."

After being satisfied of the propriety of keeping the Word of Wisdom, the question then arises—What does it consist in? or, as we have been asked, "What is the Word of Wisdom to the Saints in this land? Are tea, coffee, ale, porter, whisky, &c., the hot and strong drinks spoken of, or can a man or woman indulge in the free use of the same without violating the Word of Wisdom?" Such questions arise, not from the lack of common sense in every sane person to satisfactorily decide for himself, but from the many shameful perversions which have characterized the teachings of those whose precept and example were irreconcilably at variance, and who, when looked up to for correct impressions, have given such explanation as would best excuse them for disregarding the will of God, and gratifying some sensual appetite to which they had become enslaved. There is scarcely a child twelve years of age, in the Church, who has the Spirit of the Lord, that can read the Word of Wisdom without being satisfied as to its real intent and meaning, and without knowing how to shape his life so as to feel perfectly justified before God. Neither do we believe a candid Saint can read it without feeling to justify its counsels and admonitions, and being able to decide wherein it is applicable to himself, and, by reducing that decision to practice, know assuredly that he has honoured the revelation, and that wisdom is justified of her children.

The Lord has said that that revelation was adapted to the capacity of all Saints, which is a most unreasonable assertion if there is any necessity for the doubt and uncertainty which many feign to have of its true meaning; such dubiety, if it really exists, betokens a most woful blindness. The Lord says it is not mete in His sight for Saints to use strong drinks, and the next thing we hear is—"Do you really think the Lord means whisky, ale, brandy, gin, porter, &c.?" from men and women that lay claim to a reasonable portion of common sense, as though they had never seen or heard of them as being strong drinks. One might ask, with greater propriety, if such a question was not designed for a burlesque, or to show contempt for the word of God. If the Word of Wisdom does not refer to these things, it is of but little use, so far as the indulgences of the Saints are concerned, and we should be much less surprised to hear one inquiring what it did mean, if not the things above named.

Again, accustomed tea-drinkers—ex-

cellent, good brethren and sisters, will sit over their smoking hot cup of tea as one of the choicest luxuries of life, and they will wonder if the Word of Wisdom means tea and coffee, when it says "hot drinks are not good for the body or belly;" and in case it should be made to appear that a hot cup of tea was really a hot drink when drank hot, they will most sagely conclude to let it cool a little, while at the same time it is strong enough to keep a person, not accustomed to its use, awake all night, as we have sometimes been, after gratifying the wishes of others, to our inconvenience. Indeed, as a guilty conscience needs no accusing, a thousand arguments can be raised, and explanations offered, to revive, if possible, the almost expiring hope of being able to continue the use of tea, coffee, whisky, rum, and ale, and many other habits equally degrading and destructive, both to the mental and physical organization. Many persist in such a course rather than yield to the wise dictates of the spirit within them, until the conscience becomes callous to any just sense of condemnation for indulging in these unhallowed practices.

Again, it is written that tobacco is not good for man, but we have wondered how the Lord made such a mistake, when we see so many Saints who profess to be dictated by that Spirit that leads into all truth, cleave to this weed as they do to life, and love it better than the words of God. Certainly such barefaced inconsistency requires a much better apology than we can give, and we leave all such Saints to plead their own cause, not however without assuring them they will some day be called upon to reconcile their profession with the important revelation in question.

While the Saints are daily observers of the innumerable evils arising from the use of what is discountenanced in the Word of God, and behold the torrent of iniquity that cannot be stayed until the nations are overwhelmed and buried in corruption, it is no time for them to parley with the revelations of God, as many do with the Word of Wisdom. They should rise up at once, and set an example for the rising generation, that shall cause them to shun the vain customs of the Gentiles, and grow up a terror to the wicked. Unless this is done, many parents will have to answer for the sins of their children, who otherwise would have with giant strength rolled back the tide of wickedness that now excites the indignation of the Holy One, and in the name of Israel's God would have established the righteousness of Heaven upon the earth. Every child of sufficient age in the Church ought to commit to memory the Word of Wisdom, and be taught to observe its sayings, and then peradventure parents would give heed to them also, to avoid the shame and disgrace which otherwise would attach to them in the eyes of their own children.

The most degraded slaves upon earth are those who are enslaved by their own bodily appetites, which they have power to subdue, and must before they reap the promised blessing in this world, or the glories of the world to come. A very great responsibility rests upon parents who have children to instruct, in reference to these important principles. The parents' daily example before the child, will have an abiding influence over it, and will be the means of establishing the principal features of its character for life. How necessary, then, that children should be trained up unused to those things which plant so unsparingly the seeds of death in early life, as do the many Gentile customs which have shortened the span of life to almost a breath, and which are now forbidden by God, that His children may live. It is of the utmost importance that the rising generation should be trained up, as representatives of God, doing all His pleasure among men! but while the daily examples of parents are in direct opposition to the precepts of Heaven, the Elders will find their exertions in teaching those precepts, to a great extent, fruitless. Children are most forcibly impressed by example, and, while such examples are before them, in spite of the efforts of God, angels, and men, the world may yet plod on in folly, misery, and corruption, until hell opens to receive them as they perish before the judgments of the Almighty. The following promise should be a sufficient inducement to both old and young to keep the Word of Wisdom—"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the

Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

THE NEW ALPHABET.

(*From the "Deseret News," Jan.* 19.)

The Board of Regents, in company with the Governor and heads of departments, have adopted a new alphabet, consisting of 38 characters. The Board have held frequent sittings this winter, with the sanguine hope of simplifying the English language, and especially its orthography. After many fruitless attempts to render the common alphabet of the day subservient to their purpose, they found it expedient to invent an entirely new and original set of characters.

These characters are much more simple in their structure than the usual alphabetical characters; every superfluous mark supposable, is wholly excluded from them. The written and printed hands are substantially merged into one.

We may derive a hint of the advantage to orthography, from spelling the word *eight*, which in the new alphabet only requires two letters instead of five to spell it, viz: AT. There will be a great saving of time and paper by the use of the new characters; and but a very small part of the time and expense will be requisite in obtaining a knowledge of the language.

The orthography will be so abridged that an ordinary writer can probably write one hundred words a minute with ease, and consequently report the speech of a common speaker without much difficulty.

As soon as this alphabet can be set in type, it will probably be furnished to the schools of the Territory for their use and benefit; not, however, with a view to immediately supersede the use of the common alphabet—which, though it does not make the comers thereunto perfect, still is a vehicle that has become venerable for age and much hard service.

In the new alphabet every letter has a fixed and unalterable sound, and every word is spelt with a reference to given sounds. By this means, strangers can not only acquire a knowledge of our language much more readily, but a practised reporter can also report a strange tongue, so that the strange language when spoken can be legible by one conversant with the tongue.

A richly instructive discourse was delivered, Sabbath evening, in the school house of the 13th Ward, by Elder P. P. Pratt, one of the Board of Regents, in which the advantages of the recently adopted alphabet of the Board, were briefly exhibited. The speaker commanded the profound attention of a crowded auditory, throughout his highly entertaining lecture, tracing the influence of education from early infancy to riper years. In glowing and electrifying terms, he set forth, as radical to all hopeful education, the necessity of the Spirit of God, to predominate in families—even over the mind of the new infant, before it could speak.

In the absence of that *Holy Spirit*, an opposing spirit would be likely to exert an unhallowed impression. A perverse, hateful, jealous, envious, and contentious spirit would produce an impression upon the mind of the infant decidedly pernicious; but after the child could talk and understand language, this baneful impression would be increased by the force and meaning of words that it could understand; and whichever spirit predominated in the family, by that same spirit would the family be educated.

And after adducing many thrilling topics of a similar bearing, he showed the wonderful transition and progress which this Church had undergone within a few years, and the things that a few years since were prophetical, and almost too marvellous to be believed, by reason of the obstacles to be surmounted, had been realized abundantly, and now this people had been taken from the midst of the Gentiles and set down among the Remnants of Israel, the richest people, according to their numbers, now known; and a single county would now, in magnitude, look into inferiority the whole New England States: and as to elements, soil, vegetable and mineral wealth, the Territory of the rem-

nants was not surpassed by the vast Empire of China.

For such a people, education must be provided; and no young man or young lady had a right to waste their time and talents.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 283.)

[September, 1838.]

The following extracts from General Atchison's letter to the Governor, of this date, from Liberty, will give a pretty correct view of the army, &c.

Sir — The troops ordered out for the purpose of putting down the insurrection supposed to exist in the counties of Davies and Caldwell, were discharged on the 20th instant, with the exception of two companies of the Ray Militia, now stationed in the County of Davies, under the command of Brigadier General Parks. It was deemed necessary in the state of excitement in that county, that those companies should remain there for a short period longer, say some twenty days, until confidence and tranquility should be restored. All the offenders against the law in that county, against whom process was taken out, were arrested and brought before a Court of Inquiry, and recognized to appear at the Circuit Court. Mr. Thomas C. Birch attended to the prosecuting on the part of the State. The citizens of other counties who came in armed, to the assistance of the citizens of Davies County, have dispersed and returned to their respective homes, and the Mormons have also returned to their homes, so that I consider the insurrection, for the present at least, to be at an end. From the best information I can get, there are about two hundred and fifty Mormon families in Davies County, nearly one half of the population, and the whole of the Mormon forces in Davies, Caldwell, and the adjoining Counties, is estimated at from thirteen to fifteen hundred men, capable of bearing arms. The Mormons of Davies County, as I stated in a former report, were encamped in a town, called Adam-ondi-ahman, and are headed by Lyman Wight, a bold, brave, skilful, and I may add, a desperate man; they appeared to be acting on the defensive, and I must further add, gave up the offenders with a good deal of promptness. The arms taken by the Mormons, and prisoners were also given up upon demand, with seeming cheerfulness."

The mob again threatened De Witt. Friday 21st. I was about home.

The camp travelled seventeen miles. It rained much during the day. The Saints crowded into their tents in their wet clothes, and fasted till morning. The women and children slept well, and there was no complaint of "taking cold."

Saturday 22nd. Travelled eighteen miles, and tented in a grove; having to go half-a-mile after water, which was often the case.

I went out early in the morning, returned to breakfast at half-past seven, and took an airing on horseback at nine in the morning.

The following petition is from the Saints at De Witt—

De Witt, Carroll County, State of Missouri,
September 22, 1838.

To His Excellency Lilburn W. Boggs, Governor of the State of Missouri—

Your Petitioners, citizens of the county of Carroll, do hereby petition your Excellency, praying for relief: That whereas, your petitioners have on the 20th instant, been sorely aggrieved, by being beset by a lawless mob, certain inhabitants of this and other counties, to the injury of the good citizens of this and the adjacent places; that on the aforesaid day, came from one hundred to one hundred and fifty armed men, and threatened with force and violence, to drive certain peaceable citizens from their homes, in defiance of all law, and threatened then to drive said citizens out of the county, but on deliberation, concluded to give them, said citizens, till the first of October next, to leave said county; and threatened, if not gone by that time, to exterminate them, without regard to age or sex, and destroy their chattels, by throwing them in the river: We therefore pray you to take such steps as shall put a stop to all lawless proceeding; and we, your Petitioners will ever pray, &c.

Benj. Kendrick,	John Tilford,
Dudley Thomas,	H. G. Sherwood,
Wm. P. Lundow,	John Murdock,
Jno. Kendrick,	G. M. Hinkle,
Thos. Dehart,	James Valance,
Francis Brown,	Jabez Lake,

Albert Loree,
Samuel Lake,
Asu Manchester,
Wm. Winston,
John Clark,
Thos. Hollingshead,
Asa W Barns,
Elijah T. Rogers,
John Dougherty,
Moses Harris,
Perry Thayer,
B. B. Bartley,
Jonathan Harris,
Wm. J. Hatfield,
Oliver Olney,
John Thorp,
H. T Chipman,
David Dixon,
Benj. Hensley,
Franklin N. Thayer,
H. M. Wallace,
D. Thomas, (no Mormon,)
Nathan Harrison,
Elizabeth Smith,
Henry Root,
A. L. Caldwell,
Rufus Allen,
Ezekiel Barnes,
D. H. Barns,
Wm. S. Smith,
James Hampton,
Robert Hampton,
Jonathan Hampton,
George Peacock,
Daniel Clark,
John Proctor,
James McGuin,
Smith Humphrey.

Sunday 23rd. I attended meeting both forenoon and afternoon, and was at home in the evening.

The funds of the camp were nearly exhausted, and the counsel was, to proceed on with the journey. Encamped two miles west of Paris, twenty two miles. Some disorder in the movement of the teams, and some murmurings. Satan is trying to divide and destroy. They were hailed in Paris, and asked where they were driving the cattle to? "Towards the Rocky Mountains." "Well, you are going into trouble." Elder Tyler replied, "We have been in that place before, and know how to take it." The people growled and grumbled like wolves.

Monday 24th. The camp was called together, and the Council informed them of their scanty means, and that there had been a delinquency in consecrating their monies and goods according to the pattern; that the Council had hired large sums of money, for which they were bound, and liable to imprisonment in case of failure, and must wait on the brethren for their pay, and these sums had been expended for the benefit of the camp. They were required to bring forward their goods, which they did, and Elders B. Wilber and D. Carter went forward with the Commissary's wagon to sell them.

The camp went on, and passing through Madisonville (where they were assailed with all kinds of bugbear stories about the "Mormons," war, &c.), tented on the west side of the north branch of Salt River, on the encampment that Elder John E. Page had left on Saturday with his Canada Camp. The brethren were told that the Governor was just a-head, with a military force, to stop them, to which they gave no heed.

I was at home until half-past eight A.M., when I rode out on horseback, and returned about five in the evening.

The Governor, having heard that peace had been restored in Davies and Caldwell, ordered Generals Clark, Crowther, Lewis, and Bolton to discharge their troops. The order was dated at Jonesborough.

Tuesday 25th. General Parks wrote the Governor from Mill Port, that he had been in the upper part of Davies County to assist the constable in bringing offenders to justice, and that the Major-General, with the troops from Ray and Clay, on the 18th instant, (except two companies from Ray under his command,) were disbanded. Says General Parks, in this letter—

Whatever may have been the disposition of the people called Mormons, before our arrival here, since we have made our appearance they have shown no disposition to resist the laws, or of hostile intentions. There has been so much prejudice and exaggeration concerned in this matter, that I found things entirely different from what I was prepared to expect. When we arrived here, we found a large body of men from the counties adjoining, armed and in the field, for the purpose, as I learned, of assisting the people of this county against the Mormons, without being called out by the proper authorities.

P.S.—Since writing the above, I received information that if the Committee do not agree, the determination of the Davies County men is to drive the Mormons with powder and lead.

The same day, General Parks wrote General Atchison as follows—

I am happy to be able to state to you, that the deep excitement existing between the parties, has in a great degree ceased; and so far I have had no occasion to resort to force, in assisting the constables. On to-morrow, a Committee from Davies County meets a Committee of the Mormons at Adam-ondi-ahman, to propose to them to buy or sell, and I expect to be there.

The mob Committee met a Committee of the brethren, and the brethren entered into an agreement to purchase all the lands and possessions of those who desired to sell, and leave Davies County.

On Saturday the 29th instant, there are fifteen or twenty of the "Mormons"

cited to trial at Gallatin, where Lyman Wight has pledged himself to me that they will attend.

I was at home until eight o'clock, when I rode out on horseback. Returned about eleven A.M., and continued through the afternoon and evening.

The camp passed through Huntsville, in Randolph County, which has been appointed as one of the Stakes of Zion, and is the ancient site of the City of Manti, and pitched tents at Dark Creek, Salt Licks, seventeen miles. It was reported to the camp, that one hundred and ten men had volunteered from Randolph and gone to Far West to settle difficulties.

Wednesday 26th. This morning Elder James Foster, one of the Counsellors, proposed to the Council to stop and break up the camp, on account of existing circumstances, so much excitement, so many moving west, and in large bodies too; it was wisdom for them to go to work, and provide for their families, until the difficulties should be settled, or they heard from Far West. Four of the seven Counsellors were present, and three absent. Elder Young had stopped by the way. A silence prevailed. Shortly it was manifest that it was the desire of the camp, collectively, to go forward, notwithstanding their deference always to the will of the Lord through the Council. Elder McArthur said, in a low tone, that it was his impression that we might go up in righteousness, keeping the commandments, and not be molested. Some others manifested the same, in concurrence with his feelings. Silence again. Here our faith was tried, and here the Lord looked down and beheld us, and lo, a gentleman who was directly from Far West, and was returning to the East, where he belonged, left his carriage and came among us, although we were a good distance from the road, and he told us that there was no trouble in Far West and Adam-ondi-ahman, but that we might go right along without danger of running into any body's difficulties; and further, said he, "the one hundred and ten volunteers are to be discharged this day at twelve o'clock, at Keytsville." The Council replied, "We believe you, sir, and we thank you for your kindness." A vote of the camp was called for, whether we should proceed, and instantly all hands were raised towards heaven!

We pursued our journey, and in crossing a seven mile prairie we stopped in a hollow to bait the teams, and herd, and here the volunteers passed us on their homeward bound passage, according to the man's word. One of the Platoon officers said, as he passed us, "Well, friends, we will let you go this time, but the next time we will give you the devil up to the handle." The bugler gave a blast, and said, "You'll soon reach the promised land, don't you hear Gabriel's trump?"

The camp passed on, and crossing Chariton River, pitched their tents.

Here they found seven of the nine wagons of the Florence Camp, from Huron, which had passed them at Springfield, Illinois.

I was about home until ten or eleven o'clock, when I rode out, but returned home and spent the evening.

Thursday 27th. I was at home and about the city. 26th. The High Council of Adam-ondi-ahman was immediately called, and Elders Don C. Smith, George A. Smith, Lorenzo D. Barns, and Harrison Sagers, were appointed to go immediately to the Branches of the Church in the south and east, and raise men and means to fulfil the contract. They arrived at Far West late in the evening and called upon me and gave me the above information, which I approved of. On the 27th, my brother Don Carlos Smith and company left Far West for their mission.

This morning some of the wagons left the camp, when it belonged to others to go, which produced confusion all day. There were also some murmurings, and covetousness, and want of liberality to impart to the hungry, &c.

Passed through Keytsville, and encamped on the east side of Yellow Creek, eighteen miles; where the Council spent the evening in trying to restore order.

Extract of a letter from General Atchison to Governor Boggs, dated—

Liberty, September 27th, 1838.

The force under General Parks is deemed sufficient to execute the laws and keep the peace in Davies County. Things are not so bad in that county as represented by rumour, and in fact, from affidavits I have no doubt your Excellency has been deceived by the exaggerated statements of designing or half crazy men. I have found there is no cause of alarm on account of the Mormons; they are not to be feared; they are very much alarmed.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 13, 1854.

OUR SUCCESSOR.—We have the pleasure to inform our readers that Elder Franklin D. Richards, of the Quorum of the Twelve Apostles, has been appointed by the Presidency in Zion to succeed us in the Presidency of the Church in the British Isles, and is expected soon to arrive in England, and will release us, that we may return to our family and the Church in Zion this season. We are confident he will be hailed welcome by the British Saints, to whom he is so well known, for the able services rendered to the Church during his administration in 1850—1. We congratulate the European Missions generally upon so soon enjoying the counsel and instruction of one whose privilege and duty it is to direct the affairs of the Church wherever opportunity may present. May the prayers of Saints and the power of God support him in his journeying, and bring him speedily to our midst, in the full enjoyment of the Spirit of his holy calling and Apostleship.

EMIGRATION REPORT.—Through the many difficulties we have had to contend with, the emigration did not close, this season, as early as was anticipated, or even desirable. It has, however, been successful in the end, although tardy, and somewhat unpleasant to the greater portion of the Saints that sailed on the *Marshfield*, from being detained in port near three weeks after the time fixed upon for their embarkation. It was with great difficulty and at greatly advanced prices, that we succeeded in obtaining ships to complete the emigration, owing to the influence of the Eastern war, upon shipping, and the late parliamentary enactments incurring unusual expense in fitting up passenger-ships for sea.

For the satisfaction of our readers, we now furnish them with a statement showing the entire number which we have shipped this season.

Ship.	Captain.	President of Company.	Sailed.	P. E. F.		£13 Co.	Ordinary.	Total No. of Souls.
				Ord'rd from G.S.L Valley	Oth'r-wise.			
Benjamin Adams	Drummond	H. P. Olsen	Jan. 22nd.	3	3			6
Golconda	Kerr	D. P. Curtis	Feb. 4th.	29	295	27	203	464
Windermere	Fairfield	D. Carn	„ 22nd.	55	207	26	189	477
Old England	Barstow	J. O. Angus	Mar. 5th.				45	45
John M. Wood	Hartley	R. Campbell	„ 12th.	34	205	21	133	393
Germanicus	Fales	R. Cook	April 4th.	25	75	2	118	229
Marshfield	Torrey	W. Taylor	„ 8th.	70	161	10	125	366
Clara Wheeler	Nelson		„ 24th.				29	29
Miscellaneous Ships					1		33	34
			Totals	216	857	86	875	2034

Out of the above total number, 58 were from the Swiss and Italian Missions. Six hundred and seventy-eight persons have also emigrated from the Scandinavian and German Missions, re-shipping at this port under the direction of Elder John Van Cott, President of the Danish Mission, making the entire number forwarded from Europe this season, 2702, most of whom had arrangements made for going through to Great Salt Lake Valley. Under the judicious arrangements which exist, the emigration of this number involves an immediate outlay of from £40,000 to £50,000.

It has been truly gratifying to witness the good feeling and order which have

characterized the emigrating Saints the past season, and which have won the admiration of the observing world. While such harmony prevails with them, the Lord will be in their midst, to preserve them from all evil, and give them patience to endure to their journey's end.

We are much surprised to learn, in a very few cases, that persons have left the country in a disgraceful manner, by evading their creditors. Such conduct is extremely reprehensible, calculated as it is to bring reproach upon the Church from those who are not particularly anxious to discriminate between the innocent and the guilty. Such outright dishonesty can plead no excuse, and the displeasure of God, with the reproaches of an injured people, will follow such men until reparation is made.

PERPETUAL EMIGRATING FUND.—No doubt the British Saints who are longing for Zion, look upon the operations of the Perpetual Emigrating Fund Company with a great degree of interest, and, from the number given in the above table, we trust, with a no less degree of satisfaction. In 1852, two hundred and fifty persons were assisted to gather by this Fund. In 1853, four hundred were aided from this source, and the present year shows the greatly increased number of one thousand and seventy-three, most of whom would have been still remaining in Babylon, had it not been for the existence and increased strength of this Fund. A goodly portion of this number, however, have furnished a share of the means expended in their emigration, some to the amount of £10, and some less.

In addition to the above, quite a number of the Danish emigrants have been assisted by this Fund, which is in successful operation in that mission, and many Saints from the U. States will also participate in its advantages.

Many of the Fund Emigrants who have been able to advance £10 or less, have responded cheerfully to our proposition in the *Star*, Vol. XV. p. 779, to donate their small sums to the Fund, and pay the full cost of their passage to the Company in the Valley after their arrival. Such donations have been received to the amount of near £2000, and though they have not increased the advantages for emigrating this year, they will be of great service as soon as the means can be refunded by the donors. If circumstances should render it wise to continue similar donations in succeeding years, the happiest results may be anticipated.

With this cheering account of the past, and with hopeful anticipations for the future, we trust all Saints will be forward in contributing liberally to this Fund, knowing that thereby they are promoting the redemption of God's people. This subject is worthy the especial attention of every Elder in the British Isles, and the co-operation of every Saint; and we wish, before the close of the present quarter, to have ample evidence of this co-operation, by the liberal donations which we shall receive.

HOME INTELLIGENCE—*Carlisle Conference.*—Carlisle, April 17, Elder Philemon C. Merrill writes. The Conference was in a better condition than it had been in for some time, love and union prevailing, with good prospects for the future.

Land's End Conference.—Devonport, April 18, Elder J. Barker writes. A good feeling pervaded the Conference. In Exeter and Plymouth, especially, the work was onward, and the prospects were good.

FOREIGN INTELLIGENCE—*Deseret.*—We have received the *Deseret News* for January 5, 12, 19, 26, and February 2, with letters from Utah.

We learn, by private letter, that Willard Richards, of the First Presidency of the Church, was taken very ill on the 20th of January, and on the 30th and 31st was quite insensible, speechless, and helpless, and every hour was expected to be his last. Whether that expectation has been realized, and Zion mourns her loss, we cannot tell, but, knowing that God reigns, and guards the welfare of His people, we can say, whether in life or in death, all is well. The dealings of God are just and right.

The winter had been rather severe, the mercury falling one degree below zero on January 6. Brother Samuel Lewis had produced a good specimen of bar soap. The subject of education seemed to be claiming a goodly share of attention. The Public Hands held a New Year's party in the Social Hall, January 3, 4, and 5, and enjoyed themselves exceedingly. A mass-meeting of the inhabitants of Great Salt Lake City and vicinity, was held in the Tabernacle, January 31, to express their views and sentiments in relation to the contemplated national railroad from the Missouri River to the shores of the Pacific. It was determined to send to Congress a Memorial, with preamble and resolutions, in favour of the construction of the railway through the territory.

The Legislature of Utah had passed a resolution to appropriate four hundred dols. in premiums to those persons who should raise the greatest amount of flax and hemp on a given extent of land, the present season; a resolution to appropriate a sum of one thousand dollars, as a reward to any resident of the territory who should open, within forty miles of Great Salt Lake City, a good coal mine, not less than eighteen inches thick, in an accessible position, and capable of being profitably worked; an Act "defining the boundaries, and for the organizing of Green River and Summit Counties, and defining the eastern boundary of Davis County;" an Act "defining the boundaries of Carson County, and for providing for the organization thereof;" and a "preamble and act in relation to the construction of a canal from Utah Lake to Great Salt Lake."

The Iron Works, at Cedar City, which had been stopped for a few weeks while a Fort was being inclosed, had again commenced operations, and were being pushed forward with energy. Cedar City wall was nearly finished. An excellent school house, sixty feet by twenty-five, was dedicated on Christmas day. On the morning of this day, three hundred Pi-hede Indians, including women and children, gathered into Cedar Fort, when the brethren preached to them in their own language, and made them a donation of an ox, with vegetables and flour; the Indians went away rejoicing, and apparently filled with good feeling. Many of the brethren were learning the Indian tongue.

The following is from the *Deseret News*, February 2—"On Friday last, the members of the three Military Bands and the Church Choir united their forces, and held a picnic in the Social Hall. The greatest good feeling prevailed, and although it was a very numerous party, the company enjoyed themselves first rate. The dancing was relieved occasionally by choir music, military music, glees, songs, &c. His Excellency the Governor donated beef, potatoes, flour, and the use of the Hall, together with the lighting and cleaning, and directed the proceeds (about one hundred dollars) to be distributed amongst the wives of those members of the bands who are absent on missions, and amongst the needy members who are constantly using their time and talents for the amusement, recreation, and good of the community. It is by such actions as this, that our Governor is constantly receiving the blessings of the widow, the fatherless, the poor, and the needy, and which he values more than the sycophant fawning and flattery of the rich. God bless our Governor! and let all the people and all other governors say 'Amen!' and 'go and do likewise.'"

THE "DESERET NEWS."—We have received for sale a quantity of the five first Numbers of the *Deseret News* for the current year. Those who wish to obtain information concerning the position, progress, and prospects of the rising Territory of Utah, politically and religiously, will do well to obtain copies of the only journal published in that distant but interesting portion of the globe. The *News* is now published weekly. Annual subscription £1 10s., in advance; single copies, 9d. each; post free, 1d. per copy extra. Those persons who may be desirous of becoming subscribers should inform us without delay.

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(From the "Deseret News," Dec. 1.)

(Concluded from page 276.)

What objection have you to the hope of eternal life being as widely developed as the ravages of death, sorrow, and mourning? What objection have you to the Angels of God, Apostles of God, the Son of God, or to the Holy Spirit of prophecy being poured out in more countries than one? You may say the keys of the Gospel were given to the Jewish Apostles, but they were so far off as not to be able to reach the western hemisphere, even if they had had a knowledge of it. Were there ships and steam vessels to bear them to this country? No. Was there any communication kept up, or was this country known to them? No. But the waves, and winds, and elements, and the great depths that intervened, even the unexplored ocean, said to the ancient Apostles, "Thus far shall ye go, and no further." This ocean however was no barrier to the fleet-footed angel of God, to the risen Jesus, and to immortal man. They could come to this hemisphere, and reveal the things of heaven to the people, and could rejoice in the same glad tidings, whether it was here or in Jerusalem, or if it were in the uttermost parts of the earth.

Though Peter was crucified at Rome, and Paul suffered in the same manner; though Saints of the Most High were slaughtered by thousands and tens of thousands, and bled at the feet of Roman altars; yet a crucified and risen Redeemer, angels of God, and the Holy Spirit of truth that fills all things, were not thus curtailed and limited, but could minister truth to the uttermost bounds of the universe of God, where intelligences were mourning in darkness; wherever the ravages of death had spread sorrow, wherever there was a broken heart to be bound up, or wherever there was a despairing mortal to be inspired with hope, they could go and tell the glad tidings of life and salvation. The Book of Mormon says they did come to this continent. It is a history of their coming, and contains the doctrine taught to the people here by the risen Jesus, and by his predecessors. In short, the doctrine taught and practised in ancient America is there portrayed, together with the history of the people.

Again, is this book of no interest with regard to prophetic value? It reveals many things not noticed by the Jewish Prophets. Did the old Prophets touch upon every item that pertains to man in other countries? No, they did not, only in general terms together with the rest of the world. These other Prophets portrayed many things not in their book, though agreeing with it as far as it goes, but touching events on which their book is silent.

Has any person any cause to say that there has not been a multiplicity of revelation, testimony, prophecy, history, and doctrine developed in various countries by the same Spirit of God, and by angels? And is not all this of great worth, to compare, in order to blend it together, that we may see more clearly the principles of the doctrine of salvation, and understand prophecy more extensively, especially in an

age when the mind has been obscured by priesteraft?

If these are the principles of "Mormonism," where can you point out an innovation on Christianity? "But is this all?" No, this is not all, and I shall not tell it all to-day. I do not know it all yet. I have been twenty-three years learning "Mormonism," and I know but little of it. If any one expects to learn all the doctrines of "Mormonism," he must learn more than twenty-three years. For be it known unto you all, that "Mormonism," instead of being confined to a few dogmas or general truths, opens the flood gates of all truth and knowledge, and teaches mankind to retain all the truth they can already comprehend, and comprehend as much more as they can all the time.

"Have you not other books?" Yes, we have histories and compilations of the dealings of God with us a people. We keep a record, if you must know, not only individually some of us, but as a Church, as a body, or community. We have revelation penned, revelations and visions penned, we have revelation and prophecy penned, we have knowledge penned, we have knowledge and principle penned, we have principle and history penned; the history comprising but a small portion, such as can be written, revealed to us Latter-day Saints, and practised upon; so that our modern books are like the ancient books—a mixture of revelation, prophecy, history, and doctrine. Has any person any objections to this? I ask, should an angel administer to this or that man, or suppose an open vision was manifested to him, revealing many precious truths, would he not be a simpleton not to write it? If the power of God, and the ministering of God, and the visions of the Almighty are extant in the world, these will be written. The practical part of history will be written, for if all were written, the world would not contain the books. The ancient Apostles and Prophets wrote a few of the items revealed to them, and a history of the practical workings of the system over which they presided. Do we differ from them? No.

"Well," says one, "to be plain with you, Mr. Speaker, we have been taught to believe that the one book, called the Bible, contains all the revelations that God ever revealed to man, therefore it is an innovation to offer anything else to the world as a revelation." This is a tradition of your own, so I have nothing to do with it. The Bible never taught that to you, nor angels, neither did any minister of God ever teach it to you; and if it is a modern sectarian tradition, it is calculated to bind men into a cast iron creed, and the sooner you break the fetters the better; burst them asunder, and come out into liberty and freedom, and know and understand that there is no such doctrine in the broad principles of eternal truth, that heaven is full of knowledge, and the earth ought to be full of Prophets, heaven and earth full of angels, and both full of inspiration; and if the inhabitants of all the worlds of the universe were scribes, every blade of grass a pen, and every ocean ink, they could not write all the doings of the Almighty, of His servants, and of His angels. If I were to live for millions of years to come, and then millions of millions more, I expect there would always be some being ready to reveal something new, and somebody would write it. The art of writing will never cease. We may not have pens and ink, but we may have something better. Suffice it to say, that the arts and sciences will not come to an end, yet man may have been traditionated to believe that one small book contains all that God ever said or did. Such persons are to be pitied, and not to be reasoned with.

What is "Mormonism?" It is a restoration by new revelation, by the authorities of heaven, by the ministration of angels, by the ordination of Prophets and Apostles, and ministers or Elders, by their testimony and ministry on the earth, by the organization of Saints, by the administration of ordinances, by the operations of the Holy Spirit; it is a restoration of these ancient principles revealed from heaven, for the government of man.

Says one, "You have said you are not going to tell the whole system to-day." I do not know it all, and I shall not state the half I do know. What I have said are a few every day items, a few of the first principles of the Gospel of Christ, as believed and practised by the "Mormons."

I will tell one more before I close. "Your marriages," says the objector, "are founded upon principles entirely new, and different from the Christian world." I say, without any hesitancy, I defy the world to establish that assertion. I say our marriage relations are nothing new at all. There is no man, or set of men, or nation

of men, where the Bible is extant, and they are readers, but what know that the institutions of marriage contained in the Bible, and the organization of families, differ widely from modern Christianity. We differ from modern Christianity, but not from the Bible. Patriarchs of the remotest ages, that obeyed the Lord God in regard to their marriages and family organizations, have not disagreed with us, nor we with them, so far as we and they have obeyed the law of God. If there is any difference at all, it was more developed among them than it is among us, we being in our infancy. If it should happen to be, that the whole modern world differ from the Bible—have done away with the law of God, and we have come in contact with them, instead of with the word of God, then the boot is on the other foot, and in reality what is said to us applies to them. It is like the farmer and the lawyer. A certain farmer came to a neighbouring lawyer, and frankly confessed that his bull had the misfortune to kill one of his (the lawyer's) oxen. The lawyer replied, "Thou art a very honest fellow, and will not think it wrong that I have one of thy oxen in return." "But," said the farmer, "I am mistaken, it was thy bull that killed my ox." "O," replied the lawyer, "that alters the case, and if, if, i-f—."

Now, then, if it is the whole Christian world, from Catholicism down to the latest of her daughters, that have made void the law of God, and trampled under foot the institutions of heaven, the holy principles of matrimony and family government, and have made them void also, by their traditions, and introduced that which God never did, and "Mormonism" has restored the law of God, in theory and practice, then it is the so called Christian world, and not us, that are wrong. Whether it regards family organization, the law of God, Patriarchal government, ordinances, principles, and prophecy, I know of nothing new, or of nothing wherein we are innovators.

As I said before, and I am able to maintain it when called upon, "Mormonism" is a system which was understood and enjoyed by the ancients, and restored unto us by revelation. And if carried out, what will it do? It will simply fulfil the sayings of the Prophets, both ancient and modern, put down all wickedness, abuse, proscription, misrule, oppression, ignorance, darkness and tyranny, and restore mankind to righteousness, truth, liberty, law and government, in which the Lord's will will be done on the earth as it is in heaven. That is what "Mormonism" will do, when carried out.

May God bless you all. Amen.

THE EAST INDIA MISSION.

DEPARTURE OF ELDER WILLES FOR RANGOON.

Calcutta, March 17, 1854.

Dear Brother S. W. Richards—It gives me great pleasure to acknowledge the receipt of your kind letter, of January 19, 1854, also yours of December 2, 1853, the latter bringing with it a copy of the invoice of books, sent per *Clymeen*.

I inclose with this a bill of exchange for £8 sterling, which amount you will be kind enough to place to the Book and *Star* account of the Mission.

The bound books sell very well, but tracts we cannot get anything for. The missionaries have been in the habit of distributing tracts gratuitously, consequently we cannot sell ours; but if you can send me those I now call for, I expect to get some of them bound, and by that means I shall be able to sell most of them.

I expect to get news from all the missions in India, in a few days, and it will give me much pleasure in forwarding you a half-yearly report of matters with us. I trust I shall be able to do it by the next mail.

I sent you two Nos. of the *Citizen*, containing two communications from me, which were drawn forth by the letters directed to me in that paper. I forwarded them to you, that you might see the position we are in. I since wrote two more, which the editor refused to publish, but this is what I looked for; in fact, I think he was very liberal in inserting the two. At present, everything is quiet. The hot weather has, in a measure, put a stop to our operations. The

heat is so very oppressive, that there is but little doing, only that which is absolutely necessary.

Brother Willes has gone to Rangoon, where he will stop a few months, preparatory to his leaving for the Valley. Matters are rather at a standstill at Rangoon.

Brother Ballantyne writes from Madras that he expects to start a periodical in that place. He has met with very little success as yet.

Brothers Woolley and Fotheringham are now in Calcutta, and probably will stop here some time. I am making calculations to emigrate the Saints from here as soon as I can, which will not be before the next cold weather. I cannot tell, at present, whether we shall build a vessel, or buy, or charter one; but as soon as we get our plans matured, I will let you know.

Brothers Woolley and Fotheringham send their love to you. Remember me kindly to brothers D. Spencer, Jaques, and Linforth, and all others associated with you.

May God bless and preserve you in the name of Jesus Christ.

With much love, I remain your Brother.

N. V. JONES.

VARIETIES.

"WHAT are the chief ends of man?" asked a Sunday school teacher of one of his pupils. "Head and feet," was the prompt reply.

THE DIFFERENCE.—"Why don't you keep the Word of Wisdom?" "Because I can't." "Why do you keep it?" "Because it is the easiest thing in the world, and because the blessing of keeping it is so great."

GIVE ME A HOME.

Give me a home in yonder vale,
Where peace and happiness do reign,
Where we can friends and kindred hail,
And praise the Lord in joyful strain.

Give me a home where holy laws
Secure to every man his right,
Were we can smile at all our foes,
And worship God in truth and light.

Give me a home where Prophets live,
In yonder mountains far away,
That I may all that 's good receive,
And store up knowledge day by day.

Give me a home where Christ will come,
To own the children of the light,
While wicked men his presence shun,
Where he will be the Saint's delight.

Give me a home where dread disease
And cruel death will be o'ercome,
Where all the faithful will receive
The crown of glory they have won.

Liverpool. ANDREW SMITH.

LIST OF WORKS PUBLISHED BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Book of Mormon, morocco extra, 6s. 6d.; grained roan, 3s.; do. Welsh (*Llyfr Mormon*), grained roan, 4s.; do French (*Le Livre de Mormon*), 3s. 6d.; do. German (*Das Buch Mormon*), 3s. 6d.; do. Italian (*Il Libro de Mormon*), morocco extra, 6s. 6d.; grained roan, 4s. 6d.; do. Danish (*Mormons Bog*), grained roan, 4s. *Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.; do. Welsh (*Athrawiaeth a Chyfammodau*), grained roan, 3s. 6d. *Pearl of Great Price*, 1s.; do. Welsh (*Y Perl o Fawr Bris*), 1s. 2d. *Hymn Book*, morocco extra, 4s.; calf, gilt edges, 2s. 6d.; calf grained, 2s.; roan, 1s. 6d. *Voice of Warning*, by Parley P. Pratt, one of the Twelve Apostles, morocco extra, 4s.; calf grained, 2s. 6d.; cloth, 1s. 6d.; do. French (*Une Voix d'Avertissement*). *Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many generations, by Lucy Smith, Mother of the Prophet*, morocco extra, 6s.; calf gilt, 4s.; grained roan, 2s. 6d. *Harp of Zion*, by Elder John Lyon, morocco extra, 6s. 6d.; cloth gilt extra, 3s. 6d.; cloth embossed, 2s. 6d. *Government of God*, by John Taylor, one of the Twelve Apostles, 1s. 9d. *Gibson and Woodman's Three Nights' Discussion*, 6d. *Testimonies for the Truth*, by Elder Benjamin Brown, 4d. *Latter-day Saints in Utah*, 3d. *One Year in Scandinavia*, by Erastus Snow, one of the Twelve Apostles, 3d. *Salvation*—Two Dialogues, by Elder John Jaques, 1d. each.

PERIODICALS.

Latter-day Saints' Millennial Star, half calf, vol. XI, 6s. 6d.; XIII, 4s. 6d.; XIV, 6s. 6d.; XV, 6s. 6d.; XVI, weekly, 1d. *Supplement to Millennial Star*, vol. XIV, 8d. *Journal of Discourses*, vol. I, semi-monthly, 2d. *Deseret News*, published weekly at Great Salt Lake City, N. A., £1 10s. per annum, in advance; single number, 9d.; post free, 1d. per copy extra. *Udgorn Seion*, published weekly at Merthyr Tydfil, 1d. *Le Reflecteur*, vol. I, published at Geneva.

WORKS BY ORSON PRATT, A.M., ONE OF THE TWELVE APOSTLES.

Absurdities of Immaterialism, 4d. *Great First Cause*, 2d. *Divine Authenticity of the Book of Mormon*, six parts, 2d. each. *Divine Authority*, or, Was Joseph Smith sent of God? 2d. *Remarkable Visions*, 2d. *The Kingdom of God*, parts 1, 2, 3, 1d. each; part 4, 2d. *Reply to "Remarks on Mormonism,"* 2d. *New Jerusalem*, 3d. *Title and Index to Orson Pratt's Works*, ½d. *The Seer*, vol. I, twelve numbers, 2d. each; vol. II, monthly, 2d.

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Spencer's Letters on the Prominent Doctrines of the Church, calf grained, 2s. 6d.; cloth, 1s. 6d. *Prussian Mission*, 2d. *Patriarchal Order*, or Plurality of Wives, 2d.

PORTRAITS.

Plate of Portraits of the First Presidency and the Twelve Apostles, India proof, 24 in. by 17 in., £1; plain, 10s.; a new and cheap edition, 5s. *Portrait of Elder S. W. Richards*, India proof, 1s. 6d.; plain, 1s.; 8vo for binding, 4d. *Portrait of Orson Pratt, A.M.*, one of the Twelve Apostles, India proof, 1s. 6d.; plain, 1s.; 8vo for binding, 4d. *Portrait of Lorenzo Snow*, one of the Twelve Apostles, 1s. *Portrait of F. D. Richards*, one of the Twelve Apostles, India proof, 1s. 6d.; plain, 1s.; 8vo for binding, 4d. *Portrait of Elder Eli B. Kelsey*, 1s. *Portrait of Elder G. D. Watt*, India proof 4to, 1s.; plain, 6d.

NOTICE.—All persons having private accounts with us, and those Conferences for whom we have advanced money, are particularly requested to settle the same without delay. Immediate attention to this call is important, that the business of this office may be transferred to our successor without unnecessary incumbrance.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH APRIL, 1854.

James Frewin	£6	0	0
Henry McCreery	20	0	0
Josiah Rhead	5	0	0
E. C. Brand	20	0	0
Edward Frost	4	0	0
Carried forward	£55	0	0
Brought forward	£55	0	0
East India Mission (N. V. Jones)	8	0	0
Charles A. Harper	5	0	0
Samuel Gentle	2	0	0
Josiah Holmes	5	0	0
	£75	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20 —Vol. XVI. Saturday, May 20, 1854. Price One Penny.

DISCOURSE BY PRESIDENT S. W. RICHARDS.

DELIVERED IN THE QUEEN'S HALL, LIVERPOOL, FOR THE BENEFIT OF THE LIVERPOOL L. D. S. SABBATH SCHOOLS, APRIL 23, 1854.

Beloved Saints and Friends—I have been requested to make a few observations, this evening, for the benefit of the Sabbath Schools belonging to the Saints in Liverpool—not only for the benefit of the children, but the parents also. I regret that I am unable to appear as I might have wished, having suffered from cold, and, as my voice is much affected, I do not think that I can speak long. I desire the strict attention of both parents and children, and all who are present, that I may be enabled to advance sentiments suitable for them to put into practice in their future lives.

It is not my object, by any means, to speak upon an exciting subject, and in a manner calculated merely to attract the attention of the curious, nor to discuss some popular controversial question, as is often done in this town, to raise money for the benefit of the public schools, but to benefit the scholars and the teachers by instruction, although these schools stand in as much need of assistance, as do others. I understand, however, that a collection will be taken up this evening, to purchase books for the use of the schools, and to defray other expences connected with them.

I do not know that there is one individual Prophet more than another to whom I can refer for words most suitable to found my remarks upon. There has, perhaps, no Prophet of God ever prophesied, no servant administered, no angel been sent, and there have no parents had children, but what have repeated again and again the necessity of children obeying their parents, and of parents training up their children aright. The Apostle Paul says—"Children, obey your parents in all things; for this is well pleasing unto the Lord." In looking through the sacred writings, we find that all the writers wrote emphatically on this point. The Lord Himself, in particular, in revelation to His servants, has invariably enjoined upon them the necessity of bringing up children properly before Him. He has required, at the parents' hands, that the children should be rightly brought up, particularly in ancient times. Why is this? Because here is the commencement of that obedience which is due to Him from the human family. God requires obedience from all the family of man, and the responsibility of the children's obedience rests upon the parents. This is a principle belonging to all intelligent beings, and obedience is the great law of exaltation. Here, with the child, this principle springs forth, here it is developed—little children, as they begin to understand, are required to obey their parents, that they may also obey God when they have arrived at years of accountability.

It is written—"Train up a child in the way he should go; and when he is

old, he will not depart from it." This is positively declared, to enable every parent to know where responsibility rests —the declaration is positive. If we see children committing all manner of crime, we naturally ask ourselves the question, if these children have been brought up as they should be, and whether responsibility does not rest upon the parents. Here is something for parents to consider. The responsibility is great with only one child, but much greater with large families of children. And I wish to say pointedly, both to parents and children—if parents do not bring their children up in the way of the Lord, the sins will in a great measure come back upon the heads of the parents. The time will come, when Israel are gathered, as it was in days of old, that the parents will be accountable for the sin of the child. If children will not subscribe and render obedience to the law of God, parents must see to it, they must be held responsible to put that evil away. If the children obstinately persist in disobedience, they must be delivered up to die the death, before the government of God can be c mpletely established. The time is near at hand when the transgressor shall not go unpunished in the midst of Israel. It was no doubt a great trial to Abraham to offer up his only and dutiful son, in compliance with the will of God, but far more distressing must it be to a parent to bring his rebellious and, perhaps, his only child, and offer it up before the Elders of the people, to satisfy the demands of a broken law, and appease the wrath of an angry God. This was required of Israel anciently, and their judges will be restored again as at the first. This being the case, what must be the responsibility of a parent? The salvation of the child, present and future, because if it is brought up well, it will obey God. If the principle of obedience is planted in the mind when the child is young, it will remain there. There is that connecting link between parents and children, that will, if honoured, bring them to inherit the favour of our Almighty Parent.

Here is something of importance to both old and young. I would ask, do the children obey their parents? Do they do the things that are right? Have you who are the parents taught them unceasingly so to do? If you have, it is well. If not, I will say to the children, you must learn to obey your parents, for you can never come into the presence of Almighty God until you have learned this lesson, but the curse must and will rest upon you, God will not give you His favour until you obey your parents in the Lord.

Tradition has given children to understand that they are not under the same obligations to their parents after they have become of age, but this mistake should now be corrected. Obligations increase as we increase in age and in knowledge. I would say to the older ones, as we are all children—I have a father, and I respect him as much now as ever, and I render the same obedience to-day, and should if I were a hundred years old, that I did when I was a child. This is the first and great lesson. It is an everlasting principle, never to be lost sight of in the kingdom of God. Then how necessary that parents should pursue a proper course towards their children, and stand before them as the representatives of Almighty God. If so, they will never give the children any law that is not perfectly right and consistent, or that they cannot keep; and the parents will give the law in such a way as to secure obedience, and not in a way to repulse the children.

The position of a little child is one of especial interest and importance in the kingdom of God. Christ used it to speak to the great, and the wise, and the noble, showing them that they should humble themselves as little children. Look at the character of a little child. What can be more pleasing, what more lovely, than a child obeying implicitly its parents' commands and wishes? Is not such a family a spectacle of heavenly order? Are not those principles calculated to exalt human beings? There exists in that family every principle of greatness that exists between heaven and earth, God and His children. Because of this, we ought to learn our duties and obligations to each other, from which we then begin to understand particularly the relationships we sustain, and the duties we owe, to God. As is God to the children of men, so should the earthly father act in the capacity of a God to his own family and children.

The Apostles, in teaching the children of men, studied to illustrate heavenly things by earthly things, whenever they were applicable, and thus communicate instruction. Just so is it the case with all. We want to learn the things that belong to us to-day, and if they are at-

tended to, we shall be prepared for the things of to-morrow. When we discharge our obligations to each other, we find we have the fellowship of our God; and thus, observance of the things of to-day will lead us to be obedient to all His laws.

I presume that all who have any just idea of the purposes of God, rejoice in the privilege of having children, and delight in that degree of responsibility. This responsibility is of that character that those who possess it have a right to control intelligent beings. Kings and queens seek this power, princes seek it, that they may be great, that they may have dominion in the world, that they may wield the destinies of men according to their pleasure, control their temporal interests, and have authority in relation to every principle. Parents are placed in authority similar to that, not indeed to so great an extent, but similar in character, to enable them to exercise their powers, that they may be qualified if they should obtain more extended dominion. Then they should study the nature and dispositions of mankind, and develop the faculties of the soul. Watching the development of the infant is a constant school, and is calculated to enable the parent to understand the being of man, and the economy of God. When parents understand, they can teach their children, not only in one thing, but in all.

Notwithstanding that obedience is required of children in temporal things, there is other obedience required in the development of the powers of the mind. Parents should send their children to Sunday schools, and to other schools, when old enough; and all their literary acquirements should be under the influence of holy principles, and in view of heavenly greatness. When children are placed under the tuition of others than their parents, the parents should have previously instructed them so as not to be ashamed of them, or the neglect of the parents will be found out, and others will have to bring the children into subjection. Parents should do this, and not leave it to others. Teachers expect that children will be obedient to them, from the fact of the children being placed under their tutorship, and they should render the same obedience to teachers as to parents.

The same principle of obedience applies to the parents. In no position can they be placed but they are required to obey an Almighty Parent, or some one appointed by Him to teach and instruct. Children ought to grow up to manhood in obedience to their parents. To what extent should this be carried? I will say, to a greater extent than to simple obedience. To illustrate the matter to the understanding of this audience, I will say, there are many disobedient, reckless children in the world, who have little regard to their mother, but to their father they have regard, not from any love to him, but in order that they may secure a portion of his property at his death, and not be disinherited. This is not pure love, but proceeds from a selfish spirit. What favour has such a child in the eyes of its parents? Very little. Unless greater love is manifested towards God, men cannot be saved, but will be disinherited. Earthly parents may be lenient and indifferent in this respect, but God will not. Such characters are unprofitable servants. Jesus said to his Apostles—"So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." After they had done all, they were unprofitable servants. Why? Because they had only done their duty. When men obey, God gives them blessings. These blessings are conditional, so are the punishments. Hence the children of men are subject to inherit either the blessings or the curses. Thus it may be seen, that there are two motives for obedience — blessing to be enjoyed, or punishment to be endured. Many Saints may be like these disobedient children, and will not do any thing but what they feel compelled to do. There are many who will merely keep the commandment to avoid the curse. I have seen many such in my travels. They are like wayward children, who are only obedient to obtain an inheritance in the farm or the property when it shall be divided. Such Saints are a disgrace to the Church, as the children are a disgrace to their parents.

In this respect, the Lord will try the children of men, more than earthly parents try their children, and He is doing so, by revelation through His servants the Prophets. The Lord wants more than an indifferent obedience—He will have the affections, the whole soul, all that we possess. Parents expect the same, they want the love, confidence, and pure affections of the children; and where it is so, parents

have not to command or force laws on their children. When this is the case, and the children are dutiful, they only look to know the wish of their parents; and when the children live in this way, they live above law, they live by counsel, and they are led to regard God's glorious purposes. Law is a curse to the human family, because it brings punishment. If men loved God, they would aim to live above the law, and do His wish. They would have no fear of punishment; such fear bringeth torment, and belongs to the damned. When they live in this way, they live so as God can abide with them continually. Some in the Church require the laws of God enforced upon them, and will merely seek to avoid punishment, but they show little respect for God, and are no credit to themselves.

God has given revelation on this subject, to parents and children. The Word of Wisdom was given expressly to try the Saints, whether they would obey the Lord's wish or not. I do not purpose now to discuss the Word of Wisdom, but merely refer to it as an illustration, as the Lord gave it to see how far His people would be obedient. Greater in proportion will be our reward for obeying revelation given as counsel than as commandment. To prove this, what law has the Lord given with greater blessings than those which follow the Word of Wisdom? None whatever.

When I first came into this country, I recollect that the Church was not in so favourable a condition as it might have been, and the Saints generally were counselled to be re-baptized. They were not commanded to submit to this, but it was recommended as wise, and to benefit them. Many refused, because they thought that by being re-baptized they might tacitly acknowledge that they had transgressed. These things have true principle connected with them, and we see thereby what kind of men and women we have to do with. The Lord does not give all His will by commandment, but He gives it sometimes by counsel, to prove men, to see who they are, and for what reason they obey His word.

Every child should commit the Word of Wisdom to memory, and in keeping it become an example to its parents, and grow up free from the foolish customs which exist in the world, and be prepared for those important changes which must be brought to pass on the earth, before the Saints shall reign and hold dominion. And who are these Saints to be? Our own children. They will figure in that glorious period when the law of God shall be established over all the earth. Then had not the children ought to be taught in the ways of the Lord, and become mighty in faith, like the young men spoken of in the Book of Mormon, over whom their enemies had no power! This was through the teaching of the mothers. The children were taught to pray, and to love God, and that then the favour of heaven would be theirs. Cannot parents teach the same principles now? Yes, the time has come for it to be done with the same power and effect. The time has gone by when men could grow up in ignorance and disobedience, and be held guiltless.

The parents before me can understand these principles, and they must bring their children up aright, so that they may grow up in righteousness, and enjoy the blessings that are within their reach. When we look to the great wickedness that is upon the earth, and consider that it has to be swept away, that somebody has to roll back the tide, we shall see that it will require a mighty effort. And our children must be instructed for the work. Reform is needed among all grades and classes of society, and not only that, but a continual increase in knowledge, that things may be done rightly. Societies may increase, and spend much money, but their efforts will be measurably fruitless, if they are not founded on a proper basis. First, let there be obedience to the Gospel; when men obey this, they have laid the axe at the root of the tree. I may say that nothing will have power to remove existing evils from the earth, but the Gospel; it reforms all that needs reforming. And until mankind can be established on this broad platform, they may try to remedy and reform the evils that exist, but it will be in vain. But if they obey the Gospel, they may receive a spirit whereby they may be enabled to do what they wish. I know that there are many in the world who desire to do right, and to see good prevail, but they are in the dark, they know not what is required of them. The Saints know what course to take, and they must eschew evil, and walk in the light they have received. If the Saints keep the commandments and counsels of the Lord, He will pour

out His Spirit upon them, and they will have power to bring up their children as they should be, and to work to accomplish the purposes of Jehovah, and establish righteousness on the earth.

For myself, I feel there is nothing more interesting or of greater importance than the education of children. In many parts of England great ignorance exists among the masses, but I can not believe a reasonable excuse for it can be offered. When I reflect on my own children, though far from me, I feel that their future happiness depends on their education, and I would sooner bestow upon them a proper education than the riches of the world without it. Jesus Christ said—"Seek ye first the kingdom of God, and His righteousness, and all other things shall be added." This is a correct principle to act upon. When this is done, all is right. Although we gain all the riches of the world, and learn not how to be saved in the kingdom of God, they will fly away, and we shall find them not in the resurrection. Why? Because we shall have failed to work righteousness, and thereby to secure an inheritance among those who shall be redeemed to reign on the earth.

I would say to the parents, spare no pains to instruct your children, but educate them in righteousness, so that they may be able to grow up in the fear of God, and be a blessing to yourselves and the world. When you cannot do it yourselves, commit them to those whom you have confidence in to do it.

I would say to the children, obey your parents and your teachers, love them, keep their counsel. Just in proportion as you honour them, will the Lord love and honour you. He has sent His servants to teach and warn mankind; and if they do not repent, they will suffer, for God requires obedience to His servants. If the parents have done right, and have taught their children properly, the parents will have blessings, and the children will grow up in the truth.

This principle will continue eternally, and by practising it we shall know something of a future state. When we come forth in the resurrection, we shall come in our proper order. We shall be parents and children then—the same principle will be observed. When we learn eternal principles, we need not unlearn them, they belong to eternity, and we shall enjoy them there. Parents who discharge their duty to their children are acting in a God-like capacity, exercising in a small degree the attributes and powers of a God, in which they may grow until they comprehend His fulness. They have the care of intelligent beings, a great and responsible charge. What motive has God in view in creating and preserving the human family, but their comfort and happiness? What does a father labour for but to provide for his family? Do we appreciate the nature of our relationship to God, and the importance of our obedience to Him? It is thus that all things in heaven and earth are linked together, and if these principles are honoured, glory and blessing will accrue.

I hope that all the children belonging to the Liverpool Branches will attend the Sunday schools. I hear good reports of the children, that they are anxious to go, and that the teachers are much interested in the schools. Mothers are highly responsible for the welfare of their children. Fathers are often away from home, and the care of the children often devolves almost entirely upon the mothers, and they should counsel their children so that they may become examples. When other children are in the streets, committing sin and wickedness, let yours be brought up so that you may not be ashamed of them. When we look on the world, and see children in the streets most of their time, learning every wickedness, it makes our hearts sick. The Saints should turn aside from these foolish practices, and teach their children to do right. If the parents do this, the children will honour them, and be their blessing.

I would like the Saints to do better, and though God bestows common blessings on all, both the righteous and the wicked, yet the Saints will thereby obtain greater blessings. I sometimes feel grieved to see so much apparent neglect and indifference manifested among the Saints. Let reformation begin among the Saints as to their children, let them be taught to pray morning and evening, to love, to obey, to be clean, to be confiding, and to be adorned with every grace that renders them amiable and lovely, then there will be homes of peace and happiness, then the Saints may rebuke the destroyer from their houses, and secure the blessings of life. But where discord prevails between the parents, they must not expect obedience from the children.

God will not expect it from the children of such parents. He will look to the parents, to the head; and if the parents do right, He will look to the children, and if they are disobedient, He will bring them to judgment. If children are taught to pray, to love and honour God, at eight years of age they will be ready to be baptized, and will walk in the ways of the Lord for ever. God has promised it.

So far as it is in the power of parents, let them contribute to the support of the Sunday Schools, and the prosperity and happiness of the children. Be diligent in these things, and do all you can to assist the brethren to carry on the schools.

Much might be said on this subject, to encourage both the old and the young, for all things are connected with it, it runs into eternity, but I must draw my remarks to a conclusion. I am thankful for the attention which you have paid me, and I hope you may be able to profit by the principles advanced.

With fervent wishes for your salvation, I pray God to bless you. Amen.

DISCOURSE BY PRESIDENT B. YOUNG,

DELIVERED AT THE GENERAL CONFERENCE IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8, 1852.

(From the "Deseret News," Jan. 12.)

There is a goodly portion of this congregation that have received their endowments. I am disposed to speak upon this subject, hinting at the privileges and the blessings of the children of the kingdom, though I will bear testimony in the first place, especially to some of the last remarks of my brother Phineas—I know them to be true, and assuredly the case. A perfect example of it you may see in your children when they have plenty to eat; when all they can eat, they will eat, until they are uneasy and unhappy, and still they will cry for more. Now this is truly the case with the children of the kingdom. When they are filled full to overflowing, so that they are at a loss to know what to do with what they have got, they will whine and complain, and thirst for more. This is the weakness of man; they want a proper understanding to know when they receive blessings, how to appreciate and improve upon them.

The condition of this people, in a temporal point of view, may truly be compared to that of a family who are blessed with the luxuries of life, with everything they can desire, with every variety of sweet meats, with every variety of beautiful gardens, walks, orchards, yards and streets, or parks, and summer houses, and every variety of earthly possession their hearts can wish or the brain of man can imagine to have devoted to their comfort; they have nothing to do but seek pleasure—ride, walk, meditate, contemplate, and yet they are as unhappy as any people can be.

This, however, does not apply to all. There are individuals in this community who have, in comparison, comparing heavenly things with earthly things, everything they can desire. Then they are rich, they have nothing to do but to put forth their hands, and pluck what they please, but they must do it according to the laws and government of heaven, must pluck systematically, so as not to infringe upon any law of God's kingdom. All is before them; they have nothing to do but enjoy themselves, and yet their spirits are unhappy, uneasy, and discontented; they want more, and are inclined to retain what they do have, unlawfully; they wish to retain it in some other way than that pointed out in the laws of the celestial kingdom. I say, I bear witness to this. Brethren, let us not be children all the days of our lives, but let us increase, to a great extent, our capacities, that we may become men and women before the Lord.

Now, brethren, to you I desire to speak a few words, that is, to the Saints, incorporating in the first place those who have received their endowments, and those who have not received their endowments. It is necessary to state the facts as they are, with regard to our privileges. It is very difficult to give the people their endowments, not having a proper place where we can do it. Let us inquire of ourselves,

is it not necessary that we should have a temple? Now, brethren, if you can believe it, I will reveal the truth to you. It is absolutely necessary that this people should build a temple to the Most High God. "What for?" it may be inquired. "To worship the Lord in?" Yes. "To assemble the congregation in?" No! Absolutely this is the fact. "Have we not heretofore built temples, and commenced others?" And when these were built, they were built for the assembly of the people, and for the public worship of God, but this was by permission, that is all. A temple that is built for the Priests of the Most High, is built to be occupied by that Priesthood, by those who have the oracles of that Priesthood. But it may be inquired—"Are they not built to assemble the congregation in to confess their sins, to confess their faults, and to exhort each other, and partake of the Sacrament of the Lord's Supper, &c.?" That is not the design of a temple, though it may be done in it. The tabernacle is for the congregation, and the temple is for the Priests of the Most High to enter in, and be as pillars, and there administer in the name of Israel's God, and for the salvation of the living and the dead; that is what temples are for. For instance, let me ask the question here of the Elders of Israel—Are we now in circumstances to go forth and redeem our fathers, and our forefathers—to act in their behalf? Now the congregation are lost at this very reflection, they don't know anything about it; but if I reveal the facts in the case to you, then you will know.

Were we to inquire, Where is your baptismal font to begin the operation? It is to be built for the express purpose of going down into it to be baptized for your forefathers, for the remission of their sins; and without this, not the first step can be taken. If we cannot take the first step, it would be altogether improper in undertaking to take the last step. This would just be like a man standing at the bottom of a ladder, all the time reaching to the top round, without coming to it in the regular way by stepping on the first, second, &c. You have got to begin at the beginning. Although we are giving endowments here, yet if we had enjoyed the privilege that we should have enjoyed in the land of our nativity, and had had the privilege of building temples, and dedicating them, and of occupying them, there is not an act of ours but what would have been legal. If the inquiry should arise, if it is now by the right authority we act, I will tell you, it is by the authority of permission; and if we had not a house here, and were disposed to take the trouble of going on these mountains, and there give the endowment, the Lord would own it, and acknowledge those endowed, and all hell could not prevail against them.

Now these are the facts in the case—if this people wish to be exalted, it is often told you by my brethren, brother Heber in particular often reminds us of the necessity of making our own heaven—if you wish your endowments and exaltations, you must go to work and exert yourselves.

An inquiry may arise again—"Can we do this of ourselves, independent of the power of God?" I answer, no. I can say to every person in this house, we cannot do the first thing towards it in and of ourselves; but can we not be co-workers with those who give power and authority? We can. Now I am far from believing, and so are you, that the Lord will give us our endowments, and prepare us for a celestial kingdom, without our doing it. I will say further, the Lord could not save us, unless we save ourselves.

That is the order of heaven, and of all the heavens that are; and surely it is the order which has been given to us. We are made intelligent beings; God has placed intelligence in every person, to a greater or less degree; that intelligence must be improved; you must act upon that which is given to you, in order for the principles of intelligence to expand within the person, that they may increase and grow, that they may receive, and continue to receive, until you see as you are seen, and know as you are known.

If we expect to receive our endowments, we have got to go to work and prepare ourselves, and get our endowments; and when we take the path marked out by the Lord Almighty—when we follow the footsteps marked for us to travel in—when that is our course, the Lord will bless the labour of our hands; but until we do that, all our efforts are in vain. The path has been plainly marked out, and the directions have been given for the human family to save themselves; out of that channel, their efforts are in vain; in it God owns their labours, and blesses their works, and thus prepares them for salvation.

Now in the first place, I will say to the brethren who receive their endowments, and every ordinance to be bestowed upon them, when this people go to work and build a temple when it is required of them, all these ordinances will be given to them over again, every one of them. When the temple of the Lord is done, all these ordinances will gone through again, and will be administered for my father, and my mother, and my family who have fallen asleep, and for this congregation, every one of them who have received their endowments here; but if they should fall asleep, their present endowments are valid. If they live, the Lord will require at the hands of this people the building of a temple to receive their ordinances legally, according to the strict letter of the law.

Perhaps many of you do not know; you suppose, no doubt, that you have got all you can have, and therefore it is no use doing this, that, or the other. Now if this is the case, I want to stand before you as a Revelator, and reveal to you the facts in the case. Let no man present think he can receive blessings in the Priesthood, if he fails to fulfil the duties he has been taught with regard to building a temple. It is necessary for us to put forth our hands and prepare a place where the endowments can be given legally. Such an individual will lose what little faith he has, and finally he will be lost also, and that is the result of it.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 20, 1854.

To Pastors and Presidents.—Beloved Brethren—In view of the approaching transfer of the business of this Office to our successor, we are induced to call your personal attention to a few business items which are of great importance to the interests of the Office, and the Church generally.

During the last quarter but little has been accomplished in support of the principal Funds of the Church, particularly the Temple Offering and the Perpetual Emigrating Fund, which, however, is partially accounted for by its being the quarter in which the main exertions of the Church have been directed to the subject of emigration. The present quarter is one in which the Presidents and officers generally should revive with energy those subjects which have been as it were momentarily lost sight of by many of the Saints, and no doubt considerable exertion will be necessary on the part of all to recover from the past, and enable the Conferences to send in their half-yearly returns in a manner commendable to themselves, and which will meet our expectations. We are particularly anxious on this point, as we wish none of the Funds to be behind at the close of our administration, which is expected to terminate with the present quarter.

Those Presidents who have lately entered upon the duties of their calling, have no doubt made themselves acquainted with the annual amount which has been called for from their respective Conferences, as an offering to the Temple of the Lord, which is now being built by the Saints in Zion. We hope none will fail in forwarding at least half the amount before the half-year closes, with a suitable donation to the P. E. Fund, which has so universally the sympathy of the Saints.

The lately published List of Debts due for Books and *Stars*, by the several Conferences, shows a considerable increase over that of the previous one, and at the present time, especially, remittances are not as prompt as is desirable to efficiently sustain the publishing department. This subject we hope will receive its share of attention, and if the Saints will individually lend their influence to it, and all who are indebted

to our agents will pay up their arrears, we shall not have to hand over such a startling amount of debt to our successor as appears in the present Quarterly List.

We most earnestly solicit the united co-operation of all in reference to these business items, the remainder of the present quarter, that we may be able on the first of July next to present the business of the Church to our successor under favourable and auspicious circumstances.

Presidents, Treasurers, and Book Agents will do well to refer to our Circular of Instructions published in Vol. 14 *Star*, p. 474, for general instructions, and they will please to see that in this case all remittances on account of the various Funds and Book Agencies for the current quarter reach us on or before the 30th of June next. This is important, as nothing can be received into our account after that date.

HOME INTELLIGENCE—*Essex Conference.* Watford, May 1, Elder Martin Slack writes. The brethren were diligent in opening new places, and had good prospects before them. The Saints in all the Branches seemed united and willing to do the will of God in all things.

FOREIGN INTELLIGENCE—*Gibraltar.* April 1, Elder Edward Stevenson writes. Since he last wrote, four persons had been baptized. A brother had been arraigned before his captain, and rebuked, for investigating the principles of the Latter-day Saints. A sister, belonging to the military, had also been charged with washing for the Saints, and compelled to desist, upon pain of losing her living. A brother, who belonged to the dockyard police, had been forbidden to speak to Elder Stevenson under threat of loss of employ. Three of the brethren were under orders to march with their regiments to the seat of war, and would take a number of books with them. We trust they may be enabled to sow the seed of truth during their campaign. Employment for the poor was very slack, and many were suffering in consequence. Elder Stevenson's health was not very good.

Bombay.—March 28, brother D. W. Davis writes. Elders Leonard and Musser had gone to Kurrachee, and had managed to procure a small place out of military boundaries to live in. Elder H. Findlay had gone to Belgaum. His health had not been very good for several months. The prospects were not very favourable at Bombay, as most of the Saints belonged to the military, and had moved off with their respective regiments.

"ROUTE FROM LIVERPOOL TO GREAT SALT LAKE VALLEY, ILLUSTRATED."—We have much pleasure in calling the attention of the Saints and the readers of the *Star* generally, to a new work which is about to be published at this office, entitled—*Route from Liverpool to Great Salt Lake Valley, Illustrated.* This work will be issued in fourteen royal quarto monthly Parts. Each Part will contain splendid steel engravings, from sketches made on the spot and from life, illustrating the most remarkable places, &c. on the route; and eight pages of descriptive letter-press, printed on excellent paper, in a bold clear type. The work will also contain a number of beautiful woodcuts, and a map of the overland portion of the route. Price one shilling each Part. For a more detailed description, we refer our readers to the Prospectus. If they wish to have a work at once interesting, useful, and beautiful, an opportunity now presents itself, and we feel assured that every one of them who can will obtain a copy to adorn his library, and impart correct information concerning the journey which every Saint hopes, sooner or later, to undertake. Part 1 will be ready the 1st of July. Those who are desirous of becoming subscribers should give their orders to the Book-Agents by the 1st June.

LICENTIOUSNESS.

In *Star*, No. 18, we gave some extracts from the papers of the day, concerning the refined machinery employed in supplying objects to gratify the erotic taste of fashionable life. Well may public journalists style the matter "one of the most melancholy features of our civilization." What can be more melancholy than the fact that youth, beauty, innocence, and spotless purity are systematically, and with the most cold-blooded premeditation, lured into the very embraces of infamy? Yet such is widely the case in the very heart of proud and self-sufficient Christendom, as is tacitly acknowledged by these revelations of the doings of certain parties.

When a man, ardently attached to a woman, so far forgets himself, through the weakness of the flesh, as to indulge in those familiarities which belong only to the marriage state, the matter is bad and grievous enough. Such actions are viewed by the Almighty with signal displeasure. And the punishment following such indulgences, if it were no more than the perpetual shame which must cover the face, and the eternal self-loathing which must fill the soul of the transgressor, is enough, one would think, to warn men and women to beware of all influences, and to resist all temptations, that would lead them to enjoy, at an improper time, one of the greatest privileges vouchsafed to the human family. And if those who err in this particular, experience in this life a degree of shame and remorse when they take a retrospect of the past, to a much greater degree will they experience these things in another state of existence, where their memories will be as unclouded as the endless day, and where every perceptive power will be quickened and rendered more exquisitely sensitive. For though God may forgive a man, and his brethren may forgive him, when he has, through weakness, indulged in illegal intercourse with the other sex, and though the fault may never be mentioned by his associates, yet the recollection of the past can never be obliterated from his own mind—it will be ever before him, and surely he cannot look upon it without experiencing a degree of self-loathing.

If those, who, through the weakness of the flesh, give way to their passions, and indulge in unholy and illegal sexual gratifications, fail not to meet with punishment and remorse, how shall those escape who coolly and unreservedly give full sway to their unbridled passions, and sedulously seek out opportunities to gratify their licentious desires, and who, with fiendish delight, wantonly desecrate the purity of single, and the sanctity of wedded, life? Surely the vengeance of Almighty God will burn with unmitigated fierceness towards such reckless transgressors, for it it written, that whoremongers and adulterers God will judge, and they shall have their part in the lake which burneth with fire and brimstone. The exquisite torment of their minds through ultimately blasted hopes, and by remorse, can be better imagined than described.

But what can be said of those degraded specimens of humanity, who, for filthly lucre, make it a regular trade to decoy young females for the special purpose of prostitution? What language can be used sufficiently strong to express our detestation of the actions of those vile wretches whose daily business it is, by the most subtle artifice, and by affecting the strictest virtue and even piety, to seduce the young, the fair, the unsuspecting from a parent's watchful care, for the express purpose of dragging them to the stinking haunt of the debauchee, to light within their innocent bosoms the very fires of hell? We may be disposed to forgive many errors which occur through human weakness, but can a single word be advanced in favour of such despicable monsters as follow these diabolical practices, or the fashionable roués, for the gratification of whose devilish lusts these monsters are employed? Can a punishment sufficiently exquisite be devised for the perpetration of such hellish enormities? Surely systematic procurers and procuresses will wither before the scathing anger of Almighty God. We are altogether unable to find words sufficiently piercing to express our abhorrence of the deeds of the professional procurer. Such an infernal villain ought to be the object of universal execration. A spy in camp is generally considered not entitled to mercy. So it should be with the procurer. His actions are so utterly repulsive to every pure and generous sen-

timent, that we really think we could stand by while the severest punishment that the ingenuity of man could devise was being inflicted on the culprit, without a spark of mercy entering our bosom.

It is a shocking fact that such heartless, reckless licentiousness should flourish among the nations. But that people who will not rise up in their indignation and in their might, and crush such iniquity when it appears among them, and cast it far from them, will assuredly fall under the vengeance of Almighty God, and He will not spare them when He rises up to punish the guilty, and to avenge the tears of the innocent, for the blood of those who are decoyed or forced to defilement cries up to Him night and day for vengeance.

In olden times the Lord destroyed nations after nations for the wickedness committed in their midst. Through the abominations practised by them, the Canaanites of old were slung out of the land, before the children of Israel, and the Lord cautioned His people that they should not tolerate in their midst the abominable practices of the Canaanites. — "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of our own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God."—Lev. xviii. 24—30.

Much is said from time to time, concerning the supposed immoralities practised in Utah, and much virtuous indignation is expressed. But to the point—what is the worst that can be said of Utah? This—provision is made whereby every female may have an husband, the husband of her choice, who will treat her with that kindness and consideration which are her due, and honourably support her and her offspring; the purity of the unmarried, and the fidelity of the married, are guarded by the strictest laws; and severe punishment is inflicted upon those who commit adultery, or give way to licentiousness. This is the worst that can be said of Utah. But we will just whisper, that there are crimes unblushingly committed in Christendom, which, if they were permitted to flourish in Utah, we should think would entitle her to be swallowed up by an earthquake, or be consumed by fire from heaven, like Sodom and Gomorrah, the lewd dens of the plains.

For the information of our readers, we will here insert a few extracts from Acts passed by the Utah Legislature in 1851—

"If any person ravish and carnally know any female of the age of ten years, or more, by force and against her will; or carnally know and abuse any female child, under the age of ten years, he shall be punished by imprisonment for life, or not less than ten years.

"If any person take any woman unlawfully and against her will, and by force, menace, or duress, compel her to marry him, or any other person; or to be defiled; he shall be fined not exceeding one thousand dollars, and imprisoned not exceeding ten years.

"If any person unlawfully have carnal knowledge of any female, by administering to her any substance, or by any other means, producing such stupor, or such imbecility of mind or weakness of body, as to prevent effectual resistance, he shall upon conviction, be punished as provided in the sixteenth section [the first paragraph above quoted] of this act relating to ravishment.

"If any person take or entice away any unmarried female from her father, mother, guardian, or other person having the legal charge of her person, for the purpose of prostitution, he shall upon conviction, be punished by imprisonment not more than ten years, nor less one year; or by fine not exceeding one thousand dollars, and not less than one hundred dollors.

"If any person seduce and debauch any unmarried women of previously chaste character, he shall be punished by imprisonment not more than twenty years, nor less than one year; and fined not

more than one thousand dollars, nor less than one hundred dollars.

"If any person assault a female with intent to commit a rape, he shall be punished by imprisonment not exceeding twenty years, and fined at the discretion of the court.

"Every person who commits the crime of adultery, shall be punished by imprisonment not exceeding twenty years, and not less than three years; or by fine not exceeding one thousand dollars, and not less than three hundred dollars; or by both fine and imprisonment at the discretion of the Court. And when the crime is committed between parties, any one of whom is married, both are guilty of adultery, and shall be punished accordingly. No prosecution for adultery can be commenced but on the complaint of the husband or wife.

"If any man or woman not being married to each other, lewdly and lasciviously associate, and cohabit together; or if any man or woman married or unmarried, is guilty of open and gross lewdness, and designedly make any open and indecent, or obscene exposure of his or her person, or of the person of another, every such person so offending shall be punished by imprisonment not exceeding ten years and not less than six months, and fine not more than one thousand dollars and not less than one hundred dollars, or both, at the discretion of the Court.

"If any person keep a house of ill fame, resorted to for the purpose of prostitution, or lewdness, he shall be punished by imprisonment not exceeding ten years, and not less than one year, or by fine not exceeding five hundred dollars, or both fine and imprisonment. And any person who after being once convicted of such offence is again convicted of the like offence shall be punished not more than double the above specified penalties.

"If any person inveigle, or entice any female, before reputed virtuous, to a house of ill fame; or knowingly conceal, aid, or abet in concealing such female so deluded or enticed, for the purpose of prostitution or lewdness, he shall be punished by imprisonment not more than fifteen years, nor less than five years.

"If any person import, print, publish, sell or distribute any book, pamphlet, ballad, or any printed paper containing obscene language, or obscene prints, pictures or descriptions manifestly tending to corrupt the morals of youth, or introduce into any family, school, or place of education, or buy, procure, receive, or have in his possession any such book, pamphlet, ballad, printed paper, picture, or description, either for the purpose of loan, sale, exhibition, or circulation, or with intent to introduce the same into any family, school, or place of education, he shall be punished by fine not exceeding four hundred dollars."

These are the laws of the Territory of Utah, and although severe, yet they do not approach the severity of the law of God, which will shortly be enforced upon the earth. In ancient Israel, gross lewdness was punished by death. The same severity of punishment will again follow the transgressor, that the stream of life may cease to be polluted, and that virtue, righteousness, pure love, and unalloyed happiness may cover the earth, as the waters cover the mighty deep.

We would say to the inhabitants of this nation, and of every other nation where licentiousness prevails—repent speedily of this grievous and destructive sin, purge this damning iniquity from your midst, and purify yourselves before the Lord as He is pure, then peradventure you may find mercy, otherwise His anger will most assuredly be made manifest, you will be cut off by the destroyer, your seed shall not flourish in the earth, the glory of your young men shall fall in battle, and by the fearful pestilence that walketh in darkness, while a pure people shall take possession of your riches, your dominion, your lands and your inheritance, your widows and your daughters, purify the land from your abominations, and perform in righteousness those duties which you refuse to perform. Though the nations have been acting according to the evil imaginations of their own hearts for many centuries, and have revelled in the midst of abominations of the most grievous kind, without receiving the rebuke of an angel or of a Prophet of God, yet they can do these things no longer with impunity. The Almighty has looked down from heaven, His eye is upon the inhabitants of the earth, to observe their doings, and unless they repent of their wickedness, and seek after and obey His pure laws, it will be found that He is a God of justice and vengeance as well as a God of mercy, and that He will not always suffer the transgressor to lord it over the earth.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 296.)

[September, 1838.]

Friday 28th. I was about home until near sunset, when I rode out.

This day the camp passed but two houses, travelled seventeen miles, and tented at Parson's Creek, Lynn County. This country is well supplied with wild turkies, prairie hens, quails, partridges, wild geese, ducks, snipes, deer, raccoon, and squirrel, which the brethren sometimes succeeded in getting for food. Green parrots, eagles, owls, turkey buzzards, and cranes are found here also. Elder John E. Page, arrived at De Witt, with his Canada Camp, some time this week.

Saturday 29th. The camp travelled fifteen miles, passed through Chilicothe, and encamped on the prairie, one mile west of the town. Brothers Carrico and Holme's wagons upset and hurt several, and several were sick.

I rode out on horseback, returning about three in the afternoon, and spent the evening at home.

Sunday 30th. I left home about ten o'clock in the morning.

The camp crossed Grand River, passed Utica, crossed Shoal Creek, and tented on the west bank in Caldwell County, fifteen miles, on the farm of brother Oliver Walker, who gave each one a large pumpkin and plenty of shelled beans, and the brethren feel as though they had entered the land of promise.

Monday, October 1st. I returned home about five o'clock, where I tarried the remainder of the evening.

The camp travelled twenty miles, crossed Brush Creek, and encamped on the west bank.

Elder Joshua L. Holman left the camp this morning and went on towards Far West, which the camp disapproved of by unanimous vote in the evening.

The mob having left Davies County (after they were organized into the Militia by Atchison, Doniphan, and Parks, and disbanded,) went to Carroll County, and gathered around De Witt, threatening vengeance to the Saints, without regard to age, sex, or condition, so that Davies County was for a season freed from those peace-disturbers.

Tuesday 2nd. Volunteers were called for to drive the herd, when A. P. Tyler and Aroet L. Hale offered their services with a grace becoming riper years, for they were young, and this is recorded of them as a memorial to their praise and an encouragement to others.

The camp passed on towards Far West, and I went, in company with Sidney Rigdon, Hyrum Smith, Isaac Morley, and George W. Robinson, and met them some miles out, and escorted them into the city, where they encamped on the Public Square directly south, and close by the cellar for the Lord's House. Here friends greeted friends in the name of the Lord. Isaac Morley, Patriarch at Far West, furnished a beef for the camp. President Rigdon provided a supper for the sick, and the brethren provided for them like men of God, for they were hungry, having eaten but little for several days, and having travelled eleven miles this day; eight hundred and sixty-six miles from Kirtland, the way the camp travelled.

The mob pressed harder upon De Witt, and fired upon the Saints.

Wednesday 3rd. The camp continued their journey to Ambrosial Creek, where they pitched their tents. I went with them a mile or two, to a beautiful spring on the prairie, accompanied by Elder Rigdon, brother Hyrum, and Brigham Young, with whom I returned from thence to the city, where I spent the remainder of the day.

Sister Alice Hodgin died at Preston on the 2nd of September, 1838. And it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Willard Richards was arraigned before the Mayor's Court at Preston, on the 3rd of October, charged with "killing and slaying" the said Alice with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

The mob continued to fire upon the brethren at De Witt.

The following is an extract from General Park's express to General Atchison—

Dear Sir—I received this morning an affidavit from Carroll County. The following is a copy: "Henry Root, on his oath, states, that on the night of the first of October, there was collected in the vicinity of De Witt, an armed force, consisting of from thirty to fifty persons, and on the morning of the second of October, came into the town of De Witt and fired on the civil inhabitants of that place. Thirteen of said individuals were seen by me in that place, and I believe there is actually an insurrection in that place.

"HENRY ROOT.

"Subscribed and sworn to this 3rd day of October, 1838.

"WILLIAM B. MORTON, J.P."

In consequence of which information, and belief of an attack being made on said place, I have ordered out the two companies raised by your order, to be held in readiness under the commands of Captains Bogart and Houston, to march for De Witt, in Carroll County, by eight o'clock to-morrow morning, armed and equipped as the law directs, with six days provisions and fifty rounds of powder and ball. I will proceed with these troops in person, leaving Colonel Thompson in command on Grand River. As soon as I reach De Witt, I will advise you of the state of affairs more fully. I will use all due precaution in the affair, and deeply regret the necessity of this recourse.

H. G. PARKS.
Brigadier-General 2nd Brigade,
3rd Division.

Thursday 4th. This is a day long to be remembered by that part of the Church of Jesus Christ of Latter-day Saints, called the Camp, or Kirtland Camp No. 1, for they arrived at their destination and began to pitch their tents about sunset, when one of the brethren living in the place proclaimed with a loud voice—"Brethren, your long and tedious journey is now ended, you are now on the public square of Adam-ondi-ahman. This is the place where Adam blessed his posterity, when they rose up and called him Michael, the Prince, the Arch-angel, and he being full of the Holy Ghost predicted what should befall his posterity to the latest generation." See *Doctrine and Covenants*.

I spent most of this day with my family.

The mob again fired upon the Saints at De Witt, who were compelled to return the fire in self defence.

To show how fire brands, arrows, and death were scattered through the State, and that too by men high in authority, and who were sworn to preserve the public peace, I quote the following from General Lucas to the Governor, dated—

Boonville, Missouri, October 4, 1838.

Dear Sir—As we passed down the Missouri River, on Monday last, we saw a large force of Mormons at De Witt, in Carroll County, under arms. Their Commander Colonel Hinkle, formerly of Caldwell County, informed me that there were two hundred, and that they were hourly expecting an attack from the citizens of Carroll County, who he said were then encamped only six miles from there, waiting for a re-inforcement from Saline County. Hinkle said they had determined to fight. News had just been received at this place, through Dr. Scott of Fayette, that a fight took place on yesterday, and that several persons were killed. Dr. Scott informed me that he got his information from a gentleman of respectability, who had heard the firing of their guns as he passed down. If a fight has actually taken place, of which I have no doubt, it will create excitement in the whole of upper Missouri, and those base and degraded beings will be exterminated from the face of the earth. If one of the citizens of Carroll should be killed, before five days I belive that there will be from four to five thousand volunteers in the field against the Mormons, and nothing but their blood will satisfy them. It is an unpleasant state of affairs. The remedy I do not pretend to suggest to your Excellency. My troops of the fourth Division were only dismissed, subject to further orders, and can be called into the field at an hour's warning.

SAMUEL D. LUCAS.

"*Base and degraded beings!*" Who ever heard, before, of high minded and honourable men condescending to sacrifice their honour, by stooping to wage war, without cause or provocation, against "base and degraded beings." But General Lucas is ready with his whole Division, at an "hour's warning," to enter the field of battle on such degrading terms, if his own statement is true. But Lucas knew better. He knew the Saints were an innocent unoffending people, and would not fight, only in self defence, and why write such a letter to the Governor to influence his mind? Why not keep truth and justice on your side, poor Lucas? The annals of eternity will unfold to you who are the "base beings," and what it will take to "satisfy" for the shedding of "Mormon blood."

(To be continued.)

VARIETIES.

MRS. PARTINGTON says that nothing despises her so much as persons who profess to except salivation, and go to church without their purses when a recollection is to be taken.

FROM the *Western* (Exeter) *Times*, of April 29, it appears that the editor has discovered that polygamy, and the promise of sensual indulgence, are the "real charm" of "Mormonism." Some people have a most peculiar way of telling what has charms for them. A *hopeful conversion* might be looked for in that quarter soon, were it not for the prospect of having to go eight thousand miles to enjoy the reward, and then the possibility of Uncle Sam's saying, "*you shan't.*" This seems to be the principal argument against embracing a doctrine which so liberally provides for the female sex "that solace of wedded life" of which they are deprived by Romish celibacy, as to excite the alarm of the Jesuit fathers of that "famous city." How highly favoured those are who can get all they want without going eight thousand miles for it. The same paper contains a most pathetic appeal to the Exeter *maidens*, to prove their fidelity to their brave regiment which had just left for the seat of war, even to the inconvenience and disconsolation of the next regiment, on which the editor promises to keep an eye.

THE BEAUTY AND GLORY OF ZION.

BY MERCY BATH.

Lo! Zion 's beginning to shine,
Her light has already burst forth,
From her emanates truth divine,
Whose rays will illumine the earth.

As the moon she is lovely and fair,
And clear as the glorious sun;
Messiah her king will reign there,
When all things are gather'd in one.

Like an army with banners is she,
And terrible thus to behold;
From her, kings in terror will flee,
As her glories expand and unfold.

Round her walls walk, and count ye her towers,
Her palaces ravish the sight;
For there dwell the heavenly powers—
In a land of the purest delight.

The fig-tree, the olive, and vine,
Do there in luxuriance abound,
The myrtle, the cedar, and pine,
Shedding odourous fragrance around.

Her officers all are call'd peace,
And righteous exactors they are;
There union and love will increase,
For the law of the Lord is kept there.

O! Zion, thou bride of the Lamb,
In thy beautiful garments array'd,
Be prepar'd for the mighty I AM,
While thy foes stand around sore dismay'd.

When the enemy death is o'ercome,
And his ravages no more are known,
The Father will say to His son,
"'Tis well done, sit thou down on my throne."

When Jesus, the great King of kings,
With a glory supernal is crown'd,
And from Heaven ten thousand Saints brings,
May I with the faithful be found.

LIST OF WORKS PUBLISHED BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Book of Mormon, morocco extra, 6s. 6d.; grained roan, 3s.; do. Welsh (*Llyfr Mormon*), grained roan, 4s.; do. French (*Le Livre de Mormon*), 3s. 6d.; do. German (*Das Buch Mormon*), 3s. 6d.; do. Italian (*Il Libro di Mormon*), morocco extra, 6s. 6d.; grained roan, 4s. 6d.; do. Danish (*Mormons Bog*), grained roan, 4s. *Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.; do. Welsh (*Athrawiaeth a Chyfammodau*), grained roan, 3s. 6d. *Pearl of Great Price*, 1s.; do. Welsh (*Y Perl o Fawr Bris*), 1s. 2d. *Hymn Book*, morocco extra, 4s.; calf, gilt edges, 2s. 6d.; calf grained, 2s.; roan, 1s. 6d. *Voice of Warning*, by Parley P. Pratt, one of the Twelve Apostles, morocco extra, 4s.; calf grained, 2s. 6d.; cloth, 1s. 6d.; do. French (*Une Voix d'Avertissement*). *Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many generations, by Lucy Smith, Mother of the Prophet*, morocco extra, 6s.; calf gilt, 4s.; grained roan, 2s. 6d. *Harp of Zion*, by Elder John Lyon, morocco extra, 6s. 6d.; cloth, gilt extra, 3s. 6d.; cloth embossed, 2s. 6d. *Government of God*, by John Taylor, one of the Twelve Apostles, 1s. 9d. *Gibson and Woodman's Three Nights' Discussion*, 6d. *Testimonies for the Truth*, by Elder Benjamin Brown, 4d. *Latter-day Saints in Utah*, 3d. *One Year in Scandinavia*, by Erastus Snow, one of the Twelve Apostles, 3d. *Salvation*—Two Dialogues, by Elder John Jaques, 1d. each.

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Addresses.—Israel Barlow, 105, Great Colmore Street, Birmingham.
Moses Clough, John Hutchinson's, Witton-le-Wear, Durham.
A. Galloway, Mr. Thomas Hewlett's, Abersychan, Pont-y-Pool, Mon.
Lorenzo D. Rudd, Mr. Joseph Williams', Richmond Hill, Truro, Cornwall.

LIST OF MONIES RECEIVED FROM THE 28TH APRIL TO THE 5TH MAY, 1854.

James Robson	£5	0	0
A. N. McFarlane	2	0	0
Thomas Clark	5	0	0
Joseph Akers	2	0	0
Carried forward	£14	0	0
Brought forward	£14	0	0
David Rees	1	0	0
Charles Peat	7	0	0
	£22	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21.—Vol. XVI. Saturday, May 27, 1854. Price One Penny.

MILTON ON POLYGAMY.

(From the First Book on "Christian Doctrine." Translated from the Latin, by Charles R. Sumner, D.D., Lord Bishop of Winchester.)

In the definition which I have given [of marriage], I have not said, in compliance with the common opinion, *of one man with one woman*, lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual fornication and adultery; and lest I should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said, Deut. xxiii. 2, "a bastard shall not enter into the congregation of Jehovah, even to his tenth generation." Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided.

Those who deny its lawfulness, attempt to prove their position from Gen. ii. 24, "a man shall cleave unto his wife, and they shall be one flesh," compared with Matt. xxix. 5, "they twain shall be one flesh." A man shall cleave, they say, to his wife, not to his wives, and they twain, and no more, shall be one flesh. This is certainly ingenious; and I therefore subjoin the passage in Exod. xx. 17, "thou shalt not covet thy neighbour's house, nor his man-servant, nor his maid-servant, nor his ox, nor his ass:" whence it would follow that no one had more than a single house, a single man-servant, a single maid-servant, a single ox or ass. It would be ridiculous to argue, that it is not said houses, but house, not man-servants, but man-servant, not even neighbours, but neighbour; as if it were not the general custom, in laying down commandments of this kind, to use the singular number, not in a numerical sense, but as designating the species of the thing intended. With regard to the phrase, *they twain*, and not more, *shall be one flesh*, it is to be observed, first, that the context refers to the husband and that wife only whom he was seeking to divorce, without intending any allusion to the number of his wives, whether one or more. Secondly, marriage is in the nature of a relation; and to one relation there can be no more than two parties. In the same sense therefore as if a man has many sons, his paternal relation towards them all is manifold, but towards each individually is single and complete in itself; by parity of reasoning,

if a man has many wives, the relation which he bears to each will not be less perfect in itself, nor will the husband be less *one flesh* with each of them, than if he had only one wife. Thus it might be properly said of Abraham, with regard to Sarah and Hagar respectively, *these twain were one flesh.* And with good reason; for whoever consorts with harlots, however many in number, is still said to be *one flesh* with each; 1 Cor. vi. 16, "what, know ye not, that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." The expression may therefore be applied as properly to the husband who has many wives, as to him who has only one. Hence it follows that the commandment in question (though in fact it is no commandment at all, as has been shown) contains nothing against polygamy, either in the way of direct prohibition or implied censure; unless we are to suppose that the law of God, as delivered by Moses, was at variance with his prior declarations; or that, though the passage in question had been frequently looked into by a multitude of priests, and Levites, and prophets, men of all ranks, of holiest lives and most acceptable to God, the fury of their passions was such as to hurry them by a blind impulse into habitual fornication; for to this supposition are we reduced, if there be anything in the present precept which renders polygamy incompatible with lawful marriage.

Another text from which the unlawfulness of polygamy is maintained, is Lev. xviii. 18, "neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time." Here Junius translates the passage *mulierem unam ad alteram*, instead of *mulierem ad sororem suam*, in order that from this forced and inadmissible interpretation he may elicit an argument against polygamy. In drawing up a law, as in composing a definition, it is necessary that the most exact and appropriate words should be used, and that they should be interpreted not in their metaphorical, but in their proper signification. He says, indeed, that the same words are found in the same sense in other passages. This is true; but it is only where the context precludes the possibility of any ambiguity, as in Gen. xxvi. 31, *juraverunt vir fratri suo*, that is *alteri*, *they sware one to another*. No one would infer from this passage that Isaac was the brother of Abimelech; nor would any one, on the other hand, entertain a doubt that the passage in Leviticus was intended as a prohibition against taking a wife to her sister; particularly as the preceding verses of this chapter treat of the degrees of affinity to which intermarriage is forbidden. Moreover, this would be *to uncover her nakedness*, the evil against which the law in question was intended to guard; whereas the caution would be unnecessary in the case of taking another wife not related or allied to the former; for no nakedness would be thereby uncovered. Lastly, why is the clause *in her life time* added? For there could be no doubt of its being lawful after her death to marry another who was neither related nor allied to her, though it might be questionable whether it were lawful to marry a wife's sister. It is objected, that marriage with a wife's sister is forbidden by analogy in the sixteenth verse, and that therefore a second prohibition was unnecessary. I answer, first, that there is in reality no analogy between the two passages; for that by marrying a brother's wife, the brother's nakedness is uncovered; whereas by marrying a wife's sister, it is not a sister's nakedness, but only that of a kinswoman by marriage, which is uncovered. Besides, if nothing were to be prohibited which had been before prohibited by analogy, why is marriage with a mother forbidden, when marriage with a father had been already declared unlawful? or why marriage with a mother's sister, when marriage with a father's sister had been prohibited? If this reasoning be allowed, it follows that more than half the laws relating to incest are unnecessary. Lastly, considering that the prevention of enmity is alleged as a principal motive for the law before us, it is obvious, that if the intention had been to condemn polygamy, reasons of a much stronger kind might have been urged from the nature of the original institution, as was done in the ordinance of the Sabbath.

A third passage which is advanced, Deut. xvii. 17, is so far from condemning polygamy, either in a king, or in any one else, that it expressly allows it; and only imposes the same restraints upon this condition which are laid upon the multiplication of horses, or the accumulation of treasure; as will appear from the seventeenth and eighteenth verses.

Except the three passages which are thus irrelevantly adduced, not a trace appears of the interdiction of polygamy throughout the whole law; nor even in any of the prophets, who were at once the rigid interpreters of the law, and the habitual reprovers of the vices of the people. The only shadow of an exception occurs in a passage of Malachi, the last of the prophets, which some consider as decisive against polygamy. It would be indeed a late and postliminous enactment, if that were for the first time prohibited after the Babylonish captivity which ought to have been prohibited many ages before. For if it had been really a sin, how could it have escaped the reprehension of so many prophets who preceded him? We may safely conclude that if polygamy be not forbidden in the law, neither is it forbidden here; for Malachi was not the author of a new law. Let us however see the words themselves as translated by Junius, ii. 15, *Nonne unum effecit? quamvis reliqui spiritus ipsi essent: quid autem unum?* It would be rash and unreasonable indeed, if, on the authority of so obscure a passage, which has been tortured and twisted by different interpreters into such a variety of meanings, we were to form a conclusion on so momentous a subject, and to impose it upon others as an article of faith. But whatever be the signification of the words *nonne unum effecit*, what do they prove? are we, for the sake of drawing an inference against polygamy, to understand the phrase thus—*did he not make one woman?* But the gender, and even the case, are at variance with this interpretation; for nearly all the other commentators render the words as follows: *annon unus fecit? et residuum spiritus ipsi? et quid ille unus?* We ought not therefore to draw any conclusion from a passage like the present in behalf of a doctrine which is either not mentioned elsewhere, or only in doubtful terms; but rather conclude that the prophet's design was to reprove a practice which the whole of Scripture concurs in reproving, and which forms the principal subject of the very chapter in question, ii. 11—16, namely, marriage with *the daughter of a strange god:* a corruption very prevalent among the Jews of that time, as we learn from Ezra and Nehemiah.

With regard to the words of Christ, Matt. v. 32, and xix. 5, the passage from Gen. ii. 24, is repeated not for the purpose of condemning polygamy, but of reproving the unrestrained liberty of divorce, which is a very different thing; nor can the words be made to apply to any other subject without evident violence to their meaning. For the argument which is deduced from Matt. v. 32, that if a man who marries another after putting away his first wife, committeth adultery, much more must he commit adultery who retains the first and marries another, ought itself to be repudiated as an illegitimate conclusion. For in the first place, it is the divine precepts themselves that are obligatory, not the consequences deduced from them by human reasoning; for what appears a reasonable inference to one individual, may not be equally obvious to another of not inferior discernment. Secondly, he who puts away his wife and marries another, is not said to commit adultery because he marries another, but because in consequence of his marriage with another he does not retain his former wife, to whom also he owed the performance of conjugal duties; whence it is expressly said, Mark x. 11, "he committeth adultery against her." That he is in a condition to perform his conjugal duties to the one after having taken another to her, is shewn by God himself, Exod. xxi. 10, "if he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish." It cannot be supposed that the divine forethought intended to provide for adultery.

Nor is it allowable to argue, from 1 Cor. vii. 2, "let every man have his own wife," that therefore none should have more than one; for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. That bishops and elders should have no more than one wife is explicitly enjoined 1 Tim. iii. 2, and Tit. i. 6, "he must be the husband of one wife," in order probably that they may discharge with greater diligence the ecclesiastical duties which they have undertaken. The command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time.

Lastly, in answer to what is urged from 1 Cor. vii. 4, "likewise also the husband hath not power of his own body, but the wife," it is easy to reply, as was done

above, that the word *wife* in this passage is used with reference to the species, and not to the number. Nor can the power of the wife over the body of her husband be different now from what it was under the law, where it is called צנהוה, Exod. xxi. 10, which signifies "her stated times," expressed by St. Paul in the present chapter by the phrase, "her due benevolence." With regard to what is *due*, the Hebrew word is sufficiently explicit.

(*To be concluded in our next.*)

DISCOURSE BY PRESIDENT B. YOUNG,

DELIVERED AT THE GENERAL CONFERENCE IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8, 1852.

(*From the "Deseret News," Jan.* 12.)

(*Concluded from page* 312.)

Again, I will speak to those who have not received their endowments. We expect to continue our labours here from day to day in administering the ordinances of the endowment as fast as we can, although our conveniences are limited; all who have experienced for themselves, know that our privileges are very limited in this matter. All the places this people have hitherto been enabled to erect and prepare, are far short of what we actually need; they only answer the purpose in an extreme case, though they bestow great honour upon a person who can understand; figures are reduced to reality, and realities are exhibited by figures, and those who have the Spirit and understand, derive great comfort and consolation from that source. I believe, as far as I have knowledge, that every person, almost without exception, who has received his endowment in this place, is well satisfied. There are many who know but little or nothing about it, but we shall continue to give the brethren and sisters their endowments, that if they should be called away to preach upon the islands of the sea, or be sent to some foreign land to labour, or be taken away before any other principles can be made known to them, these blessings will have been bestowed upon them, and they will be legal and valid.

You may inquire, "Why is this so?" I observed, if we had enjoyed the privilege of remaining in our mother country, of building and inhabiting, of planting, and enjoying the fruits of our labours, and had had the privilege of building temples as we should have had, according to the glorious Constitution of the United States, no such permission would have been given; but in consequence of the power of the enemy and the wickedness of the children of men, they overcame the Saints, they persecuted them, they have driven them, and have worn them out, thousands of them, twice told. When brother Phineas inquired what had become of so many who had taken upon them the name of Christ, I could cast my eye over this congregation and say, many as to number of such congregations as this, their bodies are sleeping quietly in the dust, and their spirits are in paradise; they have died in full faith, and in hope of a glorious resurrection. Though thousands who have embraced the latter day work have apostatized, yet thousands and thousands have died in the faith. The Saints have been worn out, they have been smitten and driven, and they have taken the spoiling of their goods joyfully. They have retreated from their enemies; they have yielded up all when they could not retain their position any longer. They have yielded to persecution, and have bowed down their necks to the yoke all the day long, and borne it patiently; and through their faith and patience they have hitherto overcome. The Lord has permitted this, and it is all right. I say to you, brethren, that have not received your endowments, be patient. We will administer the sealing ordinances to you as fast as we can. We will do all we can for the people. Every blessing the Lord has for the people we will be as ready as possible to bestow upon them, acting as minute men for their good.

But one thing they may understand and duly consider—if the Lord has nothing for the people, they need not ask me for anything. And if the people feel like complaining against me, they can complain as long as they please; my feelings all the time are, I ask no odds of them. If I have anything for the people, they are welcome to it; and when I feel tired and wearied, and feel indisposed to do this or that, the whining of the people will never make me do it. I heard here last evening inquiries made if the brethren intended to do this, or that—if they intended to send out a mission this season; they wanted to ask that question of the President of the Seventies. I say, it is none of your business; mind your own business.

When the Lord has anything for the people, it is then time enough for the Presidents to tell them of it. But if the people claim at the hands of the servants of the Lord that which the Lord has not given them, it will be poor picking: that vine is too poor to bear fruit. When it is necessary for all the Seventies to be organized, I will tell them of it. When it is necessary to do anything pertaining to the Presidency of Seventies, I will tell them of it. And when it is necessary to build a temple, I will tell the people.

I will tell them at this Conference, this morning, our design and wish are, that we make preparations to commence the temple in the spring of 1853: to commence the foundation for building a temple to the name of Israel's God, that He may have a dwelling place as well as the congregation. When the temple is properly built, and devoted to this purpose, to prepare us for a celestial inheritance, that temple will be set apart for a dwelling place for the Lord to inhabit, and the tabernacle will be for the congregation. Do you understand the difference? This is the place for preaching in, until we can build a larger tabernacle; hence, when we have built a temple, the tabernacle must be confined to the use of the people all the time.

I will tell you what we can do; we can get the walls built up around this block; we can go on the north, east, and west side, making a comfortable bowery, and there the people can sit. We should be out of doors it is true; we should have to preach out of doors; but it would be as comfortable as in this house. I would choose to be out of doors as much as to be here. You stand between these two doors here, and you will say that you would rather stand out of doors and preach, than stand in this draught.

If this place won't convene the people until we build a temple, we can have a bowery made, or a kind of shed put up for us that will contain the people, and put in temporary benches, the same as we had in the old bowery; there we will sit, and preach, and sing, and convene the whole congregation. If we want to do business, we call the Elders into this tabernacle, that is, if it is necessary. And the next thing is to go to work and prepare for the building of a temple, that the Elders of Israel may receive their endowments according to the literal letter of the law of divinity, as the Lord has revealed it. However, I wish to urge upon you, brethren, the necessity of not being in a hurry, though we will do the work as fast as we can, and you shall have your blessings as far as we can give them by permission.

I wish to see the brethren put forth their hands as in times past, to help to build up this kingdom. I realize that many of them are like brother Phineas, they want to be urged, and invited, and wait to be looked after. I wish to say to the old brethren who were in Missouri, and in Nauvoo, we choose to give you your blessings first; and when any such present yourselves, we give you the preference; you have borne the heat and burden of the day, and are entitled to these blessings first. Those who have come lately into the Church, have done and suffered but little or nothing. Although many who have come into the Church, have not done the first thing towards building up the kingdom of God, yet they are bold to ask for their endowments; we give them to them to get them out of our way. This may have hurt some of your feelings, but, brethren, when Jacob is blessed, never mind, don't feel hard about it; should the blessings mar your feelings, they administer some consolation to the others.

Those who have sat upon the watch tower, and laboured night and day, and watched the Prophet of the Lord, come up, that we may get hold of you. And I will say now, wherever there is a brother that went into the Battalion, if there is one boy or man left, if you don't choose

to pass by your blessings, come and let us bless you, and give you your endowments. These boys deserve their blessings; I say to all such, come along, and if we can bless you we are here to do it.

I would also say to all the pioneers who first came to this valley, report yourselves, and come and receive your blessings; you were faithful over a few things, and if you still be faithful, you shall be made rulers over many things, if your hearts faint not by the way, but remain steadfast.

So much for you, brethren, who have not received your endowments, and would wish still to receive them. We will work as fast as we can, that you may enjoy your privileges.

Many of my brethren with me speak of leaving for the south; and so, many want sealing done before I leave, as though I was not going to return. I have to beg of them to wait until we get back. We are almost flooded to death with business: "Cannot you do this, cannot you do that, before you go away?" is almost all the time ringing in our ears. We shall have all eternity to spend, therefore don't be in a hurry. If you are faithful to your calling, let me tell you there are no blessings contained in the celestial law of the kingdom of God, but what you will have a privilege to enjoy; and if you are faithful, all things are yours, whether in heaven, or on the earth, or under the earth; all things, whether they be principalities or powers, or things present or things to come; the heights and depths of eternal wisdom will be yours. You will then be rich; only be faithful, and the Lord has it all in store for you.

Now do you want me to explain this a little? Suppose I happen to drop off from this state of mortal existence, and leave a great many things undone that I wanted to do. For instance, I am not sealed to my father, and this is necessary, as I was born before the new and everlasting covenant was restored; consequently, not being an heir, I have to receive my inheritance in my father's kingdom by adoption—by the sealing law. The keys of the sealing power spoken of were to be committed to Elijah for the last days; these are things spoken of. I must be sealed to my father, and thus make a chain of Priesthood to connect the links together. Suppose I should drop off before this is done, what a pity it would be for brother Brigham to go into eternity and not have his work done. Let me be faithful unto the end, and my works will follow me. If I had not a son in the world disposed to do my work for me, by and by my daughters would have sons and grandsons; and suppose they would not act for me, I have friends on the earth, for God would raise them up for me, to do my work. That is not all: by and by the Lord will say to the sleeping dust, Awake and come forth out of your graves. I am on hand, the Lord wakes me up, or sends somebody to do it that possesses the keys of the resurrection. My dust is waked up, my spirit is re-united to it, and it is made a celestial body, filled with immortality and eternal life. Behold, the first that my children or my friends know of it, I will be with them in some of these temples, and tell them what to do.

In this you see I am not discouraged or at all disheartened in pursuing my duties in this life, for I shall get all my blessings. The Lord will not suffer any faithful person to be neglected, though you see the pulling and scratching that there are here. If you cannot see these spirits, I can; I know their feelings—they want to get this, and that, and the other. What for? Why, "I would be exalted and blessed first and foremost, I want to be the greatest, the first, and the best in all the kingdom of God." Get away from me with your nonsense. What blessings will you receive? What blessings will I receive? I shall be blessed just in proportion to the amount of labour I do, precisely; and if I am slothful, and neglect my duty, and neglect my prayers, and to be kind to those around me—neglect to teach the people, to feed the poor, and administer to those who are needy, when I have ability to do so, I shall be rewarded according to my works.

Now, ladies and gentlemen, take that to heart, every one of you will be rewarded according to your works. You will often see it thus among the brethren: "I wish I was ordained a President of the High Priests' Quorum." Why? "I should be looked upon as the biggest man in the kingdom." Another will say, "O if I were only a Prophet, and a Seer, what a big man I would be! I should be up head and shoulders above brother Brigham." What nonsense! Why was not I brother Joseph? Why did you not tell the Lord that He ought to have called me out to

open up this last dispensation? If He had, He would have left out you.

These little sanctified preachers boast, and say, "If you were to do so and so; I merely suggest it to have you look at it, and see what you think of it; I think it is a better plan; it is, I think, more heavenly." They will give their views as to whom to call, and whom not to call. I tell you, you had better stay at home and keep your noses clean. You do not see this among the Elders and Seventies, among the High Priests, and in the High Council, and no where else, but you see it among the females, among the sisters. "O what a glory it is to me, I am the first woman in this kingdom, how large I do feel, how important I must look, how grand to think that I am the first lady in the kingdom!" They are just like their brother the devil, precisely; they do not care if they creep as low as he, in other points, yet they will stretch up their necks and declare what great big bodies they are. And you can see it among the Seventies out in the world. At a certain Conference, as much time was consumed as we have used in this Conference, to find out if a Seventy was to preside in a Conference. I think brother —— had a pretty time in his neighbourhood. Zebedee Coltrin was travelling, and also Charley Thompson. Charley raised up a Branch, and commenced presiding over it. Three days were spent to find out whether Zebedee of old or Charley of late was to preside over the Conference. They might have known better. Such a spirit as they imbibed, made them altogether unfit to preside over themselves, or over the least one of God's creation.

Brethren, let us mind our own business, that is, the calling the Lord has called us to—to do everything we can to promote the good of the cause of truth, and never ask how big we are, or inquire who we are; but let it be, "What can I to do to build up the kingdom of God upon the earth?" And then you can understand what every man ought to do—which is the best he can. Every woman ought to do the best she possibly can to build up the cause of truth. You may ask, "What will be our reward?" I don't know. Ask the man who is devoted to the cause of his God, what he is working for. "Are you expecting to get some great seat in heaven?" He will answer, "I don't know, I never asked the question, I have never given it a thought, and I don't care anything about it, the Lord is with me to work while I am in the flesh. I love the light, the virtue, the freedom, the intelligence, and the knowledge of God; and that is enough for me, to make me get fat all the time."

I will tell you one thing more, if I can reveal it to you so that you can understand it. A great many are very anxious to know if they will be satisfied with their situation hereafter. Now I tell you, if you do the best you can, and all the good you can here, you will be satisfied hereafter; but if you sit down and whine, and complain of your situation here, you won't be satisfied hereafter. Can you realize that? I think you may; if you are devoted to the cause of doing good on earth, of promoting righteousness and the kingdom of God, you will be satisfied hereafter; but if you continue in your selfishness and complaining, you won't be prepared to receive the crown you desire, but lose the very object you are whining for, and render yourselves unworthy of it; you will look back upon your past life, and say, "I have not done the best I could, and now I have lost all." Whom will you be dissatisfied with? Not with me, nor with the Lord; you will know He has done right, and you will be judged out of your own mouth.

Now let every man and woman from henceforth do all they can to build up the kingdom of God upon the earth, and never wilfully do wrong to any of God's creatures that are upon the earth. If you take this track, you will be perfectly satisfied; you will be situated just as you want to be; there will not be a murmuring thought, or an uncomfortable reflection pass over your minds; but you will be calm and tranquil as the soft, balmy breezes of heaven. The Lord is yours, and you are the Lord's. If there be still any grounds for complaints here, they are caused by our own neglect, and picayunish feelings.

I have one thing now to lay before you, before I close my remarks. I have told you about the endowments, and about building a Temple. You have heard read from this stand, a manifesto by the clerk. You know we are in debt; we have property on hand that will more than meet our liabilities, but it will not pay our debt, with the exception of our cattle. We are

now turning out all the oxen we have, to liquidate these debts; the cows we have on hand, we keep for the use of the Public Works. We do not suffer the cows to go from us, for they furnish us with milk and butter, and afterwards will make beef.

I have this question to ask this Conference: if they have cattle that they turn out, will they let us have them now, while they can, that we may turn them over to Livingstone and Hooper? I ask this Conference to lend us a helping hand; let us have from two to five hundred yoke.

On the back of this, many may say, "We are very scant of cattle; we have not cattle enough to answer our own purpose." Now I know better, and I have known better long ago; the people have had too many cattle to be profitable to them, ever since they came into these valleys. The inhabitants of these valleys have more cattle now than they are all put together able to take care of. See the men riding over the plains, and in the kanyons, hunting lost cattle, losing their time, and killing their horses.

If you have a dozen, or fifty, or a hundred—in a word, all the cattle you cannot make useful to you at this time, turn them out, and keep your cows at home, for they are the most profitable portion of the stock, but let the cattle go. There are also too many horses here. If I wanted to hire a man, it is impossible, for everybody almost has got so many cattle and horses to look after, they won't serve us, they must go and work with their cattle. Part with your cattle, and your horses, and your mules; shave down the number of your animals until you have only what you need, and can comfortably take care of; and let the rest go.

That is new revelation to you. If you don't believe the Lord has given any new revelation lately, be glad that you have just now got one. Brother Heber says, the Lord would not tell you anything about that, but He revealed it to His servants the Prophet.

I have told you that which I do know is as true as that the sun ever shone upon this people. We have got too much around us. The brethren say, they have so much to take care of, they have not any time to devote to other purposes. If we can get from two to five hundred yoke of these spare cattle, it will free our hands from the liabilities now upon us, and at the same time free this people from a great amount of anxiety and trouble.

May the Lord bless you. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 27, 1854.

We have much pleasure in presenting before our readers the extract on Polygamy, from a *Treatise on Christian Doctrine* by the author of *Paradise Lost*, and we have no doubt that they will be highly gratified in perusing the article. The subject is handled in a masterly manner, and the arguments are strong and convincing. But the chief argument in favour of the principle, it seems, cannot be urged except by those who understand Jehovah's purposes in a measure. The principal argument in favour of polygamy is that it provides such an illimitable field for the exercise of eternal justice in appropriating rewards and punishments according to the faithfulness or wickedness of men. Those persons who keep the commandments of God, and continue faithful unto death, can, by receiving a plurality of wives, have secured to them the means of increasing their posterity upon the earth far more rapidly than is allowed in Christendom, and thus speedily realize a goodly share of the blessing which was bestowed upon Abraham. On the other hand, those persons who disobey the commands of God, and work wickedness and abomination upon the earth, can, by the Lord's refusing to allow them to propagate their seed, receive a most terrible punishment. This great argument, unanswerable by the opponents of poly-

gamy, rests entirely independent of the relative numerical proportions of the sexes, which is taken by some as their strongest objection to a plurality of wives. Providing the numbers of each sex be equal, ample room exists for the exercise of this principle of rewards and punishments. And the scarcer the female sex may be, the more will the rewards be coveted and the punishments feared.

HOME INTELLIGENCE—*Newcastle-upon-Tyne Conference.*—Sunderland, May 10, Elder William Glover writes. Out-door preaching was being briskly carried on, and many people attended the meetings, and were investigating the principles. Baptisms were taking place in most of the Branches, and a good spirit prevailed among the Priesthood and the Saints. A certain Anti-Mormon lecturer was preaching, in various parts of the Conference, against the Saints, which was stirring up the people to inquire into the work.

FOREIGN INTELLIGENCE—*Kansas.*—April 11, Elder Dorr P. Curtis writes. He had selected a sheltered spot, about a mile from Kansas, with plenty of wood and water, for a camping place. Since leaving St. Louis, eight deaths had occurred in the company, who, our readers will recollect, were of the Danish and German emigration. Three or four persons were still unwell. Fare and freight were still very high up the Missouri. Cattle were twenty per cent. cheaper than they were a little time previously; flour was three and a quarter dollars per hundred pounds, bacon was seven and a-half cents per pound. Elder Curtis was expecting the remainder of the Danish and German emigrants in a few days. On their arrival at Kansas, he was expecting to return to his own company at St. Louis. The inhabitants at Kansas appeared to be quite friendly, and ready to render assistance to the Saints.

THE WORK IN SCANDINAVIA.—From the letter of Elder Van Cott, our readers will perceive that the work is rolling on in that part of the world where he is privileged to labour, and that the amount of persecution which, from the first, has attended the promulgation of the Gospel in that portion of the vineyard, shows no signs of abatement. Though in a few instances, the Lord raises up friends who use their influence to mitigate the severities pursued against the Saints, or to shield them against the storm, yet it is easily perceived that the spirit of the people is still the same, and that opportunities are not lost sight of to annoy and punish those who evince a determination to believe and obey the truth. But though the Saints may be called to suffer occasionally, they can still rejoice, knowing in whom they believe, and that He is able to cause all seemingly untoward circumstances to work together for the good of those who fear Him, keep His commandments, and observe His precepts. Persecution is calculated to extend the spirit of inquiry among the people, and cause it to sink deeply into their hearts, and also to enlist the sympathies of reflecting and generously disposed persons, and thus it very frequently and indeed generally happens that persecution, instead of bringing the work of God to naught, makes the Saints strong in the faith, and sows the seeds of truth in much good soil, which brings forth abundantly to the honour and glory of God. This appears, so far, to have been the case in Scandinavia, and that it may continue to be so, as long as the Saints are persecuted, is our prayer.

ARRIVAL AT NEW YORK.—Elder Thomas Colborn informs us, under date of New York, April 28th, that he arrived at that city, April 26th, in good health and spirits, after a prosperous but tardy voyage.

ROUTE FROM LIVERPOOL
TO
GREAT SALT LAKE VALLEY
ILLUSTRATED

By a series of Splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the Spot and from Life, in 1853, expressly for this Work, by

FRED PIERCY,

AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.

EDITED BY JAMES LINFORTH.

THIS highly interesting and beautiful Work will form a narrative of the journey from Liverpool to Great Salt Lake Valley, and will give historical, descriptive, and statistical information respecting the places and the Indian tribes on the route and in Utah Territory.

The mode in which the Latter-day Saints' emigration is conducted, a review of it from the commencement, and incidental instructions to emigrants, will constitute an early part of the Work.

The statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter-day Saints will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate from the conflicting statements which have appeared from time to time in a great portion of the public press.

The engravings (except the portraits of Joseph and Hyrum Smith; and Joseph Walker and Arapeen, Chiefs of the Utah Indians) are all taken from sketches made on the spot and from life expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this Work one of peculiar interest, usefulness, and beauty, and the publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

STEEL ENGRAVINGS, BY CHARLES SIMS.

New Orleans.
Baton Rouge.
Natchez under the Hill.
Natchez on the Hill.
Vicksburgh.
Memphis.
St. Louis.
Camp at Keokuk.
Nauvoo.
Joseph Smith the Prophet.
Hyrum Smith, from an original portrait in the possession of his family.
Carthage Jail.
Room in which Joseph and Hyrum Smith were imprisoned.
Well against which Joseph Smith was placed and shot at after his assassination.
Lucy Smith, mother of the Prophet.
Ruins of the Temple at Nauvoo.
Joseph Smith, jun. } Sons of the
David Smith. } Prophet.
Entrance to Kanesville.
Council Bluffs Ferry, and group of Cottonwood trees.
View of the Missouri River, and Council Bluffs, from an elevation.
Elk-Horn River Ferry.
Loup Fork Ferry.
Wood River.
Chimney Rock.
Scott's Bluffs.
Fort Laramie.
Independence Rock.
Devil's Gate.
Laramie's Peak.
Witches' Bluffs.
Great Salt Lake.
Great Salt Lake City.
His Excellency Gov. Brigham Young.

WOOD CUTS.

Emigrant Ship leaving Liverpool.
Light House, at the mouth of the Mississippi.
Old Fort Rosalie.
Walnut Hills.
Costume for the Plains.
Chimney Rock from the West.
Fort Bridger.
A Kanyon in the Rocky Mountains.
Utah Territorial House, G. S. L. City.
Tabernacle, G. S. L. City.
Joseph Walker. } Brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.
Arapeen. }

This Work will be published at this Office, in 14 Monthly Parts, Super-royal 4to, 1s. each. Part 1 to be ready July 1st. Subscribers who emigrate to Utah before the Work is completed, can, by paying at this Office before their departure, obtain the remaining Parts in Great Salt Lake City.

THE SCANDINAVIAN MISSION.

CONTINUED PERSECUTIONS, FINES, AND IMPRISONMENTS—NUMEROUS BAPTISMS—PROSPECTS OF THE WORK IN DENMARK, SWEDEN, NORWAY, AND ICELAND.

Gothersgade 28 and 29, Copenhagen, May 3rd, 1854.

President S. W. Richards—Dear Brother—Knowing the lively interest which you take in relation to the missions here in the east, as well as all those throughout the earth, wherein the building up of the kingdom of God is concerned, I am induced to break a long silence by communicating to you, in a brief manner, that which has transpired in this mission since I last wrote you on this subject, also to acquaint you with its present condition and prospects. You are informed up to the time of our emigration, which caused much excitement here, and was one of the principal topics of conversation for a long time.

I learned, on my return here from England, which was on the 10th of February, that the disturbance in our meetings in this city, had continued to increase to that extent that they were broken up once or twice, and the brethren were under the necessity of discontinuing the afternoon service, and changing the hour of assembling in the morning, so as to have it so early that but few of the emissaries of the devil would find it convenient to attend. The change has had its desired effect, in part, but not fully, as we have been subjected to disturbances more or less all winter, but nothing serious has taken place. We sent for the police on one or two occasions, but, instead of their coming, and attending to their duties, they would answer us that they had enough to attend to without watching the "Mormons." Accordingly, it was thought best to take care of ourselves, and we had eight stout men appointed to keep order in the hall during service, which has thus far had the desired effect, and we have commenced our meetings again as usual.

There appears to be considerable interest manifested by strangers, many are investigating the work, not only in Copenhagen, but through the Conference, and finally there is a general spirit of inquiry in all the Conferences in Denmark. Much zeal is manifested by those who are engaged in the ministry, and they are not a few. Many new places have been opened. Several new Branches have been organized of late. In the month of March, 21 persons were baptized one evening in one Branch.

There is a gradual increase in knowledge of the work, as well as in numbers. The labours of the servants of the Lord are crowned with success in this part of the vineyard, notwithstanding they have many difficulties to encounter, and much persecution to bear, such as being beaten with clubs, and kicked, and dragged in the street by the hair of the head from house to house. This they suffer in a land where the people all profess to be Christians, being made such at eight days old. It is believed that the priests instigate those who commit such acts of violence. I can, however, speak in praise of a few of the ministers of the law, as they have, in a few cases, imposed heavy fines on the immediate offenders, and assured the brethren that they should have protection at their hands. In other instances where the Saints have made complaints to the magistrates, and have asked redress for their wrongs, they have received nothing but abuse. Thus you see that many of the people of this nation will compare, in that respect, with many people of other nations who profess to be Christians.

In this part of the vineyard, those who have embraced the everlasting Gospel, and those who have been called to minister in the same, do not begin to know what privation and persecution, by imprisonment, &c., are, in comparison with what many of our brethren in Norway and Sweden have to experience. Language is inadequate to describe all they have had to pass through for the love of the truth, and for yielding obedience to the requirements of heaven. I will not attempt to delineate the numerous instances of suffering and abuse, but will mention a few that you may judge of the feelings of the people who are opposed to the truth, and of the spirit by which they are actuated.

In Sweden they consider it a crime to be baptized, and will punish with fine or imprisonment those who are baptized.

At the present time, there are two aged persons, a man and his wife, in prison at Malmö, under sentence for 16 days, on bread and water, for no other crime than being baptized for the remission of their sins. They are deprived of their accustomed habiliments, and clothed in a manner disagreeable to look upon, even as criminals who had committed some heinous crime, likewise in a manner to make them as uncomfortable as possible. In another instance, a young lady was baptized, and it was found out by the priests, who had her arrested. She was fined 35 Swedish dollars, or she must suffer imprisonment. Her parents agreed to pay the fine rather than have her imprisoned.

Those persons there who obey the Gospel, know what they are about, and the result in case it is found out. Yet notwithstanding, they will do it, and leave the event with the Lord. There have been 51 baptized from the 15th of January to April 15th, and three new Branches organized. The Elders have to move very cautiously in their labours, and then they often are found out, and have to suffer for it. Elder Lundblad, the President, was out visiting the Branches, and was taken up last week, brought to Malmö, and put in prison. He was charged with vagrancy, but I have learned to-day that he will probably be discharged.

I am informed that two brethren near Christianstad were arrested by the police recently. Both were unmercifully beaten with sticks, so that one of them bled freely; the other's arms swelled so that his coat sleeves could not be taken off without cutting, and in that state they were thrown into a wagon, and brought to Malmö, and put into prison.

There are now five Saints in prison in Sweden, and sixteen, both male and female, on bail, who were arrested by the police for assembling together, reading, and receiving and administering the ordinances of the Gospel. They were judged as Sabbath-breakers, &c., as they assembled on that day, and were fined varying from 35 to 110 Swedish dollars each, or they must receive from 16 to 25 days' imprisonment, to live on bread and water. The brethren, not feeling satisfied with the decision, appealed to the high court, which confirmed it. They then appealed to the king, where the matter rests at present. The brethren have been informed, by one of the police, who is friendly, that the king has written to the chief police at Malmö, making inquiries concerning the matter, and would like to know how he could consider they broke the Sabbath in assembling to worship the Lord, or in administering the ordinances, seeing it was agreeable to the example of Jesus Christ. The brethren believe that the king will not sanction the decision.

In order that they might enjoy a little liberty, quite a number of the brethren and sisters have of late emigrated to Copenhagen.

I am informed that a great many in Sweden are believing, and the prospect for the spread of the truth would be first-rate could they but have liberty.

I will now speak of Norway, for I think the brethren there are doing exceedingly well, considering what they have to contend with, even those mighty barriers to the spread of the truth, such as the police and oppressive laws, with a multitude of hireling priests watching every opportunity to enforce these laws: they will even go so far as to employ men, aside from the police, to watch our Elders, in order to inform of them. They have arrested a number of the Elders several times; some have been fined, others imprisoned, a few have got clear. Elder Peterson has been arrested several times at Christiana, but has always been enabled to get clear, and has succeeded in raising up a Branch there, organized with nine members, and, from later information, I learn that it numbered fifteen, with a prospect of many more shortly. A few had been baptized at Drammen. It was expected a Branch would be organized there soon. Many of the people there are so interested in the truth, that 65 not in the Church, signed a petition which our brethren got up, asking for religious liberty. They presented the petition to the legislature, as I instructed them, but have not, as yet, learned the result.

The people of Norway, who have got their eyes open a little, so as to begin to discern the truth, call upon their ministers to come out like men, with their scriptural arguments, if they have any, to put down the doctrines which the Latter-day Saints hold forth, and not to be so mean as to resort to the law of the land, and every other device, in order to prevent the people from learning that which is both reasonable and scriptural, but they have learned better than to come out.

I learn, from the report from Norway, that they baptized fifty-five during the six months ending April 6th. Many are believing. Prospects are good, could the people but have liberty.

I have heard from Iceland, but there is no improvement whatever in the prospects.

In the Scandinavian Mission, there have been 612 baptized during the six months ending April 6th. A spirit of peace and union prevails, and a universal willingness to hearken to counsel, also to improve upon every opportunity to store the mind with useful knowledge, and roll forth the kingdom of our God.

We anticipate that a good work will be done the coming season, unless too many of our Elders are taken into military service, which, from present appearances, I fear may be the case. At any rate, we are determined to do all that we possibly can, with the help of the Lord, and leave the event with Him.

Please give my love to Elder D. Spencer, and the brethren in the office. Elder P. O. Hanson also unites in love to you and them.

I will now conclude, desiring always to be remembered in your prayers.

May the Lord bless you continually, is the desire of your humble servant,

Respectfully yours in the Covenant,

JOHN VAN COTT.

THE GERMAN MISSION.

NINE BAPTISMS—TRANSLATION AND PUBLICATION OF THE REVELATION ON MARRIAGE, AND ELDER O. SPENCER'S "PATRIARCHAL ORDER."

Hamburg, April 29, 1854.

President S. W. Richards—Dear Brother—It is with pleasure that I take my pen to inform you concerning the state of affairs here in this part of Babylon.

When I arrived in Hamburg, February 5, I visited the President of the Branch, and found him sick, and cast down by the heavy burden that was resting upon him. I administered the ordinance to him, and he began to get better. He is a faithful young man that Elder Daniel Carn ordained previous to his leaving Germany.

February 7, I went to the American consul, and got a new passport, after which I got a ———— card from the police officer in Altona.

I preach every Sunday, and generally once in the week, in a private room in Hamburg. I have introduced to the Saints here the idea of having monthly a day of fasting, with which they have generally complied. It has a good effect in uniting them.

Some say they want no more of "Mormonism," because they could not get emigrated to America. I have baptized nine persons since my arrival here. I have also published the Revelation on Marriage, and Elder Orson Spencer's *Patriarchal Order*, in pamphlet form, Elder Carn having translated them from the English. I have sent seven of them to my relations and friends at Wurtemburg, where I staid six weeks last year. I have also sent one of these pamphlets and a letter to a priest living near where Elder J. F. Secrist was last year in prison. This gentleman writes that he has got other books on our principles.

There was also a priest in Hamburg last week, inquiring after the "Mormons," but he did not find us. I understand that he considers that the popular religions of the day are insufficient to elevate man and exalt him to the presence of his Maker. I am going to write a letter to him, he lives about twelve English miles from here.

I wish we had liberty here to exhibit the Gospel of Jesus Christ in its true colours, that those persons who have a taste for that which is good, may have their heart's desire, for I believe that a good many are seeking the truth, but have not the chance to obtain it.

Please give my kind regards to Elders D. Spencer, J. S. Fullmer, S. W. Crandall, and the brethren in the office.

My prayer is that the Lord of heaven may bless you with His holy Spirit, and every blessing that you need to accomplish your responsible mission.

G. C. RISER.

NAVAL STATISTICS.

BRITISH BALTIC FLEET.

Duke of Wellington, 131 guns; Royal George, 121; St. Jean D'Acre, 101; Neptune, St. George, 120 each; Princess Royal, James Watt, Nile, Cæsar, Algiers, Hannibal, 91; Prince Regent, 90; Monarch, 84; Majestic, Cressy, 81; Cumberland, Boscawen, 70; Hogue, Ajax, Blenheim, 60; Edinburgh, 58; Imperiéuse, Euryalus, 51; Arrogant, 47; Amphion, 34; Dauntless, 33; Tribune, 30; Eurydice, 26; Leopard, 18; Odin, Valorous, Penelope, Magicienne, 16; Cruizer, Archer, 14; Desperate, Conflict, 8; Dragon, Bulldog, Vulture, Basilisk, Driver, Gorgon, Rosamond, Gladiator, 6; Prometheus, 5; Janus, Alban, 4; Lightning (for surveying), 3; making a total of 49 vessels, with 2,315 guns, and 23,044 men. Of the above vessels, the Neptune, St. George, Prince Regent, Monarch, Cumberland, Boscawen, and Eurydice are sailing vessels; the remainder are steamers, propelled by 16,917 horse-power. The total tonnage is 87,409. Vice-Admiral Napier, Commander.

BRITISH BLACK SEA FLEET.

Sailing line-of-battle-ships—Britannia, Trafalgar, 120 guns each; Queen, 116; London, Albion, Rodney, 90; Vengeance, 84; Bellerophon, 78. Screw line-of-battle-ships—Agamemnon, 91; Sanspareil, 71. Sailing frigates and sloops—Arethusa, Leander, 50; Diamond, 28; Modeste, 18; Frolic, 16. Screw frigates and sloops—Highflyer, 21; Wasp, 14; Niger, 14. Screw Corvette—Miranda, 15. Paddle-wheel vessels — Terrible, 21; Retribution, 28; Tiger, 16; Furious, Firebrand, Sampson, Inflexible, Fury, Vesuvius, 6; Spitfire, 5; Caradoc, 2; Triton, 3; Banshee, 2. Total 32 vessels, 1,289 guns, 12,814 men, 7,050 horse-power. The total tonnage is 50,951. Vice-Admiral Dundas, Commander.

BRITISH WHITE SEA FLEET.

A small cruising fleet is fitting out for the White Sea, but we have seen no statistics.

BRITISH NAVAL RESERVE.

A late Number of the *Portsmouth Guardian* contains the following—"A full account has been given of the powerful fleets which have been designated for service in the Black Sea and the Baltic. We do not suppose it likely that they will prove inadequate for the hot work they will have to encounter, but even if they do, and supposing both these magnificent fleets should be destroyed, we have ample material in our home ports to supply their places. From our ships in reserve and building, we could form a naval force far surpassing that which any other nation in the world can boast of having afloat. We have in reserve at the four ports of Portsmouth, Devonport, Chatham and Sheerness, not less than 161 vessels of the 'effective ships of the Royal navy,' and these estimated to carry not less than 6,807 guns. Besides these, too, we have a goodly number of paddle-wheels, and other small craft. Though some of the vessels may not without considerable repairs be in a state to send to sea, yet most of them are excellent sea-going vessels—far superior, indeed, to anything Russian—and could be fitted out for service on very short notice. Then we have of vessels building—5 at Portsmouth, 7 at Devonport, 1 at Sheerness, 6 at Chatham, 11 at Pembroke, 4 at Deptford, 4 at Woolwich, and 1 at Millwall—total, 39.

The *News of the World* recently gave the following as an accurate list of the British naval reserve force at the home ports, not in commission. Ships of the line—Nelson, 120 guns; Princess Charlotte, Royal Adelaide, 104 each; Powerful, Collingwood, Bombay, Calcutta, Canopus, Clarence, Thunder, Asia, Formidable, Ganges, 84; Meanee, 80; Foudroyant, Cambridge, Indus, Achille, 78; Hawke, Russell, Wellesley, Pembroke, Implacable, 72. First-class and other frigates—Vindictive, Alfred, Dublin, America, Eagle, Warspite, Grampus, Java, Nankin, Raleigh, 50; Isis, 44; Cambria, 40. Corvettes—Alarm, Actæon, 26; Brilliant, 20; Havanna, 19; Arachne, Terpsichore, 18. Sloops, &c.—Helena, Syren, 16; Fame, 14; Childers, Acorn, Wolverine, Persian, Mariner, Sappho, 12; Spy, 3. The above 51 reserve vessels carry 2,752 guns, and require 24,620 men.

ARMAMENT OF BRITISH VESSELS.

With respect to the weight of metal

carried by war vessels now, compared with what was customary in Nelson's days, a writer in *Blackwood's Magazine* for April has the following—"A British ship of 104 guns, of the year 1805, was armed as follows:—28 long 32-pounders on the lower deck; 30 18-pounders on the middle deck; 30 12-pounders on the main deck; 8 12-pounders on the quarter deck; 2 12-pounders on the fore-castle, and 6 18-pounder carronades on the poop—broadside force, 1,012 lbs.

"Contrast this ship's power (and she played a most conspicuous part at Trafalgar) with any of our modern 'screws.' Take the Agamemnon, 91 guns, as a familiar example. Her armament consists of thirty 68-pounders, and fifty-nine 32-pounders, besides one 10-inch pivot-gun, and one 8-inch ditto on her upper deck. Both of these pivot-guns throw 68-pounder ball. This ship's force can be known to an ounce; and as she is one of a numerous class now in the Navy, we may congratulate the nation in having, at this period, such a fleet of *persuaders*, as these fine vessels must prove to be, whenever their weighty arguments are brought to bear upon the Eastern or any other vexed question. Thus her thirty-two 68-pounders, which include her two pivot-guns, will throw 2,176 lbs. of shot, and her fifty-nine 32-pounders will throw 1,888lbs., making a grand total of 4,064 lbs. for her entire armament, or 2,032 lbs., or nearly one ton of metal as her broadside force. These figures may not be exactly correct, as 68-pound shot are 'cored,' or partially hollow; but the loss in weight is more than compensated as a destructive missile, by the extra size of the ball. So that after making an allowance, we find that our 'screws' are no niggards with their shot, but that they throw an excess of 1,000 lbs. of iron at every broadside, over one of Nelson's best ships of 104 guns. When, in addition to this startling disparity in the destructive force of the ships of the two epochs, it is remembered that the modern Ninety possesses a motive power in the screw that renders her terrific batteries doubly effective, we can form a rough idea of the resistless power now concentrated in ships of war of the Agamemnon class."

The following statistics show the force and size of war ships of three different periods:—

Ships.	When Serving.	No. of Guns.	Length of Deck.	Breadth extreme.	Depth of Hold.	Burthen.	Weight of Broadside.
Victory.....	1805	104	186	52-5½	21-6	2162	900lbs:
Caledonia...	1830	120	205	53-8½	23-2½	2616	1772lbs.
Duke of Wellington.	1854	131	240	60-0	24-8	3759	4030lbs.

FRENCH BALTIC FLEET.

Sailing vessels—Le Tage, L'Hercule, Le Jemappes, 100 guns each; Le Breslaw, Le Duguesclin, 90; Le Duperré, Le Trident, 80; La Sémillante, L'Andromaque, La Vengeance, 60; La Poursuivante, La Virginie, La Zenobie, 50; La Psyche, 40. Steam vessels—L'Austerlitz, 100 guns; Le Darien, 14; Le Phlegeton, 10; Le Souffleur, Le Lucifer, L'Aigle, 6; Le Milan, Le Daim, 4. Total, 22 vessels, 1,160 guns, 2,270 horse-power. Vice-Admiral Parseval Deschênes, Commander.

FRENCH BLACK SEA FLEET.

Sailing vessels—La Friedland, Le Valmy, La Ville de Paris, 120 guns each; Le Henri IV, 100; Le Bayard, Le Jena, Le Jupiter, 90; Le Marengo, 80; La Sérieuse, 30; Le Mercure, L'Olivier, Le Beaumanoir, 20; Le Cerf, 10. Steam vessels—Le Charlemagne, 90; Le Gomer, 16; Le Mogador, 8; Le Descartes, Le Vauban, 20; Le Cacique, Le Magellan, Le Sané, 14; Le Caton, Le Promethée, 4; La Salamandre, Le Héron, La Mouette, 2. Total, 26 vessels, 1,120 guns, 4,960 horse-power. Vice-Admiral Hamelin, Commander.

FRENCH ATLANTIC FLEET.

Sailing vessels—Le Montebello, 120 guns; Le Suffren, 20; La Ville de Marseille, L'Alger, 80. Steam vessels—Le Napoléon, 92; Le Jean Bart, 90; La Pomone, 40; Le Caffarelli, 14; Le Roland, Le Primauget, 8. Total, 10 vessels, 552 guns, 2,880 horse-power. Admiral Bruat, Commander. This fleet is destined to act in the Black Sea, the waters of Gallipoli, and the Archipelago of the Levant.

RUSSIAN BALTIC FLEET.

Sailing ships of the line—Russia, Emperor Peter I, 120 guns each: St. George the Conqueror, and another, 112; Emgeiten, Krasnoi, Gunule, Pultava, Prochor, Vladimir, Volga, Empress Alexandra, 84; Narva, Beresina, Brienne, Borodino, Smolensko, Arsis, Finland, Katz-

bach, Ezekiel, Andrew, Culm, Ingermanland, Pamyat Azofa, Sisoi the Great, Villagosh, Natron-menya, Fere-champinoise, Michael, 74. Of the above 30 vessels, carrying 2,468 guns, it is said that 18 or 20 vessels are in fair condition, the rest are mere hulks. Sailing frigates—Constantine, Cesarevitch, Cesarevna, Amphitrite, Castor, Diana, Aurora, 44 guns; Alexander Nevsky, 58; Pallas, 52; making a total of 9 vessels, and 418 guns. There are also 3 flat-bottomed frigates for the use of the marine cadets. Sailing brigs and corvettes—Ajax, Palinurus, Paris, Philoctetes, Prince of Warsaw, Navarino, Dwina, Olivutza, 20; and two or three others, making a total of at least 8 vessels and 160 guns. In addition to the above, there are, belonging to the Baltic fleet, 15 schooners, transports, and luggers; also 50 or 60 miscellaneous small craft, such as pilot vessels, tenders, yachts, &c. The gun-boat flotilla is in bad condition, and in number does not exceed 50 boats; but 80 more were ordered to be built last Autumn. Paddle-wheel steamers—Kamschatka, Olaf, Smiloi, 16; Gremiaschi, 9; Grosaschi, Ruric, Chrabroi, Bogatir, Diana, Hercules, 6; making a total of 10 vessels, 93 guns, 3,490 horse-power. There are also 10 small yachts and tenders, chiefly of iron, with horse-power from 100 to 60; also a few tugs, &c., and the iron post steamer Vladimir. The following are incomplete vessels. Screw ships of the line—Orel, Wibourg, Constantine, 84. Screw frigates—Maria, Ilya of Muronetz, 44; Polchan, 52.

The whole of the Russian Navy in the Baltic, Black, and White seas is said to comprise 240 vessels, 9,000 guns, and 80,000 men. The Black Sea fleet is said to be manned by 20,000 men.

TO A FRIEND ON HIS MARRIAGE.

Oh! woman, virtuous and fair,
Peculiar boon of heaven!
Man's lasting friend and comforter,
Wise Providence has given!
When lordly man is torn with grief,
Or anxious care oppresses,
In thee he finds a sweet relief,
A heaven in thy caresses!

Thus for yourself you choose a *wife*,
In youthful graces smiling;
Then happy may you make her life—
Domestic cares beguiling.
May mutual love, and joy, and peace,
Through life's fleet scenes attend you;
Love's little pledges, too, increase,
And heaven its blessings send you.

Newbury, Berks. W. G. Mills.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH MAY, 1854.

	£	s	d
Thomas Parkes	3	0	0
Lewis Davies	1	0	0
James Walker	15	0	0
Griffith Roberts	1	0	0
Josiah Holmes	5	0	0
Charles Kerr	1	0	0
John B. Pears	4	15	0
Henry Mc Creery	10	0	0
John Memmott	10	0	0
Richard Harper	4	0	0
Carried forward.....	£54	15	0
Brought forward.....	£54	15	0
Robert Kirkwood	15	0	0
William Smith	2	12	0
James Linforth	4	0	0
Edward Middleton	5	0	0
Simon Irwin	5	0	0
E. C. Brand	20	0	0
R. J. Townsend	5	0	0
James Robson	5	0	0
	£116	7	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22.—Vol. XVI. Saturday, June 3, 1854. Price One Penny.

"WORLDLY-MINDEDNESS OF THE MORMONS," AND THEIR "SENSUOUS" RELIGION.

BY ELDER ELIAS L. T. HARRISON.

The "Mormon" religion professes to teach man how to use, gratify, and control every power and passion he possesses; it not only teaches him principles which will give calmness to the spirits of men, and furnishes them with principles that will break down the barriers between the human family, and unite them as one, until their desires, purposes, and affections have but one direction, but it says to man, "Religion should include the true principles of gratifying and governing the senses."

On this account, "Mormonism" has been compared to Mahommedanism, because, say some, it offers sensuous gratifications as a part of the future rewards of the good: it tells the world of an earth that shall be celestialized, and covered with the glory of God; of rocks, hills, trees, and beasts, which with the rest of a groaning creation shall rejoice in pristine beauty and perfection; and says, "O man, these things shall minister to you future pleasures in perfection, as they now do in part; nor shall social joys be wanting, for all the charms and joys derived from the triune relation of 'wife, children, and friends,' shall still swell the pleasures of existence, whilst enlarged powers of thought, a spirit toned down from harshness, and swelled with love and charity, shall complete the man."

Now who cares if the above does resemble Mahommedanism a little, if Mahommedanism in these particulars resembles truth? Who cares? Certainly not Latter-day Saints, for they have learned to follow principles and not men, and they willingly confess they are not averse to truth, though it should be uttered by an Arab impostor, or any other impostor indeed: for instance, they would not reject the truth that men should not preach for money, even though it should be uttered by a bishop rolling in golden equipage, drawn by silver greys, wrung as it might have been (indirectly) from the sweat and toil of the labouring poor! Then if they would not reject truth under such circumstances, why object to a principle if it can be proved heavenly, because, years and years ago, something a little similar was taught by somebody, who, finding the whole world under the influence of imposture, thought he would do a little business on his own account?

Now if such expectations or ideas as "Mormonism" encourages be wrong, it must be because they are contrary to the revelations God has given of what He intends man to hope for, or because the works of nature develop characteristics in God different to those encouraged by the principles of the Latter-day Saints. The object of the following remarks is to show what Revelation and Nature do say on the matter.

The idea that our opposers hold seems to be, that it is not "heavenly-minded," nor consistent with a "spiritual religion," to let the thoughts be employed on such ideas as are suggested by the material tangible works of God; but that we should have a religion isolated entirely from such gross matters as earth, its fruits, flowers, and landscapes; mechanical or artistical pursuits; and have communion with one's God in spirit; and above all, never think of carrying such ideas into eternity, where doubtless all these carnal things will be forgotten, and nothing but praise and prayer employ the mind.

Now, dear friends, where did you get the idea that a godly life ought to separate you from pleasures derived from inspection or possession of the beautiful, material, tangible blessings of earth; or that your religion would suffer in its heavenly-mindedness, if it engrafted a promise of such blessings on the condition of a righteous life? Did you get it from Abraham, who loved and obeyed that he might obtain promises of blessings pertaining to this earth? or from his God, who rewarded his righteousness with a promise of fruitful lands, and a numberless posterity to enjoy them? Perhaps you got it from Jacob, who, when dying, instead of giving up his worldly notions, and thinking about death and eternity, spent his last breath in promising all the temporal blessings he could well think of to his descendants. Of course if you did feel shocked at such a scene you doubtless prayed, "Let me not die like Jacob, let not my last end be like his."

Let us "look unto Jesus, the author and finisher of our faith," and see if we can trace in *him* notions of worldly pomp and grandeur. First of all, his mother bore him believing he should sit on David's throne, so that his worldly notions were born with him. No wonder, then, we hear him on the mount, surrounded by the multitude, leading them on to righteousness with this worldly-minded argument — "Blessed are the meek, *for they shall inherit the earth!*" Why did he not say, blessed are the meek, for they shall have a heaven, where all sensuous pleasures shall be extinct; and call on the multitude to say, Amen? Hear him again, "working on the minds of the ignorant by promises of worldly blessings," saying, "There is no man that hath left *house*, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time, *houses, and brethren, and sisters, and mothers, and children, and lands*, with persecutions: and in the world to come eternal life." (Mark x. 29, 30.) And tell me, dear reader, what more can we need to convince us that the worldly-minded, "sensuous religion of the Mormons" is as old as Jesus himself!

Hear the "worldly-minded" Paul, declaring for himself and brethren—"Them, who by continuance in well-doing, seek for *glory, honour* (two very worldly-minded principles), immortality, and eternal life," (Rom. iii. 17;) and further, teaching the doctrine, saying, the Saints are to be "heirs of God, and *joint heirs* with Jesus Christ," whom he declares in another place to be *heir* to *thrones, dominions, principalities, and powers*, for they were created for Him. (Col. i. 16.) Now Latter-day Saints do not go a bit further, for only give them all things, glory, honour, thrones, dominions, principalities, and powers, and the most "worldly-minded Mormon" in existence would be perfectly satisfied!

Seeing, then, that revelation and the sensuous religion of the "Mormons" walk so agreeably side by side, we turn to Nature's Revelation, for as the Book of Doctrine and Covenants says, "after a Revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit His eternal power and Godhead," (Lecs. on Faith, ii. 4.) and also reveal the character and pursuits of the Deity; and these are very important to trace, for *He* certainly is a heavenly-minded being. Then fearlessly we put our worldly-minded *principles* alongside of His *works*, and ask where, among all the works of nature, is there one that does not preach a sermon on the *spirituality* of a sensuous religion; for they are all the works of a spiritual being, and of course they will reveal what a spiritual mind can love, and be incessantly employed in attending to, without losing a portion of its spirituality; they are all the works of One probating not in time, and therefore uncramped by the littleness which attends men's notions even of the Great and Holy One inhabiting *Eternity;* therefore, an inspection of them will reveal what we

may fairly expect to be the character of *our* works and pursuits, when we, in the popular sense, are in eternity also.

Does God love beautiful shapes and colours? let us ask, as they form the basis of much that is sensuous. Go stand beside the peacock, displaying above his arched back a host of golden clouds and setting suns in miniature, then you may learn. Go gather roses, or behold a tulip bed, tinted with such heavenly art, nicety, and perfection; look at the golden backs of the watery tribe, or the silver crested, gem decked, spangled breasts of the birds of hotter climes than ours; or dive to ocean's bed, and bring up its pearly shells; and you will learn that not only does God exhibit a most decided taste and love for beautiful colours, in objects on the surface of the earth, but that "myriad fathoms deep, down on old ocean's pavement stones," are found the proofs that, spiritually-minded as Jehovah is, He loves well harmonized tints and shades.

Does He love elegance in shape? The crested swan, triumphing in matchless curves and lines of beauty, would say so; the noble horse, built with such symmetry and well-proportioned grace, would teach the same. Then turn to man, observe his perfect form — the painter's study, that he may learn what is beautiful in shape—and ask. Then seek the flowers of earth, so full of grace and beauty; nay, the commonest green leaf would prove my point—I think from this alone we can gather, in the *attention to form*, proofs that God would be more offended than pleased were He charged with being so spiritually-minded that He found it inconsistent to maintain a love for such carnal things as forms or shapes.

Does God love grandeur or magnificence? He has done His best to make man think so, anyhow: storing the bowels of the earth with gold and silver ore, and all the metals in their great variety; hiding up his marble blocks, and almost a world of stone, to build or garnish earth's palaces with; and scattered lustrous gems about the earth, that man may pick them up, and after using them for his own adornment, get from them a faint idea of the splendour of the world to come, when gates made of pearl, and cities built on gems, shall tell the truth that mortality may cease with us, but immortality shall only usher in sensuous pleasures, *controlled by righteous laws*, in greater fulness and perfection still.

Then are the ideas of the "Mormons" more full of worldly pomp or earthly grandeur than their Maker's, when He *spends eternity* in creating globes, fitting them up as above, and developing his mechanical powers in balancing them, and directing their courses. Why does He not aspire to as lofty a spiritual character as some of his followers, and leave world-making, fruit-making, flower, shell, bird-making, &c., to some being less spiritual in his pursuits than Himself; and leave off the creation of things which can but encourage a love for the sensuous pleasures of existence?

Now I know that some will not admit, that God has manifested His own character in His works; but vainly argue, "these works are only for *man's* gratification and pleasure, and do not at all indicate what God loves." How can that be, when not above one in a million even comes to man's sight at all? How many of the shells of the ocean never reach the surface? How many myriads of beauteous insects are never seen by man? a solitary one is caught and killed, that it may be wondered at? Go in the desert, where man is never expected, or cannot subsist if he goes; the jungle, where the lion and the tiger have it all their own way; and even the mountain's top, where man can scarcely e'er ascend; these will furnish the evidences of God's love for beauty and form. Why half the workmanship of God is scarcely seen until the destruction of some of its parts reveals how wondrously it was put together. Then God does not work that man alone may admire and be gratified; but because He finds it a consequence of His vast intelligence to love the beautiful, and therefore He perpetuates it in all His works.

Thus, dear reader, I think you will see, we cannot move our eyes but fresh proofs greet us of the worldly-mindedness of God; for earth, air, and seas swarm with testimonies of His endeavours to promote in us a love for the beautiful in shape, the delicious in taste, and the fragant in perfume. The breeze wafts proof to the olfactory organs, the light conveys proof to the eyes, the atmosphere furnishes proof for the satisfaction of the ears; nay, the whole man receives fresh impression of this fact in every exertion or use that he makes of any of his powers.

Who employs himself wheeling world round world, lighting them up with luminiferous powers, to gratify possibly the powers of taste, hearing, smell, and sight of millions on their surfaces, after first endowing them with those sensuous qualities—who? Who, to come to our little world, spent six days, or, as is believed by some, six thousand years, in reducing to order this shapeless globe, causing the dry land to appear, that verdant hills and flowery landscapes might rejoice beneath blue skies, or calmly sleep whilst the watchman of the night—the moon, rises to silver over the abodes of men and beasts? Who made the pulse to quicken, and the soul to fill with grand emotions, when golden sunsets, calling forth the poetry of the spirit, and its devotion too, rouse heavenly feelings in the breast, and adoration greater than the tongue can tell? or made the soul to dance, tremulous with joy at the sound of music's heavenly strains? Who, I ask, who? the hater of sensuous gratification, or the lover and promoter of it? If a tree be known by its fruits, what kind of a tree must that be, which has, for its fruits, universe on universe, filled with systems, crowded down with untellable because numberless sense-serving, sense-pleasing works of the Deity, each bearing testimony to the error of the idea, that "it is not heavenly-minded to love sensuous pleasures as part of one's religion;" when scattered throughout boundless space, lie the vast indications of the Almighty's determination to furnish materials for those pleasures, whether they are loved or not! The conclusion that I draw from all this, is, if God can be a heavenly-minded being (and all acknowledge He is), and yet from day to day, year to year, age to age, thus be mixed up in earthly pursuits, mechanical operations, incessantly constructing and reconstructing, working amidst such gross elements as worlds, with their atmospheres, seas, and inhabitants, and suffer no pollution, lose nothing of His spiritual qualities, then may a Latter-day Saint hope to have a heavenly mind, and his religion be of a spiritual character, even though it should lead him to seek to go to the same extent, proportionably, in worldly-minded operations for his own increase, blessing, power, and glory, as those in which his Maker is so eternally employed: for "Mormons" cannot be so far wrong in following in *His* track—He making, and they loving after it is made; He exhibiting his masterly hand in forms of beauty, exquisite colouring, and materials for grandeur and magnificence, and they desiring to possess what He has been good enough so excellently to adorn, for their happiness and pleasure.

What a farce to talk of the grossness of a sensuous religion, when man can not exist as man, nor the Deity as God, without the senses, through which all intelligence is gained and power developed; for take sight, hearing, taste, smelling, and feeling away from man, and *where is the man?* Imagine up a Deity deficient of all these powers, and you have imagined up something destitute of all "spiritual" qualities, as *sensuous powers must be the basis of all spirituality.* What intelligence have you on any one subject, heavenly or earthly, that you did not gain through your senses? Do you love God? Your love came through *hearing* of His goodness, or *seeing* the manifestations thereof before your eyes. Have you faith in Christ? Your faith came by *hearing.* Do you love your fellow man? The knowledge of their existence came through the medium of your senses, before which knowledge you of course could not love them; and that you should love them, was made plain through the same medium. Have you heavenly compassion, or God-like charity, burning within your breast? You would have neither one nor the other, but for your senses; for you could not have love, compassion, charity, mercy, anger, for anything you never saw, heard of, or felt. Then if religion be the exercise of the above, and similar qualities or principles, *sensuous powers must be the basis of all religion:* for it is their existence that has made the necessity for any religion at all; for were there not creatures existing, beside yourself, endowed with sensuous powers, there would be nothing in the universe that would need or care whether you exercised religious qualities or not.

Thus the simplest form of reasoning gives the death blow to the notion, that sensuousness and spirituality are so far apart; for as seen above, sensuous powers made religion necessary in the first instance, and keep it so now. And this will apply to a future state; the senses must exist there, or there will be no love, for none will know of the existence of God or one another; there will be no

happiness nor intelligence; for the channels for both would be stopped! How would you like, good Christian, to be condemned to enjoy a heavenly half hour, without one of your five senses left? Do you think you would rail against a sensuous religion afterwards?

Now as to a heaven made up after the popular notion of praise and prayer, I would ask, supposing you got to such a heaven, what could you praise, or pray for, after rejecting all that had, or could come through a sensuous medium? I certainly think you would not have much more than the boy who got through that remarkable piece of arithmetic, when he took something from nothing and found that nothing remained; so that your heaven would be a perfect blank, and on that account I would advise you not to go there. But if you love prayer or praise, seek for a "Mormon's" heaven, on a glorified earth, where every living creature from the animalculæ in the water drop, to man the noblest work of God, each and all shall furnish ten thousand causes for praise and prayer, on account of the ten thousand, nay numberless ways in which Jehovah has shown His willingness to minister to their sensuous pleasures.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 318.)

[October, 1838.]

Friday 5th. Report of the Committee of Chariton County—

The undersigned Committee were appointed at a Public Meeting by the citizens of Chariton County, on the 3rd day of October instant, for the purpose of repairing to De Witt, in Carroll County, to inquire into the nature of the difficulties between the citizens of Carroll and the Mormons. We arrived at the place of difficulties on the 4th of October instant, and found a large portion of the citizens of Carroll and the adjoining counties, assembled near De Witt, well armed. We inquired into the nature of the difficulties. They said that there was a large portion of the people called Mormons, embodied in De Witt, from different parts of the world. They are unwilling for them to remain there, which is the cause of their waging war against them. To use the gentleman's language, "they are waging a war of extermination, or to remove them from the said county." We also went into De Witt, to see the situation of the Mormons. We found them in the act of defence, begging for peace, and wishing for the civil authorities to repair there as early as possible, to settle the difficulties between the parties. Hostilities have commenced, and will continue until they are stopped by the civil authorities. This we believe to be a correct statement of both parties. This the 5th day of October, 1838.

JOHN W. PRICE,
WM. H. LOGAN.

Subscribed to and sworn before me, the undersigned, one of the Justices of the Peace within and for Chariton County, and State of Missouri, this 5th day of October, 1838.

JOHN MORSE, J.P.

This day also, General Atchison wrote the Governor from Boonville, that in Carroll County the citizens were in arms for the purpose of driving the "Mormons" from that county.

The third Quarterly Conference of the Church was held at Far West, President Brigham Young presiding. As there was not a sufficient number of members present to form a Quorum for business, after singing and prayer, Conference adjourned till 2 P.M., when they met and opened as usual, Presidents Young and Marsh presiding. There was not a sufficient number of the members of the High Council or any other Quorum to do business as a Quarterly Conference. They voted to ordain a few Elders, appointed a few Missions, and adjourned till to-morrow at ten o'clock, A.M.

About this time I took a journey in company with some others, to the lower part of the county of Caldwell, for the purpose of selecting a location for a town. While on my journey, I was met by one of the brethren from De Witt, in Carroll County, who stated that our people who had settled in that place, were, and had been some time, surrounded by a mob, who had threatened their lives, and had shot at them several times; and that he was on his way to Far West, to inform the brethren there of the facts.

I was surprised on receiving this intelligence, although there had, previous to this time, been some manisfestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for the Constitution, would have put down any spirit of persecution which might have been manifested in that neighbourhood.

Immediately on receiving this intelligence, I made preparations to go to that place, and endeavour if possible, to allay the feelings of the citizens, and save the lives of my brethren who where thus exposed to their wrath.

Saturday 6th. I arrived at De Witt, and found that the accounts of the situation of that place were correct; for it was with much difficulty, and by travelling unfrequented roads, that I was able to get there, all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, who were only a handful in comparison to the mob by which they were surrounded, in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more. We thought it necessary to send immediately to the Governor, to inform him of the circumstances, hoping, from the Executive, to raise the protection which we needed; and which was guaranteed to us in common with other citizens. Several gentlemen of standing and respectability, who lived in the immediate vicinity, who were not in any way connected with the Church of Latter-day Saints, who had witnessed the proceedings of our enemies, came forward and made affidavits to the treatment we had received, and concerning our perilous situation; and offered their services to go and present the case to the Governor themselves.

The Quarterly Conference convened at ten o'clock this day, according to adjournment at Far West, Presidents Marsh and Young presiding. Elder Benjamin L. Clapp said he had just returned from Kentucky, where he had been labouring, and that many doors were open there. A call was made for volunteers to go into the vineyard and preach, when Elders James Carroll, James Galliher, Luman A. Shirtliff, James Dana, Ahaz Cook, Isaac Decker, Cornelius P. Lott, and Alpheus Gifford offered themselves. President Marsh instructed them not to go forth boasting of their faith, or of the judgments of the Lord, but to go in the spirit of meekness, and preach repentance. Elder John Taylor, from Canada, by request, gave a statement of his feelings respecting his having been appointed as one of the Twelve, saying that he was willing to do anything that God would require of him; when it was voted that brother John Taylor fill the vacancy of one of the Twelve. Stephen Chase was ordained President of the Elders' Quorum in Far West. Isaac Laney, Horace Alexander, and Albert Sloan were ordained Elders under the hands of the Presidents. Samuel Bent and Isaac Higbee were appointed to fill the places of John Murdock and George M. Hinkle in the High Council, they having removed to De Witt. Conference adjourned to the first Friday and Saturday in January next, at ten A.M. EBENEZER ROBINSON, Clerk.

There were seven cut off from the Church in Preston, England, this day.

(To be continued.)

MILTON ON POLYGAMY.

(From the First Book on "Christian Doctrine." Translated from the Latin, by Charles R. Sumner, D.D., Lord Bishop of Winchester.)

(Concluded from page 324.)

On the other hand, the following passages clearly admit the lawfulness of polygamy, Exod. xxi. 10, "if he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." Deut. xvii. 17. "neither shall he multiply wives to himself, that his heart turn not away." Would the law have been so loosely worded, if it had not been allowable to take more wives than one at the same time? Who would venture to subjoin as an inference from this language, therefore let him have one only? In such case, since it is said in the preceding

verse, "he shall not multiply horses to himself, it would be necessary to subjoin there also, therefore he shall have one horse only. Nor do we want any proof to assure us, that the first institution of marriage was intended to bind the prince equally with the people; if therefore it permits only one wife, it permits no more even to the prince. But the reason given for the law is this, *that his heart turn not away;* a danger which would arise if he were to marry many, and especially strange women, as Solomon afterwards did. Now if the present law had been intended merely as a confirmation and vindication of the primary institution of marriage, nothing could have been more appropriate than to have recited the institution itself in this place, and not to have advanced that reason alone which has been mentioned.

Let us hear the words of God himself, the author of the law, and the best interpreter of his own will, 2 Sam. xii. 8, "I gave thee thy master's wives into thy bosom . . . . and if that had been too little, I would moreover have given unto thee such and such things." Here there can be no subterfuge; God gave him wives, he gave them to the man whom he loved, as one among a number of great benefits; he would have given him more, if these had not been enough. Besides, the very argument which God uses towards David, is of more force when applied to the gift of wives, than to any other,—thou oughtest at least to have abstained from the wife of another person, not so much because I had given thee thy master's house, or thy master's kingdom, as because I had given thee the wives of the king. Beza indeed objects, that David herein committed incest, namely, with the wives of his father-in-law. But he had forgotten what is indicated by Esther ii. 12, 13, that the kings of Israel had two houses for the women, one appointed for the virgins, the other for the concubines, and that it was the former and not the latter which were given to David. This appears also from 1 Kings i. 4, "the king knew her not." Cantic. vi. 8, "there are fourscore concubines, and virgins without number." At the same time, it might be said with perfect propriety that God had given him his master's wives, even supposing that he had only given him as many in number and of the same description, though not the very same; even as he gave him, not indeed the identical house and retinue of his master, but one equally magnificent and royal.

It is not wonderful, therefore, that what the authority of the law, and the voice of God himself has sanctioned, should be alluded to by the holy prophets in their inspired hymns as a thing lawful and honourable. Psal xlv. 9, (which is entitled *A song of loves*) "kings' daughters were among thy honourable women," v. 14, "the virgins her companions that follow her shall be brought unto thee." Nay, the words of this very song are quoted by the Apostle to the Hebrews, i. 8, "unto the Son he saith, Thy throne, O God," &c. as the words wherein God the father himself addresses the Son, and in which his divinity is asserted more clearly than in any other passage. Would it have been proper for God the Father to speak by the mouth of harlots, and to manifest his holy Son to mankind as God in the amatory songs of adulteresses? Thus also in Cantic. vi. 8—10, the queens and concubines are evidently mentioned with honour, and are all without distinction considered worthy of celebrating the praises of the bride: "there are threescore queens, and fourscore concubines, and virgins without number . . . . the daughters saw her and blessed her; yea, the queens and the concubines, and they praised her." Nor must we omit 2 Chron. xxiv. 2, 3, "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest: and Jehoiada took for him two wives." For the two clauses are not placed in contrast, or disjoined from each other, but it is said in one and the same connexion that under the guidance of Jehoiada he did that which was right, and that by the authority of the same individual he married two wives. This is contrary to the usual practice in the eulogies of the kings, where, if anything blamable be subjoined, it is expressly excepted from the present character: 1 Kings xv. 5, "save only in the matter of Uriah the Hittite." v. 11, 14, "and Aza did that which was right. . . . but the high places were not removed: nevertheless Aza's heart was perfect." Since therefore the right conduct of Joash is mentioned in unqualified terms, in conjunction with his double marriage, it is evident that the latter was not considered matter of censure: for the sacred historian would not have neglected so

suitable an opportunity of making the customary exception, if there had really been anything which deserved disapprobation.

Moreover, God himself, in an allegorical fiction, Ezek. xxiii. 4, represents himself as having espoused two wives, Aholah and Aholibah; a mode of speaking which he would by no means have employed, especially at such length, even in a parable, nor indeed have taken on himself such a character at all, if the practice which it implied had been intrinsically dishonourable or shameful.

On what grounds, however, can a practice be considered dishonourable or shameful, which is prohibited to no one even under the Gospel? for that dispensation annuls none of the merely civil regulations which existed previous to its introduction. It is only enjoined that elders and deacons should be chosen from such as were husbands of one wife, 1 Tim. iii. 2, and Tit. i. 6. This implies, not that to be the husband of more than one wife would be a sin, for then the restriction would have been equally imposed on all; but that, in proportion as they were less entangled in domestic affairs, they would be more at leisure for the business of the church. Since therefore polygamy is interdicted in this passage to the ministers of the church alone, and that not on account of any sinfulness in the practice, and since none of the other members are precluded from it either here or elsewhere, it follows that it was permitted, as above-said, to all the remaining members of the church, and that it was adopted by many without offence.

Lastly, I argue as follows from Heb. xiii. 4. Polygamy is either marriage, or fornication, or adultery; the Apostle recognizes no fourth state. Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering it as fornication or adultery; for "whoremongers and adulterers God will judge;" whereas the patriarchs were the objects of his especial favour, as he himself testifies. If, then, polygamy be marriage properly so called, it is also lawful and honourable, according to the same apostle: "marriage is honourable in all, and the bed undefiled."

It appears to me sufficiently established by the above arguments that polygamy is allowed by the law of God: lest however any doubt should remain, I will subjoin abundant examples of men whose holiness renders them fit patterns for imitation, and who are among the lights of our faith. Foremost I place Abraham, the father of all the faithful, and of the holy seed, Gen. xvi. 1, &c. Jacob, chap. xxx, and, if I mistake not, Moses, Numb. xii. 1, "for he had married [a Cushite, Marginal Translation, or] an Ethiopian woman." It is not likely that the wife of Moses, who had been so often spoken of before by her proper name of Zipporah, should now be called by the new title of Cushite; or that the anger of Aaron and Miriam should at this time be suddenly kindled, because Moses forty years before had married Zipporah; nor would they have acted thus scornfully towards one whom the whole house of Israel had gone out to meet on her arrival with her father Jethro. If then he married the Cushite during the lifetime of Zipporah, his conduct in this particular received the express approbation of God himself, who moreover punished with severity the unnatural opposition of Aaron and his sister. Next I place Gideon, that signal example of faith and piety, Judg. viii. 30, 31, and Elkanah, a rigid Levite, the father of Samuel; who was so far from believing himself less acceptable to God on account of his double marriage, that he took with him his two wives every year to the sacrifices and annual worship, into the immediate presence of God; nor was he therefore reproved, but went home blessed with Samuel, a child of excellent promise, 1 Sam. ii. 10. Passing over several other examples, though illustrious, such as Caleb, 1 Chron. ii. 46, 48, vii. 1, 4, the sons of Issachar, in number "six and thirty thousand men, for they had many wives and sons," contrary to the modern European practice, where in many places the land is suffered to remain uncultivated for want of population; and also Manasseh, the son of Joseph, 1 Chron. vii. 14, I come to the prophet David, whom God loved beyond all men, and who took two wives, besides Michal; and this not in a time of pride and prosperity, but when he was almost bowed down by adversity, and when, as we learn from many of the psalms, he was entirely occupied in the study of the word of God and in the right regulation of his conduct. 1 Sam. xxv. 42, 43, and afterwards, 2 Sam. v. 12, 13, "David perceived that Jehovah had established him king over Israel, and that he had exalted his

kingdom for his people Israel's sake: and David took him more concubines and wives out of Jerusalem." Such were the motives, such the honourable and holy thoughts whereby he was influenced, namely, by the consideration of God's kindness towards him for his people's sake. His heavenly and prophetic understanding saw not in that primitive institution what we in our blindness fancy we discern so clearly; nor did he hesitate to proclaim in the supreme council of the nation the pure and honourable motives to which, as he trusted, his children born in polygamy owed their existence. 1 Chron. xxviii. 5, "of all my sons, for Jehovah hath given me many sons, he hath chosen," &c. I say nothing of Solomon, notwithstanding his wisdom, because he seems to have exceeded due bounds; although it is not objected to him that he had taken many wives, but that he had married strange women; 1 Kings xi. 1, Nehem. xiii. 26. His son Reboboam *desired many wives*, not in the time of his iniquity, but during the three years in which he is said to have walked in the way of David, 2 Chron. xi. 17, 21, 23. Of Joash mention has already been made; who was induced to take two wives, not by licentious passion, or the wanton desires incident to uncontrolled power, but by the sanction and advice of a most wise and holy man, Jehoiada the priest. Who can believe, either that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: "The practice of the saints is the best interpretation of the commandments."

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 3, 1854.

CATECHISM FOR CHILDREN.—We have been repeatedly asked if the *Catechism for Children*, by Elder J. Jaques, would be printed from the *Star*, in a convenient form for the use of schools and families—we have now the pleasure to say that the *Catechism*, completed, is now in the press, and will shortly be ready for sale. This little work will, we are assured, be particularly useful for instructing children in the more prominent features of our holy religion. The younger children can learn the questions and answers, which are printed in a larger type than the references, as in the *Star*, and thus obtain a knowledge of the great principles of salvation, whilst those children who are of older years can be instructed to learn, not only the questions and answers, but the references also, and thus be led to familiarize themselves with the Scriptures of the Old and New Testaments, the Book of Mormon, the Doctrine and Covenants, &c.

FOREIGN INTELLIGENCE—*Arrival of the "Windermere" and the "Old England" at New Orleans.*—We learn, by letter from Elder Daniel Carn, dated New Orleans, April 27, that the *Windermere* arrived there April 23. During the voyage, she encountered contrary winds, arising at times to heavy gales, for five weeks, at the close of which she was favoured with a good breeze, and she made 1000 miles in four days. When she was fifteen days out from Liverpool, the small-pox broke out on board, and spread rapidly as she approached the tropics, until 37 passengers and 2 of the crew were attacked, but at this crisis the malady was suddenly checked in answer to prayer. The following marriages, births, and deaths occurred on board. *Marriages*—Thomas Rogers and Emma Collier, both from Birmingham, by Elder Carn, Feb. 13; John Lee and Elizabeth Walker, both from Bradford Conference, by

Elder Carn, Feb. 15; John Meek and Elizabeth South, both from Worcestershire Conference, by Elder A. Marchant, Feb. 17; William U. Amos and Emma E. Brooks, both from Norwich Conference, by Elder Carn, Feb. 19; William Jex and Eliza Jex, both from Norwich Conference, by Elder Carn, Feb. 19; William E. Boyd, from Boston, U.S.A., and Ann Fowls, from Bedfordshire Conference, by Elder Carn, April 26. *Births*—Thirza Powell, from Dorsetshire Conference, of a still-born son, March 1; Anna M. Savage, from Australia, of a daughter, March 24; Sarah Evans, from Birmingham Conference, of a son, March 24; Charlotte A. Hardy, from Hull Conference, of a son, April 10; Ann Bradshaw, from Manchester Conference, of a son, April 13; Ann M. Howls, from Birmingham, of a daughter, April 18. *Deaths*—Philip Squires, from Land's End Conference, of old age, Feb. 22, aged 68; Adelaide A. Smith, from Bedfordshire Conference, of constitutional debility, March 6, aged 6 weeks; Ellen Kearl, from Southampton Conference, of constitutional debility, March 22, aged 3 months; Levi Davis, from Worcestershire Conference, of small-pox, April 8, aged 3 years; Charles Dee, from Worcestershire Conference, of small-pox, April 10, aged 22; Fanny Brooks, from Worcestershire Conference, of small-pox, April 11, aged 24; Emma Brooks, from Worcestershire Conference, of small-pox, April 11, aged 27; John Varah Long, from Cambridgeshire, of small-pox and inflamation, April 15, aged 2; Mary Savage, from Australia, of small-pox, April 16, aged $2\frac{3}{4}$; Reuben Davis, from Worcestershire, of small-pox, April 23, aged 4 months. The morning after arrival at New Orleans, an order came to the captain, requiring all those having the small-pox to be sent forthwith to Luzenberg Hospital. The order was immediately complied with, and 11 persons, selected by the *Windermere's* doctor, were conveyed to the above place. Elder Long and five others would remain at New Orleans to attend to the sick until they were sufficiently recovered to go forward. Captain Fairfield gave the emigrants every reasonable privilege, and made them as comfortable as could be desired. The company started on board the *Grand Tower* steamboat for St. Louis, April 27.

By letter from Elder John O. Angus, dated New Orleans, April 29, we learn that the *Old England* arrived at the mouth of the Mississippi, April 24, after a pleasant voyage, excepting about 12 days tossing and tacking in the Irish Channel. No sickness occurred on board, excepting a little sea-sickness in the early part of the voyage. Ann, wife of Robert Wallace, from North Shields, was safely delivered of a daughter, March 15. The company kept the 6th of April by a fast in the morning, and a festival in the evening. While the vessel was lying alongside the wharf at New Orleans, Sister Wallace from North Shields, fell down the hatchway into the steerage, and for some time appeared badly hurt, lying apparently lifeless, but after the anointing with oil, and laying on of hands, she began to revive, and was doing well when Elder Angus wrote. Passage to St Louis for the company, in connexion with a few Danish Saints, and brother Flewit and family from Birmingham, was engaged on board the *St. Nicholas*. Brother Flewit and family arrived at New Orleans, on the *Colonel Cutts*, the same day as the *Windermere*.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN FARMER HUNTER AND JOSEPH BROWN.

Farm. H. Well, Brown, will you just come into the parlour?

J. B. Yes, sir.

Farm. H. I want to ask you what you have been at with my men.

J. B. I don't know that I have been doing anything with them, sir.

Farm. H. How many of them have been dipped?

J. B. Two have been baptized.

Farm. H. Have no more than two been dipped?

J. B. No, sir.

Farm. H. Do any more come to your meetings?

J. B. Yes, another of the men has attended the meetings a little.

Farm. H. Well, it was a shameful thing to dip James Crawford, for he is nothing but a boy.

J. B. He is twenty-one years of age, so he is old enough to judge for himself. Besides, youth is the very time to begin to serve the Lord, you know, sir.

Farm. H. Then there's my son, you have been talking to him, and lending him books, and corrupting his mind.

J. B. Well, sir, he is old enough to choose for himself. I can't hold my tongue altogether when people inquire after the truth, and of course I lend them books, because books tell the matter so much plainer and better than I can.

Farm. H. But I won't allow you to spread your poison in my family, nor among my men.

J. B. Every man must work out his own salvation, sir.

Farm. H. Well, it's no use, if I keep you on my farm, you will have all my men believing your doctrine, therefore I can't employ you any longer.

J. B. Very well, sir, I am sorry for it, but I suppose you must please yourself.

Farm. H. Besides, I understand that you are prejudiced against the Rev. Mr. Jackson.

J. B. I am not, sir.

Farm. H. You are, for he tells me that you are quite insulting to him when you meet him; you never touch your hat to him as you ought to do.

J. B. I always try to behave civilly to everybody. But I don't know that I ought to touch my hat to Mr. Jackson, any more than to any body else.

Farm. H. Why of course you ought to touch your hat to such a gentleman as Mr. Jackson. Bless me, what are you thinking about?

J. B. I tell you what it is, sir, I'm always civil to people, let them be who they may, and I think that's a good deal more honest and straightforward than touching my hat, and bowing and scraping to the gentlefolks, on purpose to get some soup or other charity. If there were nothing to be given away, and no favour to be expected, the poor wouldn't bow and scrape so much to the rich as they do, Mr. Hunter.

Farm. H. Well, you have some curious notions. I suppose these Mormon Elders told you these things.

J. B. I don't know that they did. But what is Mr. Jackson more than any other man, before Almighty God? God is no respecter of persons, you know, sir. They are all accepted of Him, as far as they keep His commandments. But Mr. Jackson, and you, and all other men, must do as I have done, before either you or they can be saved.

Farm. H. Why, what is that we are to do? Must we become Mormons?

J. B. You must believe in the Lord Jesus Christ, repent of your sins, be baptized in water by somebody having authority, for the remission of them, and receive the gift of the Holy Ghost by the laying on of hands.

Farm. H. Aye, I am aware it says so. I do not know much about religion, but I don't think it can do us any good to be baptized, especially to be dipped.

J. B. Jesus Christ never gave any commandment that could be trifled with. He showed Nicodemus that unless he was born again, of water and of the Spirit, he could not enter into the kingdom of God. And if Nicodemus couldn't, how can you expect that any one else can. Indeed, Jesus says that no man can.

Farm. H. I don't think that you understand such things. I believe that the Mormons are a very ignorant and deluded set of people.

J. B. We should all become ignorant before we become wise, sir. I believe this is according to the Bible.

Farm. H. What do you know about the Bible? If you want to learn anything, why don't you go to Mr. Jackson, or the Rev. William Black. They are learned men, and able to instruct you.

J. B. They may be learned men, but it doesn't necessarily follow that they teach the truth. Jesus Christ's ministers are not always learned men. When he was on the earth, he did not choose many learned men to be his servants, but he chose the unlearned, some of them poor fishermen. And why did he choose the poor and unlearned? I'll tell you, sir. If he had chosen learned men to do his work, they might not have given God the glory, but they might have become proud and haughty, and have thought that they did the work themselves by their own learning and ability. But when Christ called poor and unlearned men to preach the Gospel, and the people believed them, and the learned men could not stand before them, it was plain to all that it was not man's work, but God's, and men gave Him the glory. God won't allow any flesh to glory in His presence, and for this reason He calls the weak and the foolish to confound those who think themselves strong and wise.

Farm. H. I believe you Mormons take a bit here and a bit there from the Bible, but you don't believe the whole book.

J. B. You are mistaken there, sir. It isn't wise to judge a matter before you've heard both sides. We are the only people that do believe the Bible. The very reason that we are so evil spoken of, and hated by the people, is because we believe and teach the doctrines that are in it. There are a good many religious people who say they believe the Bible, but if you open it and read it to them they say it does not mean as it reads, it means something else. If Joseph Smith had not taught the people to believe in the Bible and follow its principles, he might very likely have been alive now, but, because he taught the truth in the fear of God, and didn't fear man, he was hated, and persecuted, and last of all murdered.

Farm. H. I've heard plenty about Joe Smith. I can prove him to have been a very bad man, and one that ought to have been shot for going about deluding the people as he did. Mr. Jackson gave me Joe's whole history, and told me all about the Book of Mormon — how he took a hatful of sand home, and wouldn't let his friends see it, telling them it was a golden Bible; and how one Sydney Rigdon made up the Mormon Bible from an old tale written by one Solomon Spaulding. I never, in all my life, heard of a greater piece of trickery than that over the Book of Mormon. No, it won't do, Brown. I've found out too much about Joe Smith and his new-fangled Bible. I hate the very name of Joe Smith, a wretch of an impostor as he was.

J. B. It is not becoming in me to say that Mr. Jackson is a liar, but this I will say—he has not told you the truth by a long way.

Farm H. Why, do you mean to say that Mr. Jackson told me untruths about Joe Smith and his new Bible?

J. B. He did not tell the truth, but he might have been wrongly informed himself.

Farm. H. Then what do you say about Joe Smith and his wonderful Bible?

J. B. Shall I give you a short history of Joseph Smith and the coming forth of the Book of Mormon?

Farm. H. Well, I should like to hear what his friends say about him and his Bible.

J. B. Well, then, sir, I will give you a few particulars. Joseph Smith, when about fifteen years old, was living in America, in the State of New York, when there was a great religious excitement raised in the place where he lived, revival meetings were held, and many people were converted. But when the excitement began to abate, the preachers and the people of the different denominations disagreed with each other, and showed anything but a Christian spirit. They differed so widely, too, upon what men must believe and do in order to be saved that Joseph Smith did not know which preacher or which denomination to believe, although he was very anxious to obtain the forgiveness of his sins by doing the will of the Lord. So he did not join himself to any of the denominations. But being very desirous of finding out which was the right way, he studied the Bible to learn, and one day, on looking into it, his eye fell on that glorious promise in James i. 5—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Joseph Smith believed this passage, and, knowing that he needed wisdom as much as anybody, determined to ask of God for it. So he went to a suitable place, and prayed earnestly to the Lord to show him which of all the denominations was true. The Lord, who is ever ready to answer the humble prayer of those who seek Him with all their hearts, answered Joseph Smith's prayer.

Farm. H. How?

J. B. The Lord revealed Himself and Jesus Christ in open vision to Joseph Smith.

Farm. H. What, do you mean to say that they appeared to him as the Bible says the Lord used to appear to mankind?

J. B. Yes, Joseph Smith saw them as plain as I see you.

Farm. H. Now, Brown, you don't really believe that, do you?

J. B. I really do, sir.

Farm. H. What, actually believe that!

J. B. Yes, sir, I actually believe that they did appear to him.

Farm. H. Well, what next! I did think you'd got more sense than that, Brown. If that's it, I certainly think the Mormons are a lot of fools. I pity the poor deluded wretches, that I do.

J. B. Why is it foolish to believe in the Lord revealing himself to men? You

own that the Bible speaks of plenty of such cases.

Farm. H. Aye, but that's different. I know the Lord used to appear to men, but He don't now.

J. B. How do you know he don't, sir?

Farm. H. Why, I never heard of any such thing in my life, till now.

J. B. That may be, sir, but that's no argument.

Farm. H. Well, but such wonderful things belonged to other days. The Lord works differently now, He don't now work by appearing to men, but by putting His Spirit in their hearts, at least Mr. Jackson says so, and Mr. Black says the same, and I must allow them to know more of such things than such men as you and I, whatever you may say to the contrary notwithstanding.

J. B. I must beg to differ from you, sir, and Mr. Jackson, and Mr. Black too, on that point.

Farm. H. Well, every man has a right to his own opinion, and I suppose you must hold yours. But what reason have you to think that the Lord should reveal Himself now as He used to do?

J. B. I have every reason to think so. I will mention a few reasons. In the first place, the Bible teaches us that salvation is to become perfectly acquainted with God, and to become like Him, for it is written—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." And Jesus says, that no man knoweth the Father, but the Son, and he to whom the Son revealeth him. Therefore the Lord must be revealed to men, before they can be wholly saved. In the second place, the Lord has but one plan of saving men, no matter when they come on the earth. Abraham, and Moses, and Peter, and Paul, and you, and I must all be saved in the same way, and that is by coming to a knowledge of God, or neither we nor they can be saved at all. Therefore it is necessary that the Lord should reveal Himself to men now as well as at other times, that they may be saved. In the third place, there's not a single passage in the Scriptures, that affords any ground for the idea that the Lord would refuse to reveal Himself to men, except they broke His commandments; therefore no argument can be brought from the Scriptures to prove that men should not look for revelations of God in these days as well as in days of old, unless indeed mankind have got more and more wicked, and have provoked the Lord until He has given them up entirely. But I suppose you'll hardly think that, sir.

Farm. H. We are bad enough, I know, but the Lord is very merciful and kind, and I trust we are not yet beyond the reach of mercy.

J. B. In the fourth place, there are many paassages in the Bible which positively encourage men to strive for revelation from God. For instance—the passage I have named from James; then again Solomon says—"where there is no vision, the people perish;" and I might name many other passages which decidedly support the idea that all men have a right to revelation from God. And last, I will say, that God is the Father of us all, and He is not a partial Father to His children, but He loves them all alike, if they are alike obedient to Him, therefore I cannot come to any other conclusion than that we have just as much right to expect that God will reveal Himself to us, if we work righteousness, as Moses, or Paul, or James, had to expect God would reveal Himself to them. And as this is the case, I can't see wherein it's foolish to believe that the Lord revealed Himself to Joseph Smith in answer to his prayer; indeed, I think it foolish for any one to suppose that the Lord would not answer the prayer of Joseph Smith, when he asked for wisdom to guide him aright. Should you, sir, refuse to answer the prayers of your children, and to give them what they desired, if it would do them good and not harm?

Farm. H. Of course, I shouldn't.

J. B. Then, sir, how could you expect that the Lord, who is the Father of us all, should refuse to answer Joseph Smith's prayer, and give him his desire, especially when he desired such a good thing as to be instructed of the Lord himself! Jesus said that our Heavenly Father was more ready to give good things to His children, than men are to give good gifts to their children.

Farm. H. Well, I don't know what to say about it. You seem to have made out your case. You've got a tale to tell, and a tongue to tell it. You hadn't use to talk like this—how have you got your information?

J. B. By asking the Lord, sir, in faith, the same as Joseph Smith did.

(To be concluded in our next.)

THE SWISS MISSION.

NUMEROUS BAPTISMS IN ZURICH AND VICINITY—ORGANIZATION OF A BRANCH OF THIRTY-EIGHT MEMBERS IN THAT TOWN—WORTHY CONDUCT OF G. H. GOUNDIE, U. S. CONSUL.

Genève, Cours de Rive, 42, May 13, 1854.

Dear Brother S. W. Richards—Having been from home the last ten days, I have not been able to answer sooner yours of the 19th ultimo. I am happy to learn that we shall be so soon favoured with the presence of brother Franklin, but regret the sickness of your own family, and that of President Willard Richards—however, all men are mortal.

Brother George Mayer has been labouring in Zurich and vicinity, and has baptized a good number of folks, and the prospects of spreading the work in other adjacent cantons are very favourable. Brother Mayer is marked out by the police, they have his passport, and may call him up at pleasure, and send him away.

Last Sunday we organized a Branch of thirty-eight members in the town of Zurich, and ordained some good men to the Priesthood.

On Monday we went six miles into the country, where there were about twenty Saints, called a young man to the office of a Priest, and set him to watch over that little flock for the present.

I stopped there five days, and was much rejoiced to see that brother Mayer was blessed in his labours, after tugging up-hill so long. Elder J. F. Secrist met me there. I have appointed him to the Canton de Berne, as a good opening seems to present itself there, through the exertions of a brother from Copenhagen, who has been labouring to spread abroad the Gospel the last three months in that canton. I hope that we shall have good reports from brother Secrist ere long.

The German portion of this nation seem particularly interested, at present, for the latter-day work of Jehovah. Had we a good faithful German Elder in the Canton de St. Gall, I believe much good would be done.

While in Zurich, I visited the Hon. G. H. Goundie, United States' Consul, and was much pleased to make the acquaintance of that gentleman. His official exertions and influence to procure the liberation of Elder Mayer from a *Christian* prison, backed up by his kind offers of pecuniary assistance, merit the highest praise. Elder Mayer is at present unmolested. He will probably write you soon, and give you an account of his imprisonment, &c.

Should I not have the pleasure of hearing from you again before your departure, be pleased, brother Samuel, to accept of our kindest and best wishes for a prosperous voyage, and a happy meeting with your family and friends.

T. B. H. STENHOUSE.

THE ITALIAN MISSION.

ORGANIZATION OF A BRANCH OF NINETEEN MEMBERS — OUTPOURING OF THE GIFTS OF THE SPIRIT.

St. Germain, Vallée de St. Martin, Piedmont, Italy, May 8, 1854.

Dear Brother T. B. H. Stenhouse—I again take my pen to give you further information respecting the work of the Lord in Piedmont.

On Sunday the 7th instant, we organized a Branch of nineteen members, in a parish where persecution has raged, but has now somewhat subsided, and many seem disposed to inquire after the truth.

The vivifying influence of the Holy Spirit is powerfully felt in our meetings. The officers are united, and feel determined to thrust in their sickle and reap while the day lasts. The Saints are also united and are pressing forward. Such despicable things as back-biting, tale-bearing, &c., are not practised here. The Saints are very poor, in relation to this

world's goods, but they are truly rich in Spirit. The Lord is attentive to our prayers, and it seems as if the windows of heaven are opened to pour down blessings upon us, by which means the hearts of the Saints are comforted. The gifts of the Holy Spirit are graciously bestowed upon us, and the hearts of the Saints are rejoiced by dreams, visions, speaking and singing in tongues, interpreting, &c.

I have been travelling lately in different parishes where the Gospel is yet unknown; and in some places a spirit of inquiry, quite encouraging, has been manifested. I have sown much seed, and hope soon to reap.

Yours very affectionately,

G. D. KEATON.

VARIETIES.

A GOOD deacon at a conference meeting in the town of D———, about 30 miles north of Boston, addressed his auditors one Sabbath evening, as follows:—"My friends, there is a new doctrine going about now-a-days. We are told that all mankind are going to heaven. But, my brethren and sisters, we hope for better things."

EDUCATION OUT OF SCHOOL.—Education does not commence with the alphabet. It begins with the mother's looks—with the father's nod of approbation or sign of reproof—with the sister's gentle pressure of the hand, or brother's noble act of forbearance—with handfuls of flowers in green and daisy meadow—with birds' nests admired but not touched—with creeping ants and almost imperceptible emmets—with humming bees and glass beehives—with pleasant walks in shady lanes—and with thoughts directed in sweet and kindly tones and words, to nature, to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

CURIOUS SCENE IN A CHURCH.—On Sunday morning a curious scene took place at Horfield Church. The clergyman, in concluding his sermon, made an appeal to his congregation on behalf of the expenses of the church, and expressed a fear that there were some present who would much rather spend their money in the alehouse, than contribute towards the support of their parish church; whereupon one of the congregation, a labouring man named Thomas, rose and inquired if he alluded to him, because if he did, he thought he had a right to do what he thought proper with his own, more especially as he thought the Infirmary or Hospital a much better object of charity. As may be expected, the affair caused a good deal of excitement at the time.—*Star of Gwent*, April 15.

TEETOTALISM WITH A VENGEANCE.—One Thornton Alexander died last March at Winchester, Indiana, U.S.A., from the effects of strong drink, leaving his family in poverty. A little before he breathed his last, he said to the weeping circle around his bedside, "I am dying: whisky has done it. May those who have sold me the poison die as painful a death as mine." The same afternoon, a procession of forty or fifty of the women of Winchester, with the widow of Alexander at their head, appeared in the streets of that town, and marched to nine or ten liquor stores, inviting the owners to sign a pledge to sell no more liquor. Several signed, but some would not. The stores were all entered, the barrels rolled out of doors, and the liquor emptied into the street. The doctors reported Mr. Alexander "murdered by whisky," upon which Mrs. Alexander instituted proceedings against "Page and Binager," storekeepers, for causing the death of her husband.

A GOSPEL SONG.

Hark! a sound is loudly breaking,
To the sons of Michael speaking;
From celestial seats of glory,
Thrilling comes the Gospel story.

CHORUS.

Jesus comes enthroned in glory,
Earth and heaven resound the story.

Sound the trumpet of salvation,
Speed the work of preparation,
Bear the news to every creature,
Haste to meet the God of nature.
Jesus comes, &c.

Shout aloud! and cease not crying,
Light the living, wake the dying,
Ring the summons round creation,
Rouse ye now! and seek salvation.
Jesus comes, &c.

Saviours! come up on Mount Zion,
'Tis your works your dead rely on;
Save them by an act so glorious,
That o'er death they'll rise victorious.
Jesus comes, &c.

Come! ye poor benighted pagan,
Come from every creed and nation,
Come poor Christian chained in blindness,
Come! we greet you all with kindness.
Jesus comes, &c.

Come ye faithful to your station,
Meet the Captain of salvation;
Here are crowns and thrones preparing—
Come, ye Saints, the prize be sharing.
Jesus comes, &c.

See the heavens part asunder,
Lightnings flame from bursting thunder,
Thousand thousand Saints appearing,
Fiery chariots swift careering.
Jesus comes, &c.

Cavan, Ireland.

See the Saints, now resurrected,
Hail the day so long expected;
Joseph, Hyrum, all the others,
Rise to meet their elder brothers.
Jesus comes, &c.

See the faithful shed the mortal,
In a twinkling rise immortal,
All unite in acclamation,
Hail! hosannah! our salvation.
Jesus comes, &c.

Lo! destruction's fire now sweepeth,
Death a glutting harvest reapeth;
Bab'lon, Bab'lon. 'tis your hour,
Now you feel Emanuel's power.
Jesus comes, &c.

Now, ye Saints of every nation,
Share the glorious restoration;
Jesus, Lord of lords anointed,
Crowns and kingdoms hath appointed.
Jesus comes, &c.

EDWARD L. SLOANE.

NOTICE.—Elder James G. Willie, Pastor of the Southampton and Dorsetshire Conferences, requests us to caution the Saints against Charles J. Davis, late Book-agent for Southampton Conference, who has been cut off from the Church, for defrauding the Conference to a considerable extent. He has left his wife, departed with another woman, and taken his licence with him.

ADDRESSES.—William Woodward, W. Jemmett's, Bridge Place, Brents, Faversham, Kent.
George Mayer, Mr. Caspar Schelling's, No. 526 Köngengasse, Zurich, Switzerland.
James Marsden, 11 Grange Road, Bermondsey, London.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH MAY, 1854.

	£	s	d
C. A. Harper	5	0	0
James Linforth	3	0	0
William Davies	1	5	0
Carried forward	£9	5	0
Brought forward	£9	5	0
Edward Frost	3	0	0
Josiah Holmes	5	0	0
	£17	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23.—Vol. XVI. Saturday, June 10, 1854. Price One Penny.

DEATH OF PRESIDENT WILLARD RICHARDS.

(*From the "Deseret News," March* 16)

It becomes a duty to announce to the Church, and public at large, the death of WILLARD RICHARDS. He died of dropsy, at his residence, on the morning of the 11th instant, at twenty-three minutes past nine o'clock. The last time that he ever left his house, was in order to discharge his public duty, as President of the Legislative Council, on the last day of its session. He had often felt, and expressed to a portion of his friends, a manifest premonition of his approaching change. In his last effort to walk a few yards to the Council Chamber of the Legislature, he said to one standing by, "I will go and perform this last duty, if, like John Q. Adams, I die in the attempt." But he added, at the same time, "no one knows the aggravated extent of my bodily malady." From that day, the 20th January, 1854, he never left his house again. In his farewell address to the Legislature, he remarked to this effect:—"Death stares me in the face, waiting for his prey." The palsy, which had followed him, in order to make a spoil of this noble champion of truth, ever since he began to investigate the Book of Mormon and the Gospel of Latter-day Saints, at length, in conjunction with dropsy, finished his mortal career, in the presence of a numerous and affectionate family circle and friends, whose affliction is shared by the Church of Jesus Christ not only in the Territory of Utah, but throughout all nations where the Saints are unfurling the banner of truth.

The following extract from Church History will show the period of his birth, and place of nativity, and his ever wakeful and untiring desire to find out Gospel truth, and also the time of his admission into the Church by baptism, &c., page 673. [See *Star* Vol. XV, page 842.]—

"On the 31st of December, [1836,] at the setting of the sun, Doctor Willard Richards was baptized at Kirtland, under the hands of President Brigham Young, in presence of Heber C. Kimball and others, who had spent the afternoon in cutting the ice to prepare for the baptism. Doctor Richards was born at Hopkintown, Middlesex County, Massachusetts, June 24, 1804; and from the religious teachings of his parents, (Joseph and Rhoda Richards,) he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years he removed with his father's family to Richmond, in the same State, where he

witnessed several sectarian "revivals," and offered himself to the Congregational Church in that place, at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin; but the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no Church on earth, but that He would soon have a Church whose creed would be the truth, the whole truth, and nothing but the truth; and from that time kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views, until the summer of 1835, while in the practice of medicine, near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way, which was the first he had seen or heard of the Latter-day Saints, except the scurrillous reports of the public prints, which amounted to nothing more than that "*a boy, named Jo Smith, somewhere out west, had found a Gold Bible.*" He opened the book, without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared that, "GOD OR THE DEVIL HAS HAD A HAND IN THAT BOOK, FOR MAN NEVER WROTE IT;" read it twice through in about ten days, and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, seven hundred miles west, the nearest point he could hear of a Saint, and give the work a thorough investigation; firmly believing, that if the doctrine was true, God had some greater work for him to do, than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was prevented executing his design, until October, 1836, when he arrived at Kirtland, in company with his brother, (Doctor Levi Richards, who attended him as physician,) where he was most cordially and hospitably received and entertained by his cousin, President Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation, until the day of his baptism."

That ardent love of truth, and intuitive perception of the same, which impelled him to investigate the claims of the everlasting Gospel in the beginning, grew with his passing years, and became more and more manifest, by his unwavering and unflinching adherence to it, in the most perilous and troublesome times of the Church's history in after life.

He possessed a calm and even mind, and yet was rather reserved, and naturally diffident of his own superior ability. This diffidence may have caused the early part of his ministry to be undervalued, when the revelations of eternity lifted up, to his astonished and enraptured understanding, that veil which had long hung over the inhabitants of the earth. The reflection of such light and intelligence upon his mind unfolded, in unmistakable characters, the corruption and deep ignorance of all men without the light of immediate revelation, and so deeply did he feel the folly of his own wisdom, that he said he often conceived himself thrown back into another childhood, where he had to unlearn what he had previously subscribed to, and commence afresh and entirely anew the science of life and salvation.

From being familiar with the minutia of the medical profession, and a careful observer of clerical deportment, and a handsome proficient in science generally, the change that swept over his past attainments and brought him down to the altar of revelation by the Holy Ghost, showed forth the reality of a new birth personified in all his subsequent life. On great and rare occasions, his masterly energies came forth like a well disciplined and invincible troop, that knew their place, and prerogative to act in defence of the truth.

Such a man, so teachable, so humble, and endowed with so many na-

tural gifts, which he ever consecrated with a full soul to building up the Kingdom of God, could not escape the notice and esteem of the late and departed Prophet. He was an intimate friend and close companion of Joseph. He was in the same prison, side by side, with the two martyred Prophets, when they fell under a shower of bullets; and a bare drop of his own blood mingled with theirs on that memorable occasion. The blood of his brethren, that flowed copiously around him, and the mangled body of his fellow-survivor, Elder John Taylor, and the hideous spectacle of painted and armed murderers, found in Dr. Willard Richards, on that occasion, an embodiment of Priesthood—of presence of mind—of quickness of conception, and boldness of execution, that will never be forgotten. During that catastrophe of Joseph and Hyrum's death, and the emergency into which the Church was suddenly thrown, Doctor Richards felt the burden of giving direction to the affairs of the Church in Hancock County, in consequence of the absence of the Twelve Apostles. Though standing in the midst of the murderous mob at Carthage, with the mangled bodies of his martyred friends, and that of Elder Taylor, under his charge, his letters and counsels at that time indicated great self-command and judgment. His ability was happily commensurate with such an occasion.

In the spring of 1848, he was unanimously elected, by the voice of the whole Church, as second Counsellor to the First President; eleven years previous, he was chosen by revelation through the Prophet Joseph, to be one of the Twelve Apostles, and ordained accordingly, at Preston, England, while on a mission to that country.

In the spring of 1847, he was enrolled in the memorable Band of Pioneers, under President Young, that first marked out an highway for the emigrating Saints to the Great Salt Lake. He submitted to the hardships and privations of that rugged enterprize, in common with his associates.

As a civil officer, he served as Secretary to the Government of the State of Deseret, and did the greatest share of the business of the Secretary of the Territory of Utah, after its organization as a Territory, and presided over the Council of the Legislative Assembly for about the same period.

He was also Postmaster for Great Salt Lake City up to the time of his death, and enjoyed the full confidence of the Postmaster-General, who respected his judgment touching postal arrangements throughout the mountain Territories. He was an efficient member of the Emigrating Fund Company, whose duties affect the interests and gathering of tens of thousands.

In the Quorum of the First Presidency, he magnified his high calling to the day of his death, ever shedding light and consolation, in his sphere, upon the minds of thousands and tens of thousands to whom he ministered.

His might be called emphatically the "pen of a ready writer;" and though long afflicted with a torturing disease, that could with difficulty be baffled in its ravages as long as it was, still he had faith to struggle against it, because he loved to uphold the hands of his superiors, for to them his eyes were ever directed in doing good, as the eyes of a servant towards his master; and through his pen he loved to send out rays of light and truth to the remotest corners of the habitable earth.

He was the editor and proprietor of the *Deseret News*. For him its pages are now clothed in mourning. The pen that has hitherto inscribed its pages, has dropped from his ready hand. He fell asleep finally without a pang or discoverable sensation of pain.

He was also General Historian of the whole Church, and Church Recorder, for which offices he was eminently gifted. He chronicled events, dates, circumstances, and incidents, with rare accuracy of judgment and great tenacity of memory. The number of offices which he held at the time of his death, indicate the confidence which the Church reposed in his great integrity and varied abilities.

But he is gone. A pillar in the Church is removed from its mortal tenement, and a great man in Israel is gone! The great archer has been suffered to single out a distinguished

victim! His numerous and sadly bereaved family should not miss the blessings of the grateful multitude, who appreciated the great value of the departed Willard. But He, who suffers not a sparrow to fall to the ground without His notice, has seen all; and He works all things after the counsel of His own will. Many signal circumstances remind us that He will hasten His work, and cut it short in righteousness.

Therefore, brethren, let us appreciate the Presidency that remain to us through the tender mercy of God, and uphold them to the end, and ever gird up the loins of our minds, and be sober, for we know that the end draweth near.

ORSON SPENCER.

March 12th, 1854, 2 p.m.

President WILLARD RICHARDS was interred. He died on the 11th inst., at 23 minutes past 9, a.m., after a somewhat protracted illness. President Young, being indisposed, and the day being wet and cold, was not present. President Heber C. Kimball and the Twelve conveyed the remains of our departed brother to the tomb, after the following extempore prayer by Elder George A. Smith:—

"Our Father who art in heaven, we approach thee at this time in the name of Jesus Christ, to ask thy blessing to rest upon us, as we have assembled to inter our beloved brother who has been taken from our midst by death. We ask thee to let thy Holy Spirit fill every heart present, that the Holy Ghost may dwell richly in every bosom; that while we shall deposit these sacred remains in the silent tomb, it may be with a lively assurance of meeting him again in the morning of the resurrection, to inherit the blessings of life eternal.

"Wilt thou in tender compassion look upon those who are called to mourn his loss,—upon the Priesthood of the Church, and upon those who mourn the loss of a near relative—a counsellor—a husband—a father—a brother—a President—and a chieftain in Israel.

"Bless brother Brigham, O Lord; heal his body, and comfort his heart abundantly. Let thy Holy Spirit rest upon him plentifully, that he may never lack the necessary wisdom to direct the affairs of thy Church and kingdom on earth, that thy Saints may long be blessed under his administration.

"Let the spirit of Willard rest upon his successor, that he may have a kindred talent, spirit, and power of God to magnify his office, with the same unabated zeal, unbending integrity, and firmness of faith.

"Look upon thy servant H. C. Kimball, the associate Counsellor of our departed brother. May the power of the Holy Spirit rest upon him; that his body may be strengthened, and his life preserved to be a blessing to Israel.

"Bless the widows of thy servant Willard, who are called to part with a dear and beloved companion. Inspire them with the power of the Holy Ghost, and wisdom to bear, with patience and resignation, the trials they are called to encounter, and to live in such a manner as to prepare them to enjoy his society in the possession of thrones, principalities, and powers in the celestial world.

"We pray thee, O Lord, to remember his children, the offspring of his body, especially his oldest son; may the spirit, and blessing, and power of the Holy Priesthood rest upon Heber John, that he may be inspired with all that wisdom necessary to enable him to stand at the head of his father's house. Give him in his youth the wisdom of the aged, and make him a mighty man in Israel. Let his life be preserved to do much good in his day, in building up and establishing Zion. Bless all his brethren and sisters; may they never want for the necessaries of life; but raise up assistance and means for them, that they may ever be provided for. Let the wisdom of eternity be in them, and the light of eternal truth shine in their countenances, that they may be pillars in Israel, and brilliant ornaments in the kingdom of God, and become as numerous as the stars in the firmament of heaven.

"We pray thee to remember the brothers and sisters of thy servant Willard, with their children, and all that are his relations. Inspire them

with that wisdom and understanding which will enable them to walk before thee in truth and righteousness all their days, and thus prepare themselves to meet their departed relative in the celestial world, and enjoy his society there.

"We pray thee to remember the associates of thy servant in the different departments where duty called him to officiate; endow them with wisdom to magnify their several callings, endeavouring to emulate his noble example of perseverance and sterling integrity. May those who shall be called to fulfil the duties that were incumbent upon him, be inspired with a double portion of the spirit that was in him, to enable them to magnify their callings, and fulfil their duties faithfully in building up Zion.

"Remember, O Lord, the Quorum of the Twelve, and inspire them with the spirit and power of their calling, that they may magnify the same—preserve their integrity—keep their garments pure and unsullied—and bear off the kingdom of God triumphantly, under the direction of thy servants Brigham and Heber; and be prepared in due season to meet with Joseph, and Hyrum, and those who have died in the faith of our Lord Jesus Christ, crowned with all the blessings, light, and glory of a celestial inheritance. May the same blessings rest upon every department of the Holy Priesthood. And may thy aged servant John Smith the Patriarch, be inspired with strength both physically and mentally, that while he remains with thy people, he may be able to bless them, even until he shall be called to join the holy throng that have passed through the vail into the heaven of their reward.

"May the power of thy Spirit rest upon those who have come to drop a tear of tender remembrance over these sacred remains this day; and may they live so as to die the death of the righteous.

"Remember the descendants of the ancient inhabitants of these mountains; and may thy people have wisdom to restore them again to the religion of their fathers, and to their God, that they may become a white and delightsome people.

"Remember those who have driven, persecuted, and sought the life of thy servant who has now fallen a victim to disease; remember them according to their works, and let them receive accordingly at thy hands, that their cups may be filled to the brim with the reward of their deserts.

"Be with us through the remaining exercises of this occasion, let thy blessings rest upon us, and the spirit of consolation upon those who mourn. Let the power of the Priesthood rest upon this people; and may every thing be gathered out that works iniquity, that Zion may grow up in purity, and become mighty in the Valleys of the Mountains, and be prepared to meet our beloved brother around the throne of God, in the blessings of the first resurrection; which favours we desire through Christ our Redeemer. AMEN."

The Nauvoo Brass Band, and Captain Ballo's Band were in attendance, who played tunes suitable to the occasion.

Presidents O. Hyde and H. C. Kimball made a few appropriate remarks at the side of the grave, after which the mourners and spectators retired, leaving the remains of one of the best and greatest men that ever trod the earth, to sleep in peace, until he shall awake to immortality and eternal life.

May the virtues of his life be our pattern, that we may be as illustrious in death.

G. D. WATT, Reporter.

THE RUSSO-TURKISH WAR AND ITS RESPONSIBILITIES.

The present agitated state of the Eastern world, startling as it is to many who have experienced only peace, and known war but from history, has been foretold by Prophets, to whose predictions the Christian world profess to give credence. We learn, from the sacred page, that for a time prior to

the second advent of the Messiah, there will be unprecedented wars, famines, pestilence, bloodshed, and divers judgments of the Almighty, as instruments with which to destroy proud Babylon —a period when peace will be sought for, but will not be found, until Babylon is utterly wasted. Peace, like other blessings, seems most desired and appreciated when men are deprived of it, from which we learn that good may grow out of so great an evil as war. As the sweet is distinguished by tasting its opposite, so the benefits of peace are more apparent when men feel the chastisement inflicted by warring nations. War is said to be a calamity to befall any people, but it is evidently at times a very necessary one, for with all the experience the nations have had in that school, they have not yet learned to maintain peace, or regard Gospel principles in their relations with each other. While this continues to be the case, the weakness and downfall of Babylon will become more and more apparent, until she sinks under the influence of her own inward corrupt festerings, which are now bursting on every side, exhibiting her rottenness and decay.

It is important to know when one people can be justified in going to war with another. When ancient Israel went to war with the nations dwelling in the land of Canaan, they had the word of the Lord through His prophets so to do, with direct instructions from the God of battles how to proceed, and what should be the result. They were evidently justified in going to war, when the responsibility was upon God and not upon themselves. No nation can be justfied in waging war under any other circumstances. In the present controversy of the nations, we are led to ask—Which of the contending powers has received the sanction of the Almighty, through His Prophet, to the course it has taken? Which of them has a Prophet in its midst, whose voice is recognized by the nation as the voice of God, and in whose word it can confidently and safely rely, as on heaven's decision? If the God of heaven has assumed the responsibility of the present conflict, on behalf of either of the belligerent powers, where is the revelation making it known, and through whom did it come? These appear to be important questions at the present crisis, for if God has not assumed the responsibility of the existing state of things, then that responsibility rests upon the parties engaged, and wo be unto them, for as they destroy, so shall they be destroyed. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." And if God has determined to plead the cause of either of the combatants, the world ought to know the fact, and the responsibility of once more bathing the earth in blood ought to be rolled back upon the guilty, that they may not escape the indignation of the world any more than the vengeance of heaven.

It is said that the decision of the world generally is in favour of the allied powers, but if so, it is very tardy in being made known. If the case was clear and self-evident, why the hesitancy of such mighty powers which have remained so long undecided, though conversant with every movement? And why are they so determined only to yield when necessity compels? Why the fear, which has so often been expressed, that certain governments would side with the Autocrat, to the serious injury of the Western Powers, if even the decision of the world is in their favour? If the cause of right is so apparent, then many of the European powers must stand deeply implicated for their dishonesty in not most fervently espousing that cause. Again, it is possible that the decision of the world might not be the decision of God, nor warrant His approbation; then why so anxious for the one, when that which is of so much importance is passed by as either unworthy of attention, or beyond reach! Surely there is a deplorable evil some where, when the strength of armaments, the weight of broadsides, and the number of disciplined troops, are more relied upon than the favour of God, for success. A day of reckoning is not far off, when it may appear that he spoke the truth, who said, "The race is not to the swift, nor the battle to the strong."

The Lord has spoken of a time when neither the mighty nor the swift shall deliver themselves, but when the carcases of men shall fall as dung upon the open field, and as the handful after the harvestmen, and none gather them. Then, saith the Lord, let not the wise man glory in his wisdom, neither the mighty man in his might, nor the rich man in his riches; but let him that glorieth glory in that he knoweth and understandeth the Lord, who exerciseth judgment and righteousness in the earth.

Religion is the main-spring of the world's present commotion. The Czar claims to have an important mission to perform in honour of the cross, and the allied powers claim that their mission in opposing him is equally or more important, both to religion and the world. While Russia is most earnestly imploring divine power upon her efforts, the allied powers are fasting and entreating the same God to give them success, and crown their arms with victory. Russia is determined to have greater toleration of religion in Turkey for the Greek, and the allied powers will not undertake to protect Turkey's nationality, only on the grounds that religious toleration shall be granted. Indeed, there is such a similarity of religious pretensions and claims, that probably neither power doubts the justice of its cause, or its right to be heard of God.

The question again arises, and a very serious one it is—Which side is the Lord upon? If He should be so gracious as to hear the prayers of all the belligerent powers, there evidently will be such a waste of human flesh as the world has not seen for many centuries; and if the belligerents are Christian nations, why should not the Lord hear and answer their prayers? When Christian people deliberately choose to destroy and be destroyed, they are no doubt entitled to all the aid their faith and prayers can secure, although it should be the means of bringing them to a more speedy end. The sincerity of Russia is perhaps as unquestionable as that of other powers, although her enemies declare her to be in the wrong. If, therefore, sincerity is not sufficient grounds for justification, where is the preference in complying with Gospel requirements? Which has, when smitten on the one cheek, turned the other? Or when sued at the law for his coat, given his cloak also? Or when compelled to go a mile, gone twain? If every nation that has taken up arms, was allowed to be its own judge in the present quarrel, every one of them would be as innocent as a new born babe, no one would be found guilty of disturbing the peace of the world, unless it was the devil, and he would plead "not guilty," upon the grounds of a somewhat cogent argument, that, not being a religious gentleman, he could not be responsible for a religious quarrel. Viewing the present state of the world in the most favourable light possible, there are too many prominent Babylonish features, to justify any other conclusion, than that she is legitimately entitled to all the promised reward, with which God has said He would reward "Babylon the Great, the Mother of Harlots and abominations of the earth."

The blessing of religious toleration is one of which the world has long been deprived, and it is to be hoped the present state of affairs will result favourably to the extension of this boon among the nations; in fact, it seems necessary that a more liberal state of things should exist, before the Lord can, in righteousness, wholly destroy the wicked nations from the earth. There are, no doubt, millions of people, who would hail the Gospel message with gladness, to whom it has no access because of reigning powers who maintain established religions to the exclusion of liberty of conscience, and its free exercise among the people. Man is answerable to his God for his religious sentiments, and it is his right to enjoy such as his conscience can approve, otherwise he is not justly an accountable being. Until this right is guaranteed, by those who hold dominion, unto their subjects, kings and rulers will be conspired against, revolution will succeed revolution, and the injured and the oppressed will not hesitate to stain their path to liberty

with the blood of their oppressors. The present crisis will evidently prove an important one to the world, and God's power will be made manifest in humbling the haughty and the proud, exalting the lowly and the meek, and in laying a foundation for the universal deliverance of the captive and the oppressed. May the Lord hear and answer the prayers of the nations, until their arms have achieved the desired victory—hurled every tyrant from his throne, broken every band, scattered the powers of earth to the four winds, buried in oblivion every creed that victimizes the soul, and until the liberty of truth, pure Gospel truth, becomes free to all.

Then will the supremacy of heaven's law be recognized, and Immanuel's reign begin, under which Bible truths can be promulgated, and Patriarchal powers and institutions honoured, during a thousand years of rest and peace, which will be more than commensurate with those mighty struggles and convulsions which must precede it, to remove the wicked, and prepare the way of His coming.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 10, 1854.

DEMISE OF PRESIDENT WILLARD RICHARDS.—We are called upon to perform a mournful duty—to chronicle the death of one of the most worthy and illustrious of the latter-day dispensation. The Church of Jesus Christ of Latter-day Saints has once more to mourn as those only can who know the worth of truth, and can thereby appreciate the intrinsic merits of those who have most nobly defended it in the midst of wickedness and cruel opposition. The sacred page of history is once more shrouded with gloom, and the garb of our pages indicates the melancholy tidings which they bear. The announcement of the death of President WILLARD RICHARDS has perhaps been anticipated by our readers, from what has already appeared in a previous Number relative to his severe illness; if so, those anticipations are confirmed by the extract which we give from the *Deseret News*. We scarcely need say more than is there recorded in eulogy of the departed, but memory lingers around our past associations with him, reluctant to feel that they are no more to be enjoyed. Few could be taken away from the Church, whose loss could inflict so severe a pang, or be so universally felt. With a quick and perceptive mind he weighed the interests of Zion, and the character of men, and attached due importance to each with great precision. He possessed that enlarged capacity of soul which evidenced his familiarity with the spirit of revelation, which lit up his path, and reflected its glorious rays upon those who were favoured with his heavenly counsels. By the aid of that spirit, he filled with dignity the important station he occupied in the Church, and a loss is necessarily felt, which seemingly cannot be repaired. From his first hearing the Gospel message, he ever honoured it in his life. No faltering steps cast a shade upon his path, while God, the Truth, and the Church, found in him that unwavering defence, which few can boast of. After a life of privation and suffering for righteousness' sake, he

has finished his career in peace, and paid the great debt of nature which has released him from mortality, to reap the rich reward of his labours, in the blissfull possession of eternal lives. His undying name will ever be cherished in the memory of God's people, and generations yet unborn will delight to bestow honour upon him to whom honour is due. May the family and friends of the deceased, who share the sympathy of all Saints, ever enjoy the peculiar favour and providences of heaven. And may all the children of Zion strive to emulate those virtues which have so justly won the admiration of the faithful on earth, and secured an exaltation among those who shall be made perfect to dwell in the presence and glory of the Eternal God.

Home Intelligence—*Preston Conference.*—Preston, May 16, Elder Andrew Ferguson writes. The feeling throughout the Conference was improving, the Priesthood generally were united, and were taking hold of the work, the Saints were enjoying more of the gifts and blessings of the Gospel, and were increasing in union. A general spirit of inquiry was prevailing—in some places where the Gospel had been preached for many years with but little success, the work had taken a fresh start, the meetings were well attended, and much interest was manifested; in one place, the brethren were necessitated to remove to a larger room, in consequence of the number of strangers who attended. "In this place," says Elder Ferguson, "there is a Baptist local preacher, who has attended our meetings. At one meeting which he was at, a sister spoke in tongues, and he said that he understood the language, and testified that the interpretation given by a brother was correct." The late strike among the operatives had of course seriously affected the financial state of the Conference, yet the Saints felt determined to do their best.

Foreign Intelligence—*Deseret.*—We have received letters from Great Salt Lake Valley, bearing date to March 31st. From President Young, we learn that Indian Walker had come in from his winter quarters, professing friendship and a desire for lasting peace, and, in accordance with his request, Agent E. A. Bedell, and Interpreter D. B. Huntington, had been despatched to have a talk with him at Fillmore City. President Young says—"Present information warrants us in believing that the Spirit of the Lord is moving upon our red brethren for our mutual benefit and welfare." The people were very busy prosecuting the labours necessary to aid in securing an abundant harvest, in setting out fruit and shade trees, &c. We have also received the *Deseret News* of Feb. 9 and 16, and March 2, 16, and 30. In addition to the death of President Willard Richards, other deaths are recorded, which we may notice. First—Clarissa Smith, wife of John Smith, Patriarch to the Church of Jesus Christ of Latter-day Saints; and mother of George A. Smith, of the Quorum of the Twelve Apostles. She was the daughter of Richard and Philomela Lyman, was born in Lebanon, Grafton County, New Hampshire, June 27, 1790. Clarissa Smith was married Sept. 11, 1815. She entered the Church in September, 1831, and lived in Kirtland, Adam-ondi-ahman, Macedonia, and Nauvoo, being a witness of and a sharer in the persecutions through which the

Saints passed in those places. She left Nauvoo with the Saints Feb. 9, 1846, and arrived in Great Salt Lake Valley Sep. 25, 1847. "She possessed a heart full of benevolence and kindness to all; bore her long and severe illness without a complaint or murmur; would frequently exclaim when her friends came to her bedside—Bless the Lord, O my soul. She died on Tuesday evening, Feb. 14th, 1854, 20 minutes before 9 o'clock, aged 63 years, 7 months, 18 days, after a residence of about six years and a half in the Valley of the Great Salt Lake."

Next we notice the death of Bishop Isaac Clark, of consumption, at Ogden City, on the 24th of January last, after an illness of eleven days. He was born in Green County, State of Kentucky, May 7, 1806. He held, for "nearly nineteen years, an honourable standing in the Church of Jesus Christ of Latter-day Saints, leaving a vacancy of office as Probate Judge of Weber County, Bishop of Ogden City, Postmaster, and City Treasurer."

The anniversary of the "Typographical Society of Deseret," was celebrated at the United States' Hotel, Great Salt Lake City, March 7th. The company enjoyed themselves for several hours in partaking of refreshments for the body, and in songs, addresses, toasts, dancing, &c.

The 37th Quorum of Seventies was organized at Great Salt Lake City, Jan. 12th, with the following Presidents—Cyrus H. Wheelock, John Lyon, Jesse W. Crosby, Jonathan Midgley, David J. Ross, George Halliday, and Claudius V. Spencer.

Elders Edmund Ellsworth, William H. Kimball, G. D. Grant, James A. Little, and Joseph A. Young, were appointed on a mission to England.

The settlement at Fort Supply, Green River County, were enjoying excellent health. Cold weather had prevailed most of the winter, very severe in January, the thermometer falling as low as thirty degrees below zero. A Shoshone family of three persons had been at the fort for about two months, and were friendly. They had been mainly supported by the settlement. A few of the cattle had died through the cold, and some of the brethren who went out to see to their stock got their feet slightly frozen.

The winter had been a general time of health in Iron County, though the coldest season since its settlement, the thermometer falling to sixteen degrees below zero. The Saints were well united there, and a great many brethren and sisters had renewed their covenants by baptism. The brethren who were sent to Iron County last fall, to strengthen the settlement, and learn the Indian tongue, had enjoyed the spirit of their mission. A Conference was held at Cedar City, November 20th, 1853, at which Elders Erastus Snow and F. D. Richards were present, when several resolutions and much instruction pertaining to local matters were laid before the people.

The band of Pau-vants that murdered Captain Gunnison and party had visited Cedar Fort, and were very forward, endeavouring to stir up the Pi-edes, but they failed in the attempt, and left the vicinity of the fort.

A letter from Elder J. C. L. Smith, in the *News* says—"On the 6th of February, the man on the look-out at Parowan reported a company, supposed to be Indians, coming into the north end of the valley, twenty miles distant

from Parowan. About eleven o'clock on the morning of the 7th, Colonel John C. Fremont, with nine white men and twelve Delaware Indians, arrived in Parowan in a state of starvation; one of his men had fallen dead from his horse the day previous, and several more must inevitably have shared his fate had they not had succour that day. They reported that they had eaten twenty-seven broken-down animals; that when a horse or mule could go no further, it was killed and divided out, giving one-half to the Delawares, and the other to the Colonel and his men; the hide was cut in pieces and cast lots for. After the bones had been made into soup, they were burned, and carried along by the men for luncheon. The entrails were shaken, and then made into soup, together with the feet and eyes; thus using up the whole mule. They stated they had travelled forty-five days living on this kind of fare. Although Colonel Fremont was considered by the people an enemy to the Saints, and had no money, he was kindly treated, and supplied on credit with provisions for himself and men, while at Parowan, and fitted out with animals and provisions to pursue his journey, and went on his way rejoicing on the 20th of February. The Colonel was sanguine in his opinion, that he had found the best route for the Great National Railway."

A letter from Elder George A. Smith, dated Provo City, February 5, in the *News*, states that the settlements in Utah County were prospering, schools were in operation, and a good feeling prevailed among the Saints. Quite a number of persons were busy in learning the Indian language. Several buildings had been run up in Provo, even in the winter. Mr. Holdaway had commenced operations in his new woollen cloth factory. The Provo Dramatic Association had commenced performances satisfactorily, which were attended with crowded houses.

Ammon, brother to Walker, and about twenty-five Utes, had been at Parowan most of the winter. They were rather saucy at first, but soon became more quiet and friendly.

San Bernardino.—A letter from Elders Amasa Lyman and C. C. Rich, dated Jan. 10, in the *Deseret News*, gives the following account of the decease of brother Hyrum Clark—"We are sorry to inform you of an instance in our community of self destruction. Brother Hyrum Clark, on the 28th of December, cut his throat with a razor. The family state that for some time previous to his death he had been slightly insane, and low spirited. He committed the deed in a field, a short distance from his house, about five o'clock in the afternoon. The family discovered his absence, and his son George started after him, and was but a few steps from him when he made the fatal stroke, severing the jugular vein and wind-pipe. He even spoke after this—bid George farewell, and requested him to take care of his mother."

The same letter says that Elder Lyman was slowly recovering from an attack of sickness, that Elder Rich was quite indisposed, and that there had been considerable sickness in the settlement for a few weeks previously to the date of writing, though fatal in a very few instances, and in those to children.

THROUGH a press of matter, Elder Jaques's *Dialogue* is omitted this week.

THE MALTA MISSION.

Malta, Florianna, 55, Strada Mercato, April 29, 1854.

Dear Brother S. W. Richards—Since our order of February 21st, we have been much in want of many things therein named, have been weekly and daily expecting them, and could have disposed of them to considerable advantage. But since the departure of eight of our brethren to the seat of war, together with their respective regiments, in which were inquirers and believers, we have not disposed of any, otherwise than gratis, and I believe that, in eight cases out of ten, what we give away are in a few days destroyed, and perhaps only five out of ten are read.

The people are mad for war, and scarcely talk or think about anything else but that and wine. Just before the arrival of the British contingent in aid of Turkey, our meetings were uniformly crowded, great interest and inquiry prevailed, a number of persons were believing, some three or four were baptized, and others had given their word for that ordinance. But on came the troops from England, and in the space of a single week I witnessed such a change in many respects as I could scarcely have credited, had I not seen it. Not a stranger could we get to our meetings. Those who were interested and believing, in some cases grew indifferent, and in all cases were more than ever occupied with military duties previous to their departure, and all their spare time was devoted to farewell parties, drinking with old cronies, and looking for townsmen in the new regiments. The streets were crowded with all sorts of English and French troops, bands were playing here and there, parades, reviews, and such like military displays and operations occupied the attention of large masses of soldiers and civilians. "Mormonism" was "not observed," but "Mormons" must have been, for if ever any Branch made vigorous and persevering attempts to bring the work before the eyes and ears of the people, this Branch did.

We adopted a systematic plan as follows—our times and place of meeting were written on many tracts, and on printed invitations, as also on some thousands of written ones. These were then divided among such of the brethren as were off duty, and could meet at our house. From thence we started, two of us to warn Florianna, and four to warn Valetta. First we would enter the barracks, each one on a different side, leaving tracts and invitations, and conversing, till sometimes forbidden to enter, or till policemen were called on us. After our steps had traversed the barracks from end to end, from side to side, we proceeded through the streets, distributing the written and printed invitations as fast as possible, and conversing with people also. Many promised to attend, but never did. Some refused to even touch the papers, lest our heresy should infect them. Some cursed us, and some gave a vacant stare. And even since the troops for the expedition have gone, those which are left, being new to the Island, are filling themselves with wine, and looking for and making acquaintances with the old resident regiments, every spare hour, and are at other times subject to much heavier duties than usual, partly owing to this being a time of war, and partly owing to the preparation of such necessaries as are required by those who are gone to the war.

Notwithstanding we have visited the barracks and guards to distribute and converse, we had few or no strangers, until last evening, when quite a number came in late, to whom I preached for a few minutes, after which one said a few words about polygamy and false prophets, to which I briefly replied. I expect a full meeting after this, for it appeared evident, from the manner in which they came,

that some interest had been excited, and that it had been augmented by what they had heard.

As for the work among the Maltese, &c., I may say that one person of whom I have written still visits me, and attends the meetings frequently, reading our publications with care and increasing satisfaction, though, having been a seeker after truth all his life, and having been hitherto disappointed, he is now cautious or suspicious to an extreme, but that is wearing away, and, although his faith is slow, I believe it is sure. I have reason to consider him a good man, and just the sort to be useful here.

Another person of whom I also wrote, has now left for England, having previously told me that he believed the work, and should be baptized in England, and at once throw himself under your counsel.

I am progressing in the Italian language, and as an exercise, I and an acquaintance have jointly translated into Italian the small tract—*What is Mormonism?* We are much in want of a variety in Italian and Maltese.

The following estimate from government documents may be interesting to you. It is for the year, 1851, I have not yet seen any later. Able to speak English, 6,861; to read it, 4,518; to write it, 4,312. Able to speak Italian, 14,061; to read it, 11,657; to write it, 10,787.

I have first to find out who can speak or read English, then to gain their ears and eyes, and so on. As for those who speak and read Italian, but not English, of course I can make little or no headway with them, on account of my deficiency in respect of the language. Yet I distribute tracts in that tongue, and in French, and have reason to think they are handed straightway to the confessors and priests, or otherwise clandestinely disposed of.

Our old adversary, the Chaplain of the garrison, Mr. Hare, gets scent of our proceedings, and of course exerts an influence against us, descending even to converse with the men individually. But after all, these very things show us who is who.

We have found three brethren in the 62nd regiment, lately come from Ireland, but they have not come up to their duties as they ought. Indeed I may say, that the majority of those who have as yet been received from other parts have proved themselves indifferent Saints on arriving here.

Some of our best brethren have just gone to Turkey, so that we may say the Gospel is there. I have heard once from one at Gallipoli, and twice from another at Scutari. All were well, and in good standing. I have also heard from the Floating Branch, all but one were well and in good standing. We have two Priests and one member at Gallipoli, two priests and three members at Scutari, one Elder on the *Bellerophon*, one Teacher and three members on the *Trafalgar*, one Teacher on the *Vengeance*, and one Deacon on the *Britannia*.

From letters received from Nova Scotia, it appears that of the brethren who went there from hence, the President, Elder Donnellan, has gone to Zion, another anticipated going then or soon after, one or two had apostatized, and the only remaining officer, a Priest, and one or two others, were all remaining of that Branch. They were distant from any other Branch. One or two persons were interested in the work, the last I heard from them.

I have heard nothing as yet from the Ionian Islands, whither I sent a parcel of tracts for distribution, but I believe it would be a very eligible field of labour.

Elder Burridge and family, and sister Bell and myself are all well, and with the remnant desire to be remembered to you and by you.

Elder Downes, of the Fleet, desires a kind remembrance also.

Hoping to hear from you, and to receive a parcel of publications very soon, I remain, your brother,

JAMES F. BELL.

GOOD humour, in misfortune, bears half the weight of the evil. Live cheerfully if you can.

ARRIVAL OF THE "JOHN M. WOOD" AT NEW ORLEANS.

New Orleans, May 2, 1854.

President S. W. Richards—Dear Brother—Having safely landed this morning, and having agreed for our passage up the river, to start to-morrow, I desire to write you a few lines, to inform you that we have had a first-rate time.

We had adverse winds in the channel the first week, but since then we have been much favoured indeed, and the Saints generally feel it has been like a pleasure trip to them. The organization entered into at Liverpool proved efficacious, and we still mean to sustain it, as far as practicable, up the rivers.

There have been two deaths of adults—sister George Day, and sister Ralph Smith, both of them having been very sickly for months before they started; also four children died; otherwise the passengers were very healthy. Sister Poulter gave birth to twins, as we neared the West India Isles. A lively spirit was kept up on board by the Saints, meetings being held every night by the Branches in some part of the ship, and we had interesting lectures delivered by Elders Woodard and McDonald. Our provisions were good and plentiful. We have as much as would last up to St. Louis, were we to confine ourselves to the ship rations. We all mean to go up the rivers together, and not leave one soul here who wishes to go with us.

We held a Conference on board last week, when we sustained the authorities of the Church and our own organization unanimously, counselled the Saints to help one another, to all keep together, and gave what necessary instructions and counsel the Saints needed, previous to starting up the rivers. The good Spirit of God prevailed with us, and we all felt much drawn together. This is certainly a good company of Saints, there has been no murmuring, but all have felt full of sympathy and good will one towards another, and this has caused the Spirit of God to abound among us. We preached forenoons on Sabbaths on deck, and invited the captain, officers, and cabin passengers. We bore them a faithful testimony of the truth, and we feel to part with them in peace and good feeling.

The fare is high up the rivers, $3½ each, but we all go together and get ample accommodation, and, we believe, a fine captain. Our agent, Elder J. Brown, has agreed to go with us.

Some of the Saints left sick from the *Windermere's* company are here.

There has been some cholera in companies a-head, but I firmly believe our company will be healthy, and, with the blessings and kindness of our heavenly Father extended to us, we shall be preserved to land safely amongst our brethren in the Valley, which is the desire of all our hearts.

My love to you, brother Samuel, and through you to my brethren and sisters in my own native land. Hoping soon to see you all in the mountains of Israel,

I remain
Your brother in the Lord,
ROBERT CAMPBELL.

[We have been favoured, from a private source, with the following particulars, which are a little more full than Elder Campbell writes. The deaths on board occurred as follows—March 23, a little child, belonging to brother T. Todd, from Glasgow Conference, sickly when it left Scotland, aged about one year; March 27, a daughter of Henry Stoffles, of inflammation of the lungs, aged one year and a-half; April 2, a child of Allen Miller, from Glasgow, weakly when it left Liverpool, aged about one year; April 3, Mrs. Day, wife of George Day, from Stockport, of consumption, ill about two years before leaving England; April 8, a child of David Butter, from Dundee Conference, of

water in the head, aged about ten months; April 27, Mrs. Smith, wife of Ralph Smith, from Manchester Conference, of dysentery, had been afflicted a long time. William Hill and Sarah Sturgess, from Leicestershire, were married April 12. Hannah Poulter, wife of Thomas Poulter, from London, gave birth to a boy and a girl April 19th. One young man was baptized before the vessel left the Liverpool docks. The anniversary of the organization of the Church was kept up April 6th, with fasting and prayer. The vessel arrived at the Balize, April 28th, but had to wait for a tug. The company went up the river from New Orleans on the steamer *Josiah Lawrence*.—Ed.]

VARIETIES.

"Which is the best way to become virtuous?" said one to Sir Henry Wotton. "When we endeavour *to be* what we wish *to appear*."

A Happy Calling.—Dr. Stevens, in his address to the graduates, said that "notwithstanding the toils connected with a medical life, it is a happy calling." This is just our opinion, and has been ever since we saw Dr. Rhubarb charge a guinea for shaking his head at an inflamed ankle.

"My dear, come in and go to bed," said the wife of a jolly son of Erin, who had just returned from the fair, in a decidedly 'how came you so' state. "You must be dreadful tired, sure, with your long walk of six miles." "Arrah! get away wid your nonsense," said Pat; "it wasn't the length of the way that troubled me at all—'twas the breadth of it."

A strictly orthodox old gentleman in Massachusetts returned home on Sunday afternoon from church, and began to extol to his scapegrace son the merits of the sermon. "I have heard, Frank," said he, "one of the most delightful sermons ever delivered before a Christian society. It carried me to the gates of Heaven." "Well, I think," replied Frank, "you had better have dodged in, for you might never get another such a chance!"

In Congress, April 27, Mr. Sebastian presented the following amendments from the Committee on Indian affairs:—"And be it further enacted that the President be authorized by and with the advice and consent of the Senate, to appoint a Superintendent of Indian Affairs for the Territory of Utah, who shall receive an annual salary of $2,000, and whose duty it shall be to exercise a general superintendence over the Indian tribes in Utah, and to exercise and perform all the powers and duties assigned by law to other superintendents of Indian affairs." "And be it further enacted, that so much of the act to establish the Territorial government of Utah, approved 9th of September, 1850, as requires the Governor of said Territory to perform the duties of superintendent of Indian affairs, and authorizes him to receive a salary therefor, in addition to the salary allowed him as Governor, be repealed, and that the Governor of said Territory shall hereafter receive an annual salary of $2,500." The amendments were agreed to.

The *New York Herald* says—"During the consideration of the bill to increase the salaries of the officers of certain Territories—Mr. Bernhisel, (dem.) of Utah, offered an amendment, increasing the salary of the Governor of Utah to $3,000.—Mr. Walsh, (dem.) of New York, hoped the amendment would prevail. It was as much as he could do with his pay to support one wife, and he did not see how the Governor of Utah could support a number of wives on $3,000. (Laughter.) The amendment was rejected. Without concluding the subject, the committee rose, and the House adjourned."

Errata.—In *Star* No. 19, page 297, four lines from the bottom, for "2702" read 2712. In the same summary, instead of "58" from the Swiss and Italian Missions, read 59, and 45 from the French Mission.

In *Star*, No. 22, page 346, lines 40 and 41, for "Flewit," read Flavell. In the next line, for "*Windermere*," read *Old England*.

Addresses.—James P. Park, 62 Providence Street, Holbeck, Leeds.
Joseph Simpson, 50 Dundas Street, Monkwearmouth, Sunderland.

ON THE DEATH OF PRESIDENT WILLARD RICHARDS.

"Know ye not that there is a prince and a great man fallen this day in Israel."—2 Sam. iii. 38.

Ah! What is this? A thousand fears
Rush o'er me at the sight—
In mourning garb the *Star* appears!
Do I behold aright?
Around the page a gloomy line
Is set—it is Death's sable sign!

And has the King of Terrors been
Once more upon our track,
And hurl'd his fatal shaft unseen,
To steal some spirit back!
For whom was bent the conq'ror's bow?
What noble victim now lies low?

The *Star*, as now, but once before
Has rob'd for mighty dead—
Two PROPHETS' mortal race was o'er,
For Truth their blood was shed;
And then felt all the Saints below,
Full weight of that stupendous blow.

Again of Israel's chiefs is one
Laid in the silent tomb;
His body 's here—his spirit 's gone
Back to its native home.
A Pres'dent from our midst is borne—
For WILLARD RICHARDS now we mourn.

Yes, brother WILLARD 's pass'd away
From this woe-stricken earth,
He lives now where a brighter day
Shines o'er exalted worth.
He 's won no trifling meed of fame,
For ever honour'd be his name.

When Ephraim's Record first he view'd,
He boldly said—"'Tis clear,
"With more than human power endued
"That Record doth appear."
He read, investigated, pray'd.
Believed the truth, and then obey'd.

In Carthage gaol, when Two were slain
By fiends in human shape,
When TAYLOR fell to rise again,
Did WILLARD's blood escape?
"One drop" he lost—a bullet graz'd
His neck, nor harm'd more, God be prais'd!

Throughout his whole career in life,
From first to last did he,
'Mong friends and foes, in peace and strife,
Show staunch integrity.
A fearless champion of her laws,
He loved to fight for Zion's cause.

His was a ready writer's pen,
Endued with marv'lous power
To teach the Saints, and cheer them when
Dark storm-clouds seem'd to lour.
On all occasions, well we know,
From it what wisdom used to flow.

One of the chosen THREE who stand
The Church of God to guide,
His absence in that triune band
Creates a heart-felt void.
With them he sits ne'er, as before,
In wise deliberation more.

Though he is gone, and sorrowing friends
Have wept around his bier,
This consolation them attends—
They know the time is near
When WILLARD from the grave appears
A King and Priest to endless years.

JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 19TH TO THE 26TH MAY, 1854:

	£	s	d
Jeremiah Baker	10	0	0
C. A. Harper	5	0	0
John Mc Comie	5	0	0
John Threlkeld	8	0	0
George Picton	5	17	0
John Miller	5	0	0
John Kessell	1	7	6
Carried forward	£40	4	6

	£	s	d
Brought forward	£40	4	6
Isaac Jones	1	0	0
A. L. Jones	5	0	0
E. C. Brand	20	0	0
John Holsall	5	0	0
Samuel Gentle	9	5	0
	£80	9	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35 JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 24 —Vol. XVI. Saturday, June 17, 1854. Price One Penny.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN FARMER HUNTER AND JOSEPH BROWN.

(*Continued from page* 349.)

Farm. H. Well, tell us how he got on with his vision.

J. B. He was informed that none of the denominations were right, and that he must not join any of them.

Farm. H. Well, how did he get on then?

J. B. He was satisfied in his mind concerning the religious sects of the day, so that he had no further trouble on that point. In September, 1823, which was about three years after he had the first revelation, an angel appeared to him three times in one night, and told him that God had a work for him to do, and that his name should be known for good and evil in all nations. The angel also told him that there was a book written on gold plates hid in the earth. This book contained the history of the ancient inhabitants of America, the ancestors of the American Indians, showing that they belonged mostly to the tribe of Joseph, and had the Gospel and Prophets, and Apostles among them, the same as the Jews had. This book was written in a language which was not known to the world when Joseph Smith received these revelations. With the plates were also hid two stones set in silver bows, and fastened to a breastplate. These stones were called Urim and Thummim. You've read, in the Bible, of the Jewish priests using the Urim and Thummim.

Farm. H. Why, yes, I have read of that. What was it for?

J. B. To obtain knowledge from God. There are many ways of obtaining revelations from God. Joseph Smith, not knowing the language in which the plates were written, translated them by means of the Urim and Thummim, hid up with the plates.

Farm. H. And did Joe Smith really get these plates, and translate them?

J. B. Yes, after the angel had shown him where they were. The translation was published in the year 1830, and called the Book of Mormon.

Farm H. Oh, and how came the plates hid in the earth?

J. B. An ancient Prophet, named Moroni, son of Mormon, after whom the Book of Mormon was named, hid them up by commandment of the Lord, with a promise that they should come forth in the last days to be a mighty instrument in accomplishing the Lord's purposes.

Farm. H. Well, did Joe get any more information from the angel?

J. B. Yes, the angel told him that the time was at hand when the Lord was going to do a mighty and marvellous work on the earth, in sending his Gospel in purity as at first through the earth, as a last warning, and that then the Lord would send famines and plagues and pestilences and wars upon the earth, and des-

troy the wicked, who would not obey the Gospel. Joseph Smith also received much information from the Lord, at different times, instructing him in the things of the Gospel, and the way to build up His Church.

Farm. H. Humph! This is rather a different tale to what I heard from Mr. Jackson.

J. B. I've no doubt it is, sir.

Farm. H. Well, which must I believe? You can't both be right.

J. B. You must believe which you please, sir.. I can't judge for you.

Farm. H. I don't think either of you would tell me a downright lie. But it seems to me as if I must believe Mr. Jackson's side of the question. He has more means of getting to the bottom of what's going on in the world than you have. I believe you're deceived, Brown. I hope you'll give up your foolish notions, and leave the Mormon society, like a sensible man.

J. B. Whatever you may think, sir, won't convince me that I have not obeyed the Gospel of Christ, nor that Joseph Smith was an impostor. I know too much about the matter for that.

Farm. H. Joe Smith was a deceiver, you may depend on it. Mr. Jackson is a well-informed and learned man, and he told me no end of disgraceful things of Joe Smith. I say again, Brown, depend on it, he was a very bad man, and bad came of him, and bad will come of you if you don't forsake those Mormonites.

J. B. It's just as possible for Mr. Jackson to be wrong as for anybody else, There never was a man of God lived, but what had plenty of enemies who wouldn't stick at swearing their lives against him. Jesus Christ himself was continually persecuted and evil-spoken of, and at last crucified. And as if his enemies couldn't let him alone when he was dead, they said that instead of his body being resurrected, his disciples stole it away while the guard of soldiers slept. Joseph Smith was treated in the same spirit, from the first time that it was talked that he had had a revelation from God. His character was everywhere misrepresented, and his actions and teachings were everywhere misconstrued. And you are well aware that in such a situation it would be very difficult for even an angel to bear a good character by common report. Yes, sir, Joseph Smith, like the Christians of old, was everywhere spoken against, and that principally by those who professed to be religious, and even preachers like Mr. Jackson. I was not, as you know very well, personally acquainted with Joseph Smith, but I have heard, time and again, many who were personally acquainted with him, bear testimony that he was as good a man as ever lived.

Farm. H. Oh, of course his friends say he was a good man.

J. B. And who are more qualified to testify of a man's character than those who are with him by night and by day, and have plenty of opportunities to know his actions public and private, and the motives which govern him! But as far as I was concerned, I never troubled myself particularly about Joseph Smith's character. I could see that the principles he taught were good, and, if practised by men, would bring happiness greater than is known on the earth. And by obeying those principles, I received the gift of the Holy Ghost, whereby I knew that they were true. As to the character of Joseph Smith, I believe he tried his best to live according to the principles of the Gospel. And every man ought to do the same, instead of pulling his neighbour's character to pieces. But after all our trying, sir, the best of us are no better than we should be in the sight of God, but in the sight of man we are often made to appear anything but what we really are —the good and the virtuous are frequently said to be deceivers and impostors, whilst the longfaced hypocrite is often lauded to the skies as the most righteous and excellent of men.

Farm. H. I know we do not always hear the truth about men.

J. B. And for that reason we should be the more careful how we pass judgment on their character. The popular character of a man is frequently just the reverse of his real character. The popular idea of the character of Jesus Christ was anything but true. "Crucify him, crucify him," said the people, edged on by the priests, when he was no criminal, sir, but the Saviour of the world.

Farm. H. That might be true about Jesus, but I understand that Joe Smith was a money-digger.

J. B. And what if he was, sir? Don't we all dig for money? Havn't I dug for money ever since I first worked for you? yet you have never told me that it was a

disgrace to me, and I question if you ever would have thought it was a disgrace to Joseph Smith, if it had not been for Mr. Jackson.

Farm. H. Yes, but Joe Smith used to dig in the ground for money which he said was hid there, to deceive people.

J. B. He did nothing of the kind, sir.

Farm. H. Well, then, how did such a thing get out about him?

J. B. A gentleman who employed Joseph Smith for a time, heard something about a silver mine being once opened on the estate he owned, by the Spaniards, and he set some men to dig in the hope of finding the mine. Joseph Smith was among the men who worked at this digging, but he was so convinced of the folly of the undertaking, that he persuaded his employer to give it up.

(To be concluded in our next.)

UTAH'S PRIVILEGES, AND CONGRESS.

(From the "New York Herald," May 9th.)

Washington, May 4, 1854.

The House went into Committee on Territorial business, and took up the bill to establish the office of Surveyor General, and granting donations of land to actual settlers in Utah.

On motion of Mr. DISNEY, (dem.) of Ohio, the first section was amended to read, "to every white male citizen of the United States, or every white male citizen above twenty-one years of age who declared his intention to become a citizen, and who is now a resident of said Territory, or who, prior to January 1, 1858, shall remove to and settle in the said Territory, and continue to reside therein, shall be donated one hundred and sixty acres of land, on condition of actual settlement and cultivation for not less than four years."

Mr. BERNHISEL, (dem.) of Utah, moved to strike out the following proviso:—"That the benefits of this act shall not be extended to any person who shall now, or at any time hereafter, be the husband of more than one wife."

Mr. HAVEN, (dem.) of N. Y., hoped the amendment would prevail. He did not desire, by any legislation, to recognize any such imputation as that.

Mr. LETCHER, (whig) of Ky., thought it would be well to let the proviso alone. The only objection was, the committee did not apply the restriction to the Surveyor General, who is to receive a salary of three thousand dollars a-year. He could not understand why that officer was to be allowed half-a-dozen wives, while the restriction is to be applied to actual settlers. Why should they be punished? (Laughter.)

Mr. DAVIS, (dem.) of R. I., saw no morality in making the distinction in the proviso, as the word white had been inserted in the bill, thus legislating against the coloured man. He would as soon that Utah with its polygamy should come into the Union as that a slave State should be admitted. The former was not so great a concentration of evil as the latter, which allows promiscuous concubinage.

Mr. SMITH, (dem.) of Va., said it surprised him to hear a gentleman, who was never in a Slave State, discoursing *ex cathedra* on the character of the institution of slavery. The gentleman spoke as though a common and indiscriminate sexual intercourse exists. He would have the member know the tie of marriage is, in many respects and to a greater extent, as sacredly observed among the negroes of the South as among the people from whom the member comes. He did not hesitate to say that the crime of incontinence is as rare in any Southern State as in the great State of Rhode Island. If the member was prepared to justify a man having as many wives as he can maintain, let him go home and justify himself before his constituents.

Mr. COBB, (dem.) of Ala., desired to propound a question to the delegate from Utah. Did the gentleman think that this proviso would impose a hardship on any considerable number of people residing in the territory? He believed it was a wholesome provision, that no man could have more than one wife at one time.

Mr. BERNHISEL replied it would operate on a considerable number of the people of Utah. The more wives a man has the

more land he requires to support them. (Laughter.)

Mr. GIDDINGS, (abolitionist) of Ohio, said they should deal out the same measure of justice to all. For weeks and months from the commencement of the discussion on the Nebraska question till now, not a Southern man had spoken, but who had censured, condemned and repudiated all attempts to interfere with the domestic institutions of any territory. He did not understand this changing of position first to the right, then to the left, at the command of some drill sergeant. He was in favour of the proviso taken as an independent question; but he never would consent for a slave territory to form its institutions as it pleases. Why permit persons to go to Nebraska with hundreds of concubines, and not let the people of Utah do as they choose. The Mormons were respectable. Some of them had been his constituents. (Laughter.) When a Mormon marries he does it openly, acknowledges the legitimacy of his children, and schools them. He does not sell his wives and children. No, God forbid! The member from Virginia, (Mr. Smith) said negroes in the South contract marriage. Was he to understand that three millions of slaves can enter into this relation? The man that made that declaration would sell his slaves to morrow, or do worse. There is no law to protect coloured families from the outrage of a brutal master. If you, he said, will exclude all the immoralities, I will go with you, but I will never consent to admit a Slave State, or legislate to give unlimited power over slaves in the territories, while you restrict the Mormons.

Mr. PHILLIPS, (dem.) of Ala., said he did not rise to reply to the gentleman, for he could not, nor could any man who knew what was due to himself, or the respectability of this House, trust himself to reply to such language as had fallen from the member's lips. He would leave him to his own conscience, and to the reprobation of his constituents, and if neither of them would serve as a monitor, he should not undertake either to correct or counsel him. He rose for the purpose of expressing his entire concurrence in the motion to strike out the proviso. There was no precedent for such proviso in the legislation of this country. It was another step on towards the centralization of this government, of which Congress has lately given some strong evidences. We are not only undertaking to regulate the industry of the country, and become general almoners, but to regulate its morality. Congress has nothing to do with the morals of Utah; it was not proper for the government to make the inquiry as to whether a man has more than one wife. How is that fact to be ascertained? To what husband is the inquiry to be entrusted? It is out of place and inopportune, and without legislative precedent.

Mr. CAMPBELL, (free soil) of Ohio, was not very particular whether the proviso should be retained or not. He believed in the doctrine that Congress has the right to intervene in all that pertains to the welfare and morals of those who may settle in the territories. He believed every State has made it a high moral offence for a man to have more than one wife.

* * * * *

Mr. STEPHENS resumed, and spoke on the amendment pending, taking the ground that the constitution denies to Congress the power to legislate on the subject of morals. He would grant land to settlers in Utah as he would to those in other territories, without restrictions. Criminals in Utah, are amenable to the laws of that Territory not of Congress.

Mr. GERRIT SMITH, (abolitionist) of N. Y., said that if he could believe that marriage is sacredly and legally regarded among the slaves of the South, he would in advance, give up all his opposition to slavery.

Mr. JONES, (dem.) of Tenn., remarked that a few years ago he was speaking in this city to a gentleman about buying slaves, and was informed by him that his negroes were married by a Catholic priest, and he would not sell them unless the priest would accompany them. He supposed the gentleman from New York would consider that a legal marriage. He (Jones) had seen slaves married.

Mr. SMITH resumed—There was a case reported in Maryland. The slave was acquitted of bigamy on the ground that he had no legal right to marry, even once. He held the sole legitimate office of civil government is to protect persons and property. Polygamy is an essential part of the Mormon religion, and is of extensive usage in Utah. It is not competent for a civil government to invade directly the religion of any subject. That religion may, however, be indirectly affected by

legislation, and that legislation not blameworthy; but the question was, whether polygamy does not affect natural rights? The right of a woman to one husband, and a husband to one wife, is a great sacred right which government may not so invade. He held to the wisdom of the Maker in this particular. The good book says, "God made them male and female" —not females and male. But to those who do not subscribe to Divine authority he would point to the census of the world, which shows there is equally one man for every woman. We must, therefore, condemn bigamy.

Mr. DISNEY said the bill, as originally submitted to the Committee of Public Lands, did not contain the existing proviso, and it was inserted during his absence. In reply to Mr. Letcher, he explained why the wife restriction was not applied to the Surveyor General. That officer is to render an equivalent for the salary, while the settlers are to have the lands given to them. Polygamy is a local institution in Utah. There was no express law to that effect, but the statutes recognise the existence of it in every way. He held in his hand the volume containing the information. It was proper he should add that incontinence was prohibited in the same code.

Mr. SIMONS, (whig) of N. J., was opposed to striking out the proviso, for two important reasons. The ordinance of '87, which received the sanction of the old Confederation, contains a list of civil and individual rights, among which are religion, morality and education, the basis of all free institutions, and this very ordinance was afterwards extended over the Territory of Mississippi, with the exception of the slavery prohibition. If the gentleman from Georgia will look at history, he will see that Asia has not been civilized because of bigamy. It looks bad for Congress to increase an institution at war with republican institutions.

Mr. MILISON, (dem.) of Va., was unwilling the statutes of this confederacy should contain the admission that there is an institution here allowing a husband to have more than one wife. The retention of this proviso is an admission of the weakness of Congress to apply a remedy. Have we no further control over profligacy than by withholding largesses and bounties? Have we not the right to extend our criminal laws there? How can a man be the husband of more than one wife? If in the territory of Utah, a man can have more than one wife, it is only because Congress authorizes or establishes the law; Congress having reserved to itself the right to revise the laws of the Territory, none disapproved by Congress can remain in force. Until Congress sanctions that law no man there has a right to more than one wife.

Mr. PARKER, (whig) of Ia., approved of all the gentleman had said, except as to striking out the proviso. Did not the gentleman take it for granted Virginia does not tolerate polygamy?

Mr. MILISON—Certainly.

Mr. PARKER resumed, saying, then they perfectly agreed. He was retaining the proviso for the purpose of discouraging polygamy. The bill discriminates between married men and single men, and this proviso says a man shall not have more than one wife. Where, then, is the injustice in saying a man shall not have more than one wife? He was against polygamy, tooth and nail.

Mr. BENSON, (whig) of Me., called attention to the law organizing the Utah Territory, and specially to that part which says all laws passed by the Legislative Assembly and the government shall be submitted to Congress, and if disapproved shall be null and of no effect.

Mr. WALSH, (dem.) of N. Y., said a young man who could support a wife should get one. Some gentlemen on this floor reminded him of a hurdy-gurdy set to a single tune. There was not a solitary question brought up but they heard a drivelling sermon on abolition. He was in favour of striking out the proviso. There could be no propriety at this time, when they saw that territory filling up with an industrious population, to create a feeling which would alienate them from the republic. The history of these people is one of outrage, wrong, and oppression, and now they have removed from the limits of narrow bigotry, they, with a single exception, are as good citizens and as faithful to the constitution as citizens of any of the States. Time, example, and good precept will do more for them than law. In less than a dozen years the Mormons will be the most powerful sect in America.

Mr. KERR, (whig) of N. C., regarded bigamy as heinous; but a few years ago Congress organized government for those

who practice this crime. They had a full opportunity of attacking the vice in a direct form. He was in favour of striking out the proviso. The House proposed to give lands in the Homestead bill to fugitives from all parts of the world without moral restrictions, and why apply it to this measure? When the crime of bigamy is taken hold of they should prescribe a law for its punishment. In some States it is visited with death—and he believed this punishment was suited to the crime.

Mr. CAMPBELL remarked that Congress has the right to say you shall not have the public lands if you violate private and public morals.

Mr. GOODRICH, (whig) of Mass., was not so much troubled about invidious distinctions as the gentleman from North Carolina. He would go with him in any direct mode of striking out the crime. But the House will not as effectually reach it by law as by retaining this proviso. He wished to keep it in the bill, to reach the transgressors, if they are not beyond the moral power of the government.

Mr. TAYLOR moved an amendment to strike out "one wife," and say "not more than two wives"—(laughter)—and gave the reasons why he could not vote to strike out the proviso.

Mr. READY, (whig) of Tenn., offered an amendment, to the effect that any man having more than one wife living shall forfeit his rights under this act. His object was to eradicate this evil of bigamy by the roots. (Excessive and long continued laughter.) He regarded it as an excrescence on the body politic. (Renewed "ha! ha's!") Congress has power to interfere with the whole subject.

Mr. Ready's amendment was adopted.

Mr. WALBRIDGE, (dem.) of N. Y., said he understood from the reading of the act organizing the territory of Utah, that any act disapproved of by Congress is null and void. Entertaining the opinion that polygamy is hostile to our republican institutions, he should vote directly against the Utah law which sanctions it, and was in favour of striking out the proviso in this bill.

Mr. BERNHISEL, interrupting, said there is no statute on the subject of polygamy. It is an ecclesiastical law.

Mr. WALBRIDGE—That being the case, and no opportunity to vote directly, disapproving the law, I shall change my position and stand by the proviso.

Mr. LYON, (ind.) of N. Y.—The true consideration of this subject should call forth the patriotism of every man present. The enormity of paganism needs only to be seen to be hated. When men delude our daughters and debauch our wives, and government stoops so low as to give a bounty to the damnable institution, no decent citizen will go to Utah. These Turks will fill their harems with the lovely women of New England, and from the Savannahs of the South, provided they have wealth enough to accomplish their purposes. The only way to destroy the cockatrice is to break the eggs. Go to the Sultan, with his three hundred and sixty women, and witness the infanticides. Do you suppose he has got but five children with so many wives. (Laughter.) The crime is truly of a degrading description. The bodies of dead infants float on the waves of the Bosphorus. If you fasten this black spot on the way to the Pacific you will make posterity curse you to the latest period of time. It is for us not to legislate for a day. Men may die here and crumble into dust, but principles will live long after we are gone. Gentlemen had said these persecuted and martyred people would leave the Territory provided they shall not come under Christianity, as we understand it. But what did our blessed Saviour say? Did he sanction the conduct of Solomon? No. A new dispensation came, the old having been fulfilled, and a light went out from Jerusalem, where the Saviour was born, which brought the day of progress, under whose sun we are now basking. You cannot point out a nation, though they imported their women, which has not been enervated and degraded by polygamy. Who carried their standard to the gates of Vienna? The Croats, Hungarians, and Poles, who have never entered into the filth of that institution.

Cries of "Good, good," "Well done."

Mr. PARKER said—The voices of all the members are against it. Even the delegate from Utah, so far as he knew, had never uttered a word in favour of it anywhere.

Mr. HUGHES, (dem.) of N. Y., moved an amendment, witholding the donation from any man who has more than one woman as his wife under colour of law, and it was adopted.

Several other gentlemen participated in the debate.

Mr. LETCHER offered an amendment—"Provided the benefits of this act shall not extend to any person whosoever." (Laughter.) If this should he adopted he would vote for the bill; if not, he would vote against it. As time is precious, there being but two days remaining for the consideration of territorial matters, and as the Committee on Territories are hatching bills every night, the sooner this bill is disposed of the better.

Mr. DISNEY remarked the amendment might possibly defeat the bill altogether, including the provision for the appointment of a Surveyor-General. The mind of the gentleman was limited to a single point.

Mr. LETCHER replied his object was to destroy the bill. When the gentleman again undertook to allude to him, he must allude to the fact as it occurred.

Mr. DISNEY said he should. If the committee are disposed to defeat the bill, let them do it.

Without coming to a conclusion on the proviso under discussion, the committee rose and the House adjourned.

(*To be concluded in our next.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 342.)

[October, 1838.]

General Parks wrote General Atchison from Brigade Head Quarters, five miles from De Witt, Carroll County—

Sir—Immediately after my express to you by Mr. Warder was sent, I proceeded to this place, which I reached yesterday, with two companies of mounted men from Ray. I ordered Colonel Jones to call out three companies from this county, to hold themselves in readiness to join me at Carrolton on the 5th instant, which order has not been carried into effect. None of Carroll Regiment is with me.

On arriving in the vicinity of De Witt, I found a body of armed men, under the command of Dr. Austin, encamped near De Witt, besieging that place, to the number of two or three hundred, with a piece of artillery ready to attack the town of De Witt. On the other side, Hinkle has in that place three or four hundred Mormons to defend it, and says he will die before he is driven from thence.

On the 4th instant they had a skirmish—fifteen or thirty guns fired on both sides, one man from Saline wounded in the hip.

The Mormons are at this time too strong, and no attack is expected before Wednesday or Thursday next, at which time Dr. Austin hopes his forces will amount to five hundred men, when he will make a second attempt on the town of De Witt, with small arms and cannon. In this posture of affairs, I can do nothing but negotiate between the parties until further aid is sent me.

I received your friendly letter of the 5th instant, by Mr. Warder, authorizing me to call on General Doniphan, which call I have made on him for five companies from Platte, Clay, and Clinton, with two companies I ordered from Livingston, of which I doubt whether these last will come; if they do, I think I will have a force sufficient to manage these belligerents. Should these troops arrive here in time, I hope to be able to prevent bloodshed. Nothing seems so much in demand here (to hear the Carroll County men talk) as Mormon scalps; as yet they are scarce. I believe Hinkle, with the present force and position, will beat Austin with five hundred of his troops. The Mormons say they will die, before they will be driven out, &c. As yet they have acted on the defensive as far as I can learn. It is my settled opinion, the Mormons will have no rest until they leave; whether they will or not, time only can tell.

H. G. PARKS.

Under the same date, from the camp near De Witt, eleven blood-thirsty fellows, viz., Congrave Jackson, Larkin H. Woods, Thomas Jackson, Rolla M. Davies, James Jackson, junior, Johnson Jackson, John L. Tomlin, Sidney S. Woods, Geo. Crigler, W. L. Banks, and Whitfield Dicken, wrote a most inflammatory, lying, and murderous communication to the citizens of Howard County, calling upon them, as friends and fellow citizens, to come to their immediate rescue, as the "Mormons" were then firing upon them, and they would have to act on the defensive until they could procure more assistance.

A. C. Woods, a citizen of Howard County, made a certificate to the same lies, which he gathered in the mob camp: he did not go into De Witt, or take a

trouble to learn the truth of what he certified. While the people will lie, and the authorities will uphold them, what justice can honest men expect?

Tuesday 9th. General Clark wrote the Governor, from Boonville, that the names subscribed to the enclosed paper (as before stated, 7th instant,) are worthy, prudent, and patriotic citizens of Howard County; men who would leave their families and everything dear, and go to a foreign county to seek the blood of innocent men, women, and children! If this constitute "worth, prudence, and patriotism," let me be worthless, imprudent, and unpatriotic.

The messenger, Mr. Caldwell, who had been despatched to the Governor for assistance, returned, but instead of receiving any aid or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out."

About this time a mob, commanded by Hyrum Standly, took Smith Humphrey's goods out of his house, and said Standly set fire to Humphrey's house and burned it before his eyes, and ordered him to leave the place forthwith, which he did by fleeing from De Witt to Caldwell County. The mob had sent to Jackson County and got a cannon, powder, and balls, and bodies of armed men had gathered in, to aid them, from Ray, Saline, Howard, Livingston, Clinton, Clay, Platte, and other parts of the State, and a man by the name of Jackson from Howard County was appointed their leader.

The Saints were forbid to go out of the town, under pain of death, and were shot at when they attempted to go out to get food, of which they were destitute. As fast as their cattle, horses, or other property got where the mob could get hold of it, it was taken as spoil. By these outrages the brethren were obliged, most of them, to live in wagons or tents.

Application had been made to the judge of the Circuit Court, for protection, who ordered out two companies of Militia, one commanded by Captain Bogart, a Methodist priest, and mobocrat of the deepest die; the whole under the command of General Parks, another mobber, if his letters speak his feelings, and his actions did not belie him, for he never made the first attempt to disperse the mob, and when asked the reason of his conduct, he always replied that Bogart and his company were mutinous and mobocratic, that he dare not attempt a dispersion of the mob. Two other principal men of the mob were Major Ashly, *Member of the Legislature*, and Cercil (Sashiel) Woods, a *Presbyterian Clergyman*.

General Parks informed us that a greater part of his men under Captain Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could offer us no assistance.

We had now no hopes whatever, of successfully resisting the mob, who kept constantly increasing; our provisions were entirely exhausted, and we being wearied out, by continually standing on guard, and watching the movements of our enemies, who, during the time I was there, fired at us a great many times. Some of the brethren died for the common necessaries of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since, prevailed to such an extent in Upper Missouri; men, too, who were virtuous, and against whom no legal process could for one moment be sustained, but who, in consequence of their love to God, attachment to His cause, and their determination to keep the faith, were thus brought to an untimely grave.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 17, 1854.

CONGRESS AND UTAH.—The proceedings of Congress, relative to the appropriation of land in Utah to actual settlers, as given on another page, are not void of interest, affecting as they do the advantages rightfully belonging to the Saints in that territory.

It is evident that Polygamy, as it exists in Utah, is a knotty subject for Congress to handle, and presents obstacles which do not admit of honourable legislation, and, at the same time, allow Congress-men the free indulgence of their unscriptural and bigoted prejudices. The struggle that is to decide whether constitutional right, or the religious superstition of men in high places, shall be maintained, may be a sanguinary one, but the decision must sooner or later be made, and in either case important results will follow. The future is indeed portentous, when viewed in connexion with a growing people, occupying a most important geographical position, and reviving ancient institutions based upon divine revelation, which are directly opposed to the sordid notions of those who claim to have political jurisdiction over that people. It is written that "the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid," a saying most literally verified whenever Congress attempts to meddle with "Mormon Polygamy" in Utah. The disposition of American Legislators contrasts widely with that of the Almighty, manifested towards the polygamist Abraham, to whom was freely given the length and breadth of the land for the benefit of his polygamic family. In this wise generation, the examples and economy of God are so far eclipsed by, and unworthy of, the true genius of *free* and *liberal* institutions, that men can legislate upon the propriety of directly prohibiting Abraham's seed from inheriting the promise of God.

"But," says one, "do you mean to say that the Mormons are the seed of Abraham!" The Lord once said, "If ye were Abraham's children, ye would do the works of Abraham." And if this rule of judging holds good, the "Mormons" certainly show the greatest family resemblance, and consequently have the strongest claim upon the promise of possessing the soil. Truly this is a day of wonders, when men professing godliness can heap contempt upon those very principles that constituted Abraham's character, and in the face and eyes of his right to the soil, under deed of the Almighty, presume to disinherit his children because they will honour the footsteps of their father. Surely the American government can find no Scriptural precedent, that will afford them the least justification in adopting the proviso in question; but everything to the contrary. It is written—"The meek shall inherit the earth;" but it is very evident the Patriarchs of old would never be allowed to return to the earth and inherit the promises made to them, if the present Gentile governments were to continue. When the good old fathers produce their titles, and assert their rights, they may not consult Congress particularly as to how much each of their children are to have. We are often reminded of the old and rather vulgar adage, that "every dog must have its day," and when the "Father of the faithful" sits in the presidential chair, consulting the interests of his greatly multiplied family, it may be a curiosity to know where our present Congress-men will be, and how much land will be given to them. When the meek do inherit the earth, we imagine there will be many important polygamists to be consulted in governmental affairs, however much they may be taunted, ridiculed and trodden under foot now. The position taken by the Utah delegate, viz., "The more wives a man has, the more land he requires to support them," is perfectly in keeping with the policy and practice of God in His past dealings with His children. If the promise and reward are worth obtaining, they must be lived for, and the principles upon which they are based defended.

The remedy which Congress proposes for polygamy is altogether unique, as though withholding a donation of land, worth £41 13s. 4d., would do away with that practice, and cause the Saints in Utah to sign over their right to multiply wives. If Congress have not yet learned that "Mormons" think more of their wives than of a petty tract of land, they will no doubt have the privilege of legislating until they do.

A measure more inappropriate, or more foreign to the accomplishment of the object in view, could scarcely be conceived of. Such a policy may serve as a key to the valuation some men place upon their own wives, but it will not count for "Mormons," who look forward to the possession of all things. If such legislation exhibit the acme of wisdom that governs the American nation, the days of her glory are well nigh departed, and to save her, will require restoratives which she alone has not power to apply. Polygamy in Utah is not the result of giving tracts of land, and it will not be removed by withholding them. This being the case, the people of that territory should not be excluded, upon so inconsistent and unjust a pretext, from the common privileges extended to others.

Polygamy, when based upon religious views, eternal hopes, and direct revelation, has a foundation most difficult to raze, even though that foundation should be more imaginary than real. The experience of ages proves that whenever restrictive or oppressive measures are made to bear against conscientious religious views, such measures are recognized as a system of persecution, which only adds firmness to the subjects of it, and a stronger determination to maintain at all hazards those views upon which their eternal destiny appears to them suspended. Such may possibly be the case in the present instance, if other weapons than reason and intelligence are used to uproot that well grounded faith which has become so matured in the people of Utah. They have already endured a series of persecutions which has afforded them ample opportunity to test the merits of those views so peculiar to themselves and former-day Saints, and it is not reasonable to suppose that an orderly, industrious, and a loyal people are so insane that they cannot reason as deliberately and as sensibly upon matters of conscience, as upon civil and political policy.

When Congress will adopt measures that are just and righteous, and bestow they favours without such manifest partiality, they will have less difficulty in suiting their policy to the general prosperity of a great nation.

FOREIGN INTELLIGENCE—*Cape of Good Hope.*—Algoa, April 11, Elder Leonard I. Smith writes. The first organization of the Church at the Cape took place May 23, 1853. Elder Smith left Cape Town the 25th March last, and arrived at Algoa Bay April 4, where he was summoned to appear before a magistrate, April 7, to answer certain trumpery charges made against him, by a person from Cape Town, who had disturbed the Saints' meetings there, and who had been held under bonds by the authorities in consequence. Elder Smith's interview with the magistrate afforded him an opportunity to lay before a company of persons the object of his mission, and the principles he promulgated, which resulted in his obtaining the good wishes of the magistrate, and full permission to preach whenever he pleased. Elder Smith also gives an interesting account of a vision enjoyed by a brother, named Joseph Patterson, in Cape Town, previously to his entering the Church, which fully convinced him of the truth of the Book of Mormon.

Australia.—We have received the *Zion's Watchman*, Nos. 8 and 9, published January 28, from which we learn that a Conference was held in the Old Assembly Rooms, King Street, Sydney, January 1, Elder A. Farnham President. After the usual general resolutions in support of the authorities of the Church were passed President Farnham stated that it was contemplated to start a company for Zion in April, when it was resolved that Elder W. Hyde should take charge of the company. The Elders then gave in their reports. Four Conferences—Sydney, Hunter River, Victoria, and Adelaide, were represented, comprising 5 Seventies, 4 High Priests, 20 Elders, 7 Priests, 4 Teachers, 3 Deacons, 148 members, total 193. One Branch in

the Adelaide Conference was not reported, and consequently is not included in the above returns of officers and members. Twelve had been received in the Hunter River Conference from Wales. The work generally seemed to be spreading in a cheering manner, baptisms being of frequent occurrence. The following appointments were made or confirmed — John S. Eldridge to continue in the South Western section, accompanied by W. Baxter; John McCarthy called to assist James Graham at Moreton Bay; W. Hyde, and Charles Stapley, jun., to continue their labours in the Hunter River District: W. Howell, Newcastle; J. W. Fleming called to the assistance of the President.

ARRIVAL OF ELDER F. D. RICHARDS, AND OTHERS.—We have much pleasure in announcing the arrival, June 4, of Elder Franklin D. Richards, of the Quorum of the Twelve, accompanied by Elders George D. Grant, William H. Kimball, Joseph A. Young, James A. Little, Edmund Ellsworth, and William G. Young, per steamship *Canada*, leaving Boston, May 24. We recognize in these brethren an important acquisition of strength, that will give a fresh impetus to the work of God in the British Isles. The most of them are men of great familiarity with the many important changes and scenes through which the Church has passed nearly from its commencement, and who, in times of emergency, were foremost in protecting and defending the Saints against their enemies, whether of *Christian* mobs, or of the wild savages by whom the Church is at present surrounded in their mountain home. May the power of the Holy Priesthood accompany them in their ministerial labours, and the confidence of the Saints, which may so worthily be bestowed upon them, enable them honourably and successfully as hitherto, to become universal defenders of the cause of righteousness in the earth.

RELIGION IN AMERICA—MORMONISM.

(*From the "Tablet," May* 13.)

Though originating in America, Mormonism can be no longer regarded as an exclusively American sect. There is a commercial union between America and England which makes it impossible for any religious belief to obtain popularity in the one without diffusing itself through the other. This is certainly the case with Mormonism. It has spread far and wide through England, and set up its tabernacles in the very shadow of the steeples of the Establishment. It has done so with propriety. Mormonism is the natural, and, we might say, the inevitable result of existing Protestantism. The Mormonites have the merit—such as it is—of developing with more candour and intrepidity than any existing body the dogmas that inevitably result from the Protestant principle of private Scriptural interpretation. The Mormonites are accordingly the most thoroughly—the most profoundly Protestant of all religions at present in existence.

This may be easily demonstrated. Protestantism manifests two tendencies—(visible in its very cradle)—a tendency to rationalism, and a tendency to mysticism. Zuinglius may be regarded as the embodiment of the rationalistic principle, and the old Socinians and modern Unitarians are the representatives of Zuinglius. That principle subsequently fructified into the rationalistic and Hegelian doctrines of Germany. Rationalism is not a religion, but a scientific doctrine. It never awakens enthusiasism—it never dares to anticipate popularity — it shrinks into the narrow circle of literary and professional men. Though it appears to flourish in Boston, in America, where one-fifth of the citizens are said to be Unitarians, it sends out no missioners, makes no proselytes. It is the driest and barrenest branch of the sectarian ramifications.

But if Protestant rationalism be barren, its mysticism is portentously prolific.

Theology, according to mystic Protestantism, is an intuition, not, as in the Catholic Church, a historic and philosophic study. It claims to possess individual inspiration, but in reality a fanatical persuasion which they prefer to knowledge and reason. The spiritual pride, the presumption of Protestantism seems thus to arrogate inspiration as a right. And the brood of error—the new sects—with which Protestant countries are constantly swarming, have their origin in this arrogance.

It is well known that the alpha and omega of the mystics or fanatics of Protestantism is to meditate and read the Sacred Scriptures, from which they profess to imbibe a species of inspiration which they say is the surest guide in spiritual matters. But let it be remembered that the Protestant mystics are fastidious in their selection of the parts of the Bible which they study. They pass cursorily over the narrative and didactic chapters, the Sermon on the Mount and Gospels, in which our duty is clearly laid down, and they eagerly fasten on the prophetic and mysterious chapters, above all on the Apocalypse, and on those passages in particular in the visions of the Evangelist which foreshadow the Millennium. There are a class of Protestants who have a special passion for the doctrine of "Millenarianism"—that is to say, such an interpretation of the Millennium as would imply a state of things by which the Christian revelation should be superseded and swept away, giving place to a different system of things, signified, as they believe, by that new heaven and new earth in which Christ is to reign with His Saints. So long as their imagination clung to something remote and scarce seen in the far-distant future, no social effects were produced. Widely different, however, is the case, where, as with the Fifth Monarchy-man in our civil wars, or the Mormonites in America of the present day, the fanatics conceive the Millennium their besotted dreams have pictured as either immediately to come or actually present.

In America millions are persuaded that a religious renovation is to precede the day of judgment which is at hand. Rappism would never be so universally popular in America if its foundations were not laid wide and deep in Protestant theology. The Millennium will bring heaven upon earth. Now, Rappism brings the souls of the departed upon earth. Thus Rappism is the early dawn of the Millennium. The Saints are coming, and their scouts going before naturally rap at our doors. The whole American world knows that Rappism began in a Methodist family named Fox, living in Hydesville, New York—a family of Millennianists.

Without precisely asserting that a complete reconstruction of Christianity is indispensable, many Protestant Clergymen maintain that the present time is one in which Christianity may be expected to assume quite a new moral aspect. They regard the Scriptures as a mine which is not yet half exhausted. Modern Protestants deem themselves more enlightened than Luther and Calvin, as they deem Luther and Calvin more enlightened than St. Thomas or St. Bonaventure. In consequence of "new light," a swarm of principles have shot up of late among them, which are entirely at variance with old Protestantism. They deny the existence of hell, or a place of eternal punishment, and have substituted for it a Protestant *rifaccimento* of purgatory, or "place of punishment where some souls suffer for a time before they can go to heaven." They have managed to graft Socialism on Millennianism, because Socialism proclaims, like Millennianism, an approaching age of gold—a social revolution of the most important kind. The doctrine of the Millennium props up and gives countenance to the utopia of the Socialists. The "New Jerusalem" of the one is scarcely distinguishable from the improved civil society of the other. There is to be no misery in either—no penury, no vice; and, instead of these, the most perfect harmony will reign among the citizens. The blending of these doctrines is sanctioned by Rappism. Rappism may be said to have risen to the dignity of a religion in America. Rappism has got a creed, the articles of which consist of the theories fashionable at present in society. By the way, a very marked predilection for the doctrines of Rappism is conspicuous in the journals of the Socialists in America. It is lamentable, but no less true, that at this moment in Mountain-Cor, in Virginia, the head of the Rappists, who is inspired, they assert, by St. Paul—the medium of that Apostle—is composing a new Pentateuch, which the souls of the departed are dictating to his scribes by knocking on tables and whispering in their ears. This new Pentateuch will be, it

seems, a sort of encyclopedia of all the doctrines of the Socialists—gleaned and garnered from Saint Simon, and Fourier, and Augustus Comte. As proof of their active energy we may mention that at Chicago in Illinois, the Rappists have revived the bank which Proudhon invented, and which flourishes in their hands, though it failed in his. This success, no doubt, arises from the peculiar management which the Rappists have adopted. Instead of an administration consisting like his of distinguished Socialists, there is a committee of directors, of which one-half are living individuals and one-half are dead men. The latter are merely the souls of deceased Rappists, who devote themselves in the other world to the superintendence of monetary affairs in this. The boisterous amusements of the chase were pursued by the warlike souls of the fiery Scandinavians. The Yankee's paradise is not a hunting-ground, but the management of a bank.

Thus Protestant mysticism—forced out of the Apocalypse—gave birth to the noisy and piebald sects of Millenianists and Rappists, after which, having embraced with genial delight the monster of Socialism, Protestant mysticism gave birth to a new heresy, *i. e.*, Mormonism. It was the boast of Joseph Smith, the founder of Mormonism, that he received his doctrine from Angels. The great mission of all the angels who visited Smith was to announce the Millennium, the approaching reign of peace and universal happiness. The grand mission of Smith was to train up a new people, qualified by what he termed faith and truth, to receive the Lord at His coming. Smith's partizans accordingly are named the "Latter-day Saints." They expect, by adopting the teachings of Smith, to attain to that state which may render them the Lord's chosen people. In short, the doctrine of the Millennium is the basis of Mormonism.

The missioners of Mormonism are spreading and crying through the isles of Oceanica, where they boast of converting the simple sunburnt islanders in crowds. In Europe they are likewise multiplying. Not long since one thousand three hundred proselytes emigrated from Denmark and the duchies—forsook their fatherland for the "New Jerusalem" of Deseret and the margins of the Salt Lake.

The union of the practices of Socialism with the doctrines of heresy which constitute Mormonism is not new in Ecclesiastical history. We find it many ages back flourishing in the Manichean sects, and the mediæval sects derived from Manes. We find likewise that, precisely like the modern Protestants, mediæval Catholics were necessitated to use force to extrude or get rid of those monstrous sects, whose hideous practices and heinous doctrines ordinary human nature shrunk from and revolted at—could not conscientiously tolerate. The Mormonites, however, contend that Protestantism, after proclaiming during ages toleration as the fundamental basis of its teachings, and praising itself as not only friendly to liberty, but built upon it, has no right whatever to persecute its own offspring, the "Latter-day Saints."

It is for the Protestants to get out of the difficulty as best they may. We have seen it somewhere well illustrated by the old story of a party of travellers who, after journeying for a long time, find their number augmented by an individual for whose presence they cannot account, and who turns out at last to be the arch-fiend himself. It is but three hundred years since the "Reformation," and behold the curious company in which Protestants find themselves—Rappists, Mormonites, *et hoc genus omne*. The latest news announces that the Mormonites have adopted not only polygamy, but polytheism, and intend to institute animal sacrifices. Behold to what conclusions people have been led by the Protestant principle of every man's judging for himself the meaning of the Scriptures. Well may Catholics be thankful that they can look for truth to a Divine external authority, whose dignity and consistency constitute its most persuasive evidence to those still outside its pale.

[THE Protestants show no mercy to the Catholics, and, in return, the Catholics father upon the Protestants all the *enormities* of Socialism, Unitarianism, "Mormonism," &c. The *Tablet* is rather in error in this particular. Let us put him right—Protestantism is the daughter of Catholicism—every one knows that the former descended from the loins of the latter. "Mormonism" has no relation to either, her principles came from above, and her earthly founder never belonged to either Catholicism or Protestantism. The "one thousand three hundred proselytes emigrated from Denmark and the duchies," and the reinstitution of "animal sacrifices" are later news than we have from Utah and the Continent.—ED.]

THE EAST INDIA MISSION.

LABOURS, SUCCESSES, AND PROSPECTS OF THE ELDERS.—STATISTICS.—TRANSLATION OF THE BOOK OF MORMON AND OTHER WORKS INTO THE NATIVE LANGUAGES.

2 Jaun Bazaar, Calcutta, April, 1854.

President S. W. Richards — Dear Brother — With much pleasure I embrace the present opportunity of reporting the progress of the work of the Lord, in this part of the vineyard.

Since the account which I sent you on the fourth of October, 1853, there has been much done towards warning the people. Our labours have been vigilant and extensive. We have continued the distribution of Tracts in Calcutta, which has busily occupied the time of not less than five Elders, visiting the people from house to house, preaching and bearing testimony of the truth, for nearly three months, until the people have set their hearts against the message of salvation.

During the winter we delivered three courses of lectures. They were but poorly attended, the congregations averaging generally from six to eight, exclusive of the Saints. The papers have generally been silent upon the subject of "Mormonism," except the *Citizen*, which commenced an attack upon us. The editor, however, was honourable enough to admit of a rejoinder to the first two letters. He was then told by the clergy, "that a newspaper was not the proper place to discuss revealed truth," so of course his columns were closed against us. He refused to publish two communications from us.

It has been the studied object of the priests, since our arrival in this land, to prevent us from getting access to the people, which they have accomplished to their heart's desire, by sending to every military station throughout India, warning the people "to be aware of blasphemous Mormonism," and telling them not to receive us into their houses, nor read our works. And the people are so completely priestridden, that they dare not think and act for themselves.

Within the last few months, brother Meik has been rendering some assistance to a native *Molvee*, (professor), in translating a portion of the history of Joseph Smith —that part of it embracing the coming forth of the Book of Mormon and the organization of the Church, also a summary of the first principles and doctrines of the Church, which are now nearly ready for the press. They will make a work of about one hundred and fifty pages Hindostanee. We have also commenced the translation of the Book of Mormon, which will take several months to complete.

Brothers Woolley and Fotheringham have been, for the last six months, in the north-western provinces, endeavouring to obtain a footing in that quarter. They went as high up as Kurnaul, a distance of one thousand miles from Calcutta, visiting all the intermediate stations, and in every place announced their meetings by circulars, placards, and the free distribution of tracts. At some places, a few people have come out to hear the brethren, for once or twice; at others, the people would not give them any hearing whatever. In this manner they have travelled, and visited and warned the people of Upper India, often having to live in old delapidated buildings, and be exposed to all the inclemencies of an unhealthy climate, besides having to struggle against the bitter and cold-hearted prejudices of a corrupt and polluted people, until we feel justified in saying "they have rejected the counsel of God against themselves," and we leave the result in the hands of God.

Brother Hugh Findlay, I understand, designs publishing, at Belgaum, a treatise on the first principles of the Gospel, also the Book of Mormon, in the Marrattee language, if circumstances will permit.

Brother Ballantyne writes from Madras, March 6. Prospects were beginning to brighten with him and his brethren. During the month of February they baptized four. They have passed through many hardships in laying a foundation in that place. Surely the Lord is proving His servants as well as the people. The Branch in that place numbers about seven members and three Elders.

Brother M. McCune writes from Rangoon, March 4. Matters are rather at a stand with them for the present. Brother Willes is now with them, and will remain there for a little time, when I

expect he will be relieved by an Elder from this place. The Branch numbers eight members, four Elders, one Priest, and one Teacher, and has three places of preaching.

Elder Levi Savage, jun., has been in Maulmein, Burmah, for the last six months. He is studying the Burmese language, and he thinks the prospects are favourable for doing a good work with the natives, and expects to commence his labours soon.

The Branch in Calcutta numbers twenty-six members, five Elders, and one Priest, eight of which have been added by baptism within the last six months.

These reports show an aggregate of fifty-one members, nineteen Elders, four Priests, and two Teachers. Add to these about eight scattered members, and you will see the fruits of our labours in India.

As regards our future prospects, I can say but little, but trust in the Lord that we may be able to bring a few more to the knowledge of the truth in this dark and dreary land.

I am now making calculations to emigrate the Saints, agreeable to instructions given in the Tenth General Epistle of the First Presidency in Zion. We do not expect to sail before the next cold weather. In the mean time, by the help of the Lord, we will finish the translations already commenced, and publish them.

The Saints all rejoice in the blessings of the Gospel, and thank the Lord that we were ever sent to this land. They will hail with joy the day of their departure from it.

Brother Ludington arrived at Singapore the 1st of March, and expected to leave in a few days for Bancock, the capital of Siam.

I must now close for the present, with a kind remembrance to brother Spencer, and all associated with you. Accept my kind regard for your welfare and prosperity. I remain, your brother in the kingdom of God.

N. V. JONES.

P.S.—Brother William Fotheringham will leave here for England as soon as the way shall open.

N. V. J.

APPOINTMENTS.

Elder James A. Little is appointed to labour in the Office, under the direction of the President of the British Conferences.

Elder George D. Grant is appointed to labour in connexion with Elder James Carrigan, Pastor of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder Edmund Ellsworth is appointed to labour under the direction of Elder John Barker, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder William H. Kimball is appointed to labour under the direction of Elder Daniel Tyler, Pastor of the London, Reading, Kent, and Essex Conferences.

Elder William G. Young is appointed to labour under the direction of Elder S. H. Earl, Pastor of the Staffordshire and Shropshire Conferences.

Elder Joseph A. Young is appointed to labour under the direction of Elder John S. Fullmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder John Chislett, President of the Kent Conference, is appointed a mission to Switzerland, to labour under the direction of Elder T. B. H. Stenhouse, President of the Swiss and Italian missions.

Elder Thomas B. Broderick, President of the Wiltshire Conference, is appointed to succeed Elder Chislett in the Presidency of the Kent Conference.

Elder John Perry is appointed to succeed Elder Broderick in the Presidency of the Wiltshire Conference.

Elder James Bond is appointed to labour under the direction of Elder Charles Smith, Pastor of the Derbyshire, Nottinghamshire, and Leicestershire Conferences.

S. W. RICHARDS, President.
DANIEL SPENCER, Counsellor.

VARIETIES.

A SOUR-MINDED bachelor is like the small-pox—he will pick holes in the prettiest face.

A HINT TO PARENTS.—The prison statistics, in an educational point of view, clearly indicate that the cause of so many being brought up before the judge, is owing to their being so badly brought up before they arrive at maturity.

LET not modesty take away thy courage in a good cause, but let not thy courage incline to impudence in a prosperous one. The great slight the men of wit who have nothing but wit; the men of wit despise the great who have nothing but greatness; the good man pities them both, if, with greatness or wit, they have not virtue.—BRUYERE.

INDOLENCE.—"If you ask me," says Zimmerman, "which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence will conquer all the rest. Indeed all good principles must stagnate without mental activity."

A GOOD HONEST HEART.

As the gem that is precious is rare,
And the diamond not easy to find,
So TRUTH with the world may compare,
And a pearl is a virtuous mind.
As the gold from much using is bright,
And refining more worth will impart,
So the soul sheds its lustrous light,
When 'tis grac'd with a good honest heart.

'Tis a treasure that ever will shine,
And its beauty will never decay;
It will shed a refulgence divine,
When corruption has withered away.
It is nature's magnificent boon,
And cannot be rivall'd by art;
By his wealth shall its owner be known,
E'en the wealth of a good honest heart.

Though the gold should be cast in the fire,
Or the pearl be expos'd to the rain;
Though the diamond should fall in the mire,
Yet they surely will brighten again;
Though the storms of adversity rise,
Or an error a tarnish impart,
'Twill not lesson the worth of the prize,
For 'twill rub off a good honest heart.

For the righteous are blessings in store,
And the pure shall in glory be found,
And the meek shall rejoice evermore,
And in peace shall for ever abound.
Would you gain such a blessing as this?
In such joy would you hope to have part?
Would you ask, "Where 's this heavenly bliss?"
It is found in a good honest heart.

JAMES BOND.

LIST OF MONIES RECEIVED FROM THE 26TH MAY TO THE 2ND JUNE, 1854.

	£	s	d
Samuel Church	5	0	0
Charles A. Harper	5	0	0
William Lewis	4	0	0
James Walker	10	0	0
John Price	5	0	0
Josiah Holmes	5	0	0
Carried forward.....	£34	0	0
Brought forward.....	£34	0	0
James Linforth	3	0	6
A. N. McFarlane	2	0	0
Richard Harper	1	18	0
James Robson	10	0	0
John B. Pears	5	0	0
	£55	18	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 25.—Vol. XVI. Saturday, June 24, 1854. Price One Penny.

APPOINTMENT OF ELDER F. D. RICHARDS TO THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, AND THE ADJACENT COUNTRIES.

Beloved Saints—It is with much joy and thanksgiving that, after a lapse of a little more than two years, I am permitted again to engage with you in the work of salvation in these lands, preserved as I have been from the dangers of journeying by land and by sea, while multitudes of our fellow-creatures have found watery graves, and otherwise met with premature death.

Great is the mercy of God toward His iourneying Saints, while mankind so lightly esteem human life, and while the curse is abroad upon the waters, in that we are so seldom called to mourn the loss of friends by any of the dire calamities which are mournfully prevalent both by land and water. But faithful as the angels are to the safety of His people, there are still greater occasions for gratitude and praise than the preservation of our mortal lives. Better sleep with the dead than be found in the way of unrighteousness, and in the displeasure of God.

This is our chief joy, that we are counted worthy to partake of the blessed Gospel, the holy Priesthood, and to help to build up the kingdom of God on the earth in this the last time. This being the primary object of each Elder, especially of the Twelve, it is most gratifying to me to behold the strong and healthy condition of the Saints in Europe generally, but perhaps more particularly of those in the British Isles, whose experience and advantages have been greatest.

Since my departure from your midst, the revelations of truth which have been sent forth from Zion, have greatly increased the faith, confirmed the hopes, and buoyed up the spirits of the faithful everywhere, beginning at Great Salt Lake City, the corner-stone of Zion; thus are the just obtaining power to become the sons and daughters of God, gaining strength to endure the buffettings of the world, and of Satan, until they are gathered to Zion, and there receive of the blessings and powers of the worlds to come, by which to obtain the victory, and the crown of endless lives, in the kingdom of our God.

As opportunity shall permit, I purpose to communicate, through the columns of the *Star*, upon such subjects as the Holy Spirit shall dictate, and as may seem befitting to the condition of the people, but I desire to inform you at this time of the nature of my mission among you, which will be seen by a perusal of the following Letter of Appointment—

To all unto whom these letters shall come, greeting:—

Elder Franklin D. Richards, a member of the Quorum of the Twelve Apostles, is hereby delegated to repair to England to preach the Gospel, print, publish, superintend the emigration, and preside over all the Conferences, and all affairs of the Church of Jesus Christ of Latter-day Saints, in the British Islands, and adjacent countries; and we call upon all the Saints to give diligent

heed to his teaching, and follow his counsel in all things, for in so doing they will be blessed.

Done at Great Salt Lake City, Territory of Utah, United States of America, this twenty-ninth day of March, 1854, and signed for and in behalf of said Church, by the Presiding Council thereof.

BRIGHAM YOUNG, } First
HEBER C. KIMBALL, } Presidency.

By the foregoing it will be observed, that although the work of the Lord is very great in Britain, the field of my watch-care and labour is extended to the adjacent countries of Europe.

The Presidents of the several missions are hereby requested to communicate to me, at this office, the condition and prospects of their several fields of labour, in their temporal and spiritual aspects, at their earliest convenience, together with any suggestions which they may feel to make concerning the same, that we may be enabled more efficiently to co-operate in promoting their welfare and growth.

The great increase of knowledge and power bestowed upon the Saints, and the many means employed by the good hand of God to give favour to the Truth and His servants in the eyes of the world, even in high places, demands of His people renewed and increasing diligence in the discharge of all their duties and obligations, whether to the world or to the Church. "Where much is given much will be required."

A pleasing and grateful remembrance of many precious seasons enjoyed under the influences of the Holy Spirit in your midst, and the confidence in my behalf, evinced by your faith and prayers formerly, encourage me to believe that I shall again meet with that support and co-operation on your part, which, by the blessing of God and the inspiration of His holy Spirit, will sanctify my feeble exertions to the promotion of His cause, and the comfort of His people throughout these lands.

Most truly your servant, in the love of the Gospel,

FRANKLIN D. RICHARDS.

Millennial Star Office, Liverpool,
June 8, 1854.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN FARMER HUNTER AND JOSEPH BROWN.

(*Concluded from page* 371.)

Farm. H. Well, of course I can't contradict you, but Mr. Jackson gave me a very different account of Joe and his Bible, to what you do. You say that Joe was a good man, and got his book from the Lord, which I can hardly take in. Mr. Jackson says Joe was an impostor, and one Sidney Rigdon got up the Book of Mormon, as I said before, from an old tale by one Solomon Spaulding, which seems to me to be more like the thing as it happened.

J. B. I can tell you all about the Solomon Spaulding affair, if you like, sir. It is as miserable a hoax, from beginning to end, as that was about Jesus Christ's body being stolen away while the soldiers slept.

Farm. H. Well, I should like to hear what you've got to say about the matter.

J. B. When the Book of Mormon had been published about three years, a Mr. Philastus Hulbert,* commonly known as Dr. Hulbert, though he was no doctor, living in the state of New York, came into the Church.

Farm. H. Became a Mormon?

J. B. Yes, if you like. He had formerly belonged to the Methodist society, and was a class leader and local preacher, but was turned out of that society for misconducting himself to a young lady.

Farm. H. Then how was it the Mormons took him in among them?

J. B. We don't always know what men are. If they say they believe and repent, we take them at their word, till we find them out. Then we deal with them according to their deserts.

Farm. H. Ah, well.

J. B. I was saying that this Mr. Hul-

* Variously written Hulbert, Hurlbut, Hurlburt, &c.

bert was united to the Latter-day Saints. After awhile he began to play his old game again, for which he was suspended from the Church. Upon confessing his fault, the Church forgave him, and restored him to fellowship. But his repentance was not genuine, for he soon after attempted to seduce a young female, but he failed. For this crime he was cut off from the Church.

Farm. H. Turned out?

J. B. Yes.

Farm. H. Aye, and served him right too. He ought to have been turned out, a nasty beast, him.

J. B. He felt vexed over this, and he determined to have his revenge on the Church, and he began to lecture against it. But, although he was patronized by a great many preachers and respectable people, who wished to see "Mormonism" fall, yet he could not do it the harm he wished. So he began to look out for some new method of operation. Just about this time he became acquainted with a family of the name of Jackson, and with others, who were personally acquainted with this celebrated Solomon Spaulding. Mr. Hulbert from these parties learned that this Mr. Spaulding, when alive, wrote a book called the Manuscript Found. After hearing of this circumstance, Mr. Hulbert determined to make use of it to oppose "Mormonism." So he asked this Mr. Jackson if he would sign his name to a document testifying to the probability that Mr. Spaulding's work had been converted into the Book of Mormon. Mr. Jackson refused, saying, that there was no agreement between the Book of Mormon and the Manuscript Found, for the Manuscript was a very small work, and the Book of Mormon a large one; the Manuscript professed to be a translation from a Latin parchment which Mr. Spaulding had found, and to give an account of a race of people who originated from the Romans, whilst the Book of Mormon professed to be written by, and to contain a history of, a branch of the house of Israel. Jackson also said that the styles of the two books were altogether different.

Farm. H. How did Hulbert get on then?

J. B. He left that part of the country, and went to the state of Ohio, and in his lectures gave out that while travelling in the state of Pennsylvania, he learned that one Mr. Spaulding had written a romance, and the probability was, that it had, by some means, fallen into the hands of Sidney Rigdon, and that he had converted it into the Book of Mormon. Mr. Hulbert said that he intended to write a book, to be called *Mormonism Unveiled*, which would divulge the whole secret.

Farm. H. Well, how then?

J. B. His congregation were much pleased, and one of them, named Newel, advanced three hundred dollars towards getting out the work, whilst others contributed also, and hoped that the book would soon be printed. Being so encouraged Mr. Hulbert went in search of the Manuscript. He went to a place called New Salem, where Mr. Spaulding lived when he wrote his work. Hulbert there called a meeting, and made known his intentions, which caused considerable stir among the people, but the project was well received by them. They helped him with money, and advised him to visit Mr. Spaulding's widow, at this time Mrs. Davieson,* having married again, and learn if possible all about the matter. He accordingly went to where she lived, at the town of Monson, in the state of Massachusetts, and called on her, and told his business. She gave him the writings of her former husband, at least Hulbert said so, and told him that there was a trunk in the state of New York containing other papers, which Mr. Hulbert said were of no use to him. He learned, from Mrs. Davieson, that Mr. Spaulding removed from New Salem to Pittsburg, in 1812, and in a short time after to Amity, and died in 1816. Mr. Hulbert thought that this would help his cause along, so he returned to New Salem, and it was thought best that he should go to Pittsburgh and learn if the Manuscript had ever been left there. The reason of his going to Pittsburgh was to endeavour to make it appear that Sidney Rigdon, who had lived at that town, had seen Spaulding's Manuscript, and had got up the Book of Mormon from it.

Farm. H. Ah, now it 's coming, Sidney Rigdon, that was the fellow that wrote your Mormon Bible. But go on.

J. B. Mr. Hulbert went from Pittsburgh into the state of Ohio, and stopped there to get up his book, but he had not been there long before he threatened to murder Joseph Smith, for which he was

* Also written Davidson.

bound over in five hundred dollar bonds to keep the peace. He began to play his old tricks, too, and his friends began to fall off. When the work was ready to be printed, his character was so well known that it was concluded that it wouldn't do to publish the work with his name to it, so his patrons advised him to sell the work to one Mr. E. D. Howe, of Painesville, for five hundred dollars, which Mr. Hulbert did, and got the money. Mr. Hulbert's name was taken out of the work in many places. Hulbert went to the state of Pennsylvania, bought a farm, became a thorough drunkard, spent all his money, was discovered stealing a log chain, and then he fled that part of the country to escape justice. The work written by Mr. Hulbert was published by Mr. Howe, but he could not sell it, though he offered it at less than half-price.

Farm. H. It appears clear to me that Sidney Rigdon was the man that made the Book of Mormon. I understand that Mr. Spaulding delivered the Manuscript up to a Mr. Patterson, a Philadelphia printer, to have it published.

J. B. Not a Philadelphia printer, a Pittsburgh printer, sir.

Farm. H. Mr. Jackson told me a Philadelphia printer, I do believe.

J. B. Mr. Jackson is not always right, sir.

Farm H. Ah, well, say Pittsburgh, then, the name is not of much consequence. But I understand that Sidney Rigdon worked with Mr. Patterson, and there saw the Manuscript, and wrote the Book of Mormon from it.

J. B. That's all wrong, sir. Mr. Hulbert's work says that Mr. Spaulding removed to Pittsburgh in 1812, and from thence to Amity in 1814. After that time Mrs. Davieson kept the Manuscript in her own care until Mr. Hulbert got it, at least so said a statement purporting to have come from her. Now Sidney Rigdon did not live in Pittsburgh until 1822, and Mr. Patterson never did own a printing office, but was a Presbyterian minister, and a book and stationary agent. Mr. Patterson, when called upon by a Mr Green, denied that any manuscript was committed to his care. Even Mr. Hulbert stated that he called on Mr. Patterson, who affirmed his entire ignorance of the whole matter. And, furthermore, Sidney Rigdon never saw nor heard of the Book of Mormon until some time after it was published, when it was presented to him by Mr. Parley P. Pratt. This is the history of the Spaulding affair.

Farm H. Ah, that's your history of the matter, but I must believe Mr. Jackson's; I can't take yours in. I tell you what, Brown, I don't know whether to be angry with you or sorry for you, I feel both. Why don't you be sensible, man, and leave those impostors, then you needn't be out of work. Just look at your family, and think about bringing them up respectable, instead of going among those Mormonites. I'm really surprised at you. I had a good many more things to talk to you about, but I can't spare more time now. However, you won't have any work from me, so long as you follow your foolish Mormon notions. And I'll turn Crawford and Crossley away, too. I would have turned Harrald away, only, as I learn, you have not baptized him, though Mr. Jackson told me you had, but I will turn any of my men away that go to hear your preaching. I have no more to say to you now. I am sorry to part with you, but I must. Here are your wages. Good night.

J. B. Thank you, sir. Good night. [*Alone.*] Well, this is the second time I have been turned away because of my religion. Never mind, it 's all right, all is well, all things work together for good. I and my wife and family have got along, so far. I 've no doubt we shall be able to pull through. Well, thank the Lord, I have been enabled to bear a good testimony once more. I 'll warrant I shall sleep sounder to-night than either Mr. Jackson or Mr. Hunter. He who loves the truth, need fear nothing. I don't fear any man, not a bit. I'll stand up for the Gospel, to the last. I always feel better after it, even if it pinches me sometimes in temporal things, or even in my own feelings. I pity the rich men of the earth, who won't receive the Gospel, with all their luxury and splendour. They have their reward in this life—abundance of temporal things, but they are poor indeed in reality, for they have no promise of eternal life, nor of the riches of the world to come, while the poor, persecuted Saint has the promise of the riches of eternity, and not only that, but even in this life it is promised that his bread shall be given him, and his water shall be sure. Thank

the Lord for that word. When I get home, we'll all sing "How firm a foundation, ye Saints of the Lord," &c., and trust Him for the future.

JOHN JAQUES.

THE LATE MIRACLE AT ROCHDALE.

107, Belle Vue, Finch Steeet, Liverpool, June 1, 1854.

Dear President S. W. Richards—Being an occasional reader of the *Manchester Examiner and Times*, my attention was attracted by an article in its columns of the 27th instant, headed, "*A Pretended Miracle by the Latter-day Saints at Rochdale*," and after a short editorial, in which myself and D. B. Dille are frequently mentioned, an extract from the *Millennial Star* is given, as a brief history of the "*pretended*" miracle. The editor of the *Examiner* here becomes fully charged, and breaks forth in the following language—"We have received from a respectable source in Rochdale, the answer to this impudent attempt to gull the ignorant and superstitious—an attempt exceeding in audacity the statement of the pretended appearance of the Virgin Mary to the shepherd children in the French mountains."

Having in these few words expressed his strong indignation at what he has prejudged, and is pleased to call a "pretended miracle," he introduces what he terms a "printed answer," from his "*respectable* source," to prove it so. It is as follows—

"The Latter-day Saints having freely-circulated the above account [See *Star*, No. 18, present Vol.], and boasted of it, both privately and in public, as an undeniable fact, and thereby leading credulous persons to confide in their teachers as divinely inspired men, and their's as the only true Church, the following statement has been considered called for—

"Alston Marsden, the subject of the above narrative, has been able to hear a little ever since he was a child. He would run out after a band of music when eight or ten years of age, and has been able to pronounce the letters of the Alphabet more or less distinctly for several years, and some few words, so that his own friends could understand him. His mother, brother, or any other acquaintance, can discover no improvement in his hearing or speech since his baptism and anointing by the Mormon 'Elders.' When the boy was at work, the following was written upon the back of a sheet of sand-paper,* by John Ashworth, (local preacher,) Drake-street, Rochdale.

"Mason's Foundry, May 20, 1854.

"The Latter-day Saints say they have made you hear and speak. B. Brierley, Thomas Whipp, Thomas Bamford, all working with you, say, that you are as you were, from the time that you came here, is it so?

"Answer—Yes.

"ALSTON MARSDEN.

"Witnesses—THOMAS BAMFORD,
"BENJAMIN BRIERLEY,
"THOMAS WHIPP,
"SIMEON LORD.

"These men sign their names that the boy is as he was.

"When at home, Lock-Bridge, Oldham-Road, on the same day, the following questions were written and presented to him; and he wrote the answers:—

"What is your name? Ans.—Alston Marsden.

"Can you hear anything? Ans.—Yes.

"How long have you been able to hear anything? Ans.—Eight years.

"Will you read this account in the *Star*? He did so. Do you believe that? Ans.—No.

"Can you hear any better than before you were baptized? Ans.—No.

"Can you speak any better? Ans.—No.

"What do you think of the Latter-day Saints now? Ans.—Bad.

"Present—his Mother; John Fothergill, who has known and lived with him for several years; John Blakey, (local preacher,) Drake Street, his uncle; and J. P. Dickin, (local preacher,) 125, Yorkshire Street.

"Rochdale, May 20, 1854."

* "He had been taught to read and write at the Deaf and Dumb Asylum, Manchester."

Now for the satisfaction of all concerned, especially superficial readers, of which that editor himself seems to be one, I will examine the nature of the evidence that is thus heralded to the four winds as proof of an "impudent attempt to gull the ignorant and superstitious."

In the first place—*Who* says that "Alston Marsden has been able to hear a little ever since he was a child?" *Who* says he could "pronounce the letters of the Alphabet more or less distinctly for several years, so that his own friends could understand him?" *Who* says that "his mother, brother, or any other acquaintance, can discover no improvement in his hearing or speech?" &c. Does anybody? No. *Nobody* is found to testify to the above statement. Does his mother, brother, or anybody else state these things over their own signatures? No, not one of them. Not the name even of the editor's own "respectable source" is found attached to it.

We have next introduced to our notice, John Ashworth, a local preacher, as propounding two questions to Alston Marsden, but it will readily be perceived that these questions are so blended, that it would take a "Philadelphia Lawyer," or a Lindley Murray to determine which was intended to be answered; but an answer is given in the affirmative. And four names are paraded as *witnesses*. To witness what? "*That the boy is as he was?*" No. No such thing. *They* do not say that they witness *any* thing. The most that can possibly be presumed that they subscribe to is, that Alston Marsden answered "yes." But the "*printed answer*" says that "these men sign their names that the boy is as he was." This does not so appear, but it is clearly an attempt to deceive the unwary.

Again—It is said that he answered the next seven questions that are found above, in the way there stated; and four other names are introduced, as witnesses, it is presumed, that the questions were put and answered, and that they were correct. But it must be again observed that neither of them is presented in such a way as to make the witnesses responsible. At most they are but references, as to *whether or not such a dialogue took place.* They say not a word as to the truth or falsity of what had happened to the boy.

The most, then, that can be gleaned from this array of names, is, that some person, as the editor's respectable source, undertook to catechise the lad in question; that four persons, without an address, were found to witness that John Ashworth, a local preacher, had put to the boy two *opposite* questions in one; that he had said "yes;" and that the entire balance of the testimony is nothing but the "*printed answer*" of some person who did not favour the public with his name; for it is the *informant*, whoever he may be, that speaks all the time, and nobody else.

Having said so much, I will now introduce the following depositions—

(Copy)—No 1.

"Rochdale, May 27, 1854.

"I, Levi Rigg, make the following deposition concerning Alston Marsden—On the 28th of March, when he presented himself for baptism in my house he was both deaf and dumb, and was so considered by all who had been acquainted with him before time. I have been ear and eye witness of the power of God on him, according to His promise to His Saints. Since then, I have been Alston's teacher in the Sunday School. He was improving in his speech and hearing from the time he was baptized until he left the school. When he sat in our house he could hear the clock tick.

"Levi Rigg,

"5, Trafford Street, Pinfold, Rochdale.

"We testify to the above as true.

"Witnesses—Samuel Judd,

"Elizabeth Rigg,

"Sarah Maria Bailey, ⋈ her mark."

(Copy)—No. 2.

"Rochdale, Freehold, May 27, 1854.

"Having been called on to give a statement of facts, as I know them to exist, relative to my brother, Alston Marsden, I hesitate not to certify to all people, that my brother was born both deaf and dumb; and that although he was taught to read and write at the Deaf and Dumb Asylum at Manchester, I never knew him to hear or speak in my life, until after he was baptized by the Mormon Elders. After that time he got so that he could hear common conversation, and speak letters and words after an instructor, many of them quite well, and was improving while attending their Sabbath school. I am

not a Mormon, but I cannot deny the truth, whatever others may do.

"ANN WIGGLESWORTH, ✕ her mark.

"Witnesses—ELIZABETH RIGG,
"DAVID B. DILLE,
"HANNAH BAILEY."

(Copy)—No. 3.

"Oldham Road, Hoyle's Buildings,
"Rochdale, May 27, 1854.

"Feeling it my duty, I testify to the within statement [Deposition No. 2.] of my sister, Ann Wigglesworth, as being true, to my certain knowledge. And I further certify that Mr. J. P. Dickin came to my mother's house to see my brother Alston, and when he saw him he told my brother that he would be damned if he did not leave the Mormons, for they were a bad people; and after Alston and myself had gone to Mr. Dickin's house that evening, by his request, he said many bad things against the Mormons, and gave me a little pamphlet against them. He also said that the Mormons lived on crickets and cockroaches in the Salt Lake Valley. He also gave me a small bottle of oil, which he said was as good as the Mormons could give him, and said that my mother must put it in Alston's ears. I also certify that I am the only brother of Alston's that lives in or near Rochdale, and that I never gave Mr. Dickin, or any other person, authority to say that my brother 'had made no improvement in his hearing or speech since his baptism and anointing by the Mormon Elders.' I admit that he would run after a band of music in the streets along with myself, because the crowd would run after it; but I do not know from that that he could hear before the time above referred to, but afterwards he would answer to his name when called with the Sabbath school scholars, and was making good improvement. But now he either refuses to hear, or does not hear, when I speak to him, until he cannot well help it. He goes with Mr. Dickin when he wants him, and shuns my company and the company of the Mormons, because Mr. Dickin has persuaded him.

"ROBERT MARSDEN."

(Copy)—No 4.

"Windy Harbour, Milnrow, Rochdale,
"May 27, 1854.

"As I have been asked to speak respecting the great difference that I have seen in Alston Marsden for the last two years; I hereby state, that he does both hear and speak now to some extent; but at first when I knew him he did not. I have been informed that he has been baptized by a Mormon Elder, since which time, I understand, this great change has been effected. Alston has also told me, by the hands, at different times, that he could hear since he was baptized by the Mormon Elders, which I also knew was true. I am not a Mormon, but I say this in justice to them.

"JAMES STARKIE, junior.

"The above is true.
"ALSTON MARSDEN."

These speak for themselves. I will just add that I am in possession of documents, by which I know who it is that figures so prominently in that "printed answer," but although he has withheld his name from the public, only as a reference, I shall not promise him as much, but if need be shall hold him up to the light, that all good people may have a look at him.

As to the witnesses that I have adduced, I will state that only one is under age, and that is the brother of Alston, and who is a very sensible and intelligent young man, and quite respectable. Mrs. Wigglesworth is Alston's sister, and a very respectable married woman, not a Latter-day Saint. Mr. Starkie is a son of a Rev. gentleman of the Baptist order, and stands above reproach, and is, also, not a Latter-day Saint. On the same sheet with Mr. Starkie's evidence, and obtained at the same time and place, and in the same company, stands the testimony of Alston Marsden himself, the lad so much referred to, testifying to the truth of Starkie's statement. This shows how easily a lad who has not had the use of his ears, to aid him in forming a character, can be influenced by such designing men as that informant. This also destroys the testimony which Alston had been induced to give, if he really gave any, and hence the entire "printed answer" is completely *annihilated*.

It is seen by reference to that document, and also to one of the depositions, that J. P. Dickin, *local preacher*, and surgeon dentist, had much to do with this affair. What must any one think of a preacher, professing to preach the Gospel, and striving to bring into disrepute one

of the most sacred ordinances of Christ's holy religion, as taught by himself and his chosen Apostles? But look at his hypocrisy. He gets oil "as good as any Mormon can give," and sends word to the mother of the boy, to "apply it to his ears." Does this not prove to a demonstration, that the man, forsooth, of the "printed answer," does himself believe that the boy was benefitted by the application of oil in the first instance? Yes, it does, to every candid mind.

It is said that the lad's mother is very violently opposed to the Latter-day Saints, and has forbidden him to attend their meetings and Sabbath school. This accounts for his non-appearance, at the present time, in either of those places. It is also said that she has made different statements to different individuals about the boy, and suffers him to attend J. P. Dickin, and be directed by him in operating against the Saints; for these reasons I have not sought her testimony. As for Mr. Dickin, it appears that he has taken it upon himself to "drive the Latter-day Saints out of Lancashire," "nail them as a base coin to the counter," &c., in fact, he has been baying after the footsteps of our Elders for several years, to accomplish this object, but let me tell him that it will more become him to purify his own heart, than oppose things infinitely above him, or purpose to accomplish impossibilities. He has ever been lustily calling for "miracles," that the people might believe.

Craving your indulgence, I remain most respectfully, your obedient servant,

JOHN S. FULLMER.

Editors who have published from *A Pretended Miracle at Rochdale*, please copy.

J. S. F.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 24, 1854.

THE ROCHDALE MIRACLE.—Our readers will recollect perusing, in No. 18 *Star*, an interesting account, by Elder John S. Fullmer, of a remarkable manifestation of the power of God, testified to by Elder David B. Dille, on the person of Alston Marsden, mis-spelt Halsden Marsden in said *Star*, who was born deaf and dumb, and who continued so up to the time of his baptism, &c. Since the statement of Elder Fullmer appeared before the public, certain officious persons, unwilling for God to manifest His power now as formerly, and wishing to fill all other people with the same ungodly and anti-Christian spirit, have printed and circulated an attempted invalidation of Elders Fullmer and Dille's testimony, and entitled *A Pretended Miracle by the Latter-day Saints at Rochdale.* This attempted invalidation is a flimsy and ill-constructed affair, and throws responsibility on no one but, indirectly, the youth himself, who, having been unaccustomed to the exercise of two of his senses, we have every reason to believe, was influenced by others to that degree that he acted merely as an amanuensis, and wrote their dictated thoughts or wishes. However, we give, this week, an answer to *A Pretended Miracle*, by Elder Fullmer. This answer contains the depositions, signatures, and addresses of four persons, exclusive of the youth himself, testifying, in the most unqualified terms, that a remarkable change had taken place in Alston Marsden, giving to him his speech and hearing, to a certain extent, since his baptism into the Church of Jesus Christ of Latter-day Saints.

With whatever feelings those persons who have sought to distinguish themselves in opposing the work of the Lord, by casting discredit on the statements of His servants, who, like their Lord and Master, go about doing good, may read the testimony we give this week, we are certain that the Saints will rejoice in the complete frustra-

tion in this instance, of the attempts of the enemy of righteousness to oppose the truth. And all candid, honest, truth-loving people will feel themselves under an obligation to accept Elders Fullmer and Dille's statement, and the testimony produced by him, and to reject the detracting statements of those who, without provocation, have endeavoured to affix the brand of imposition upon those two Elders.

There are some things and circumstances, which, in one form or another, are often presented to our view, and which nevertheless excite in us a degree of surprise and astonishment. It is nothing new for such dignitaries as local preachers, and even higher religious officials, to seek to overthrow the testimony of the servants of God. Jewish Chief Priests, Rabbies, and Elders engaged in similar futile undertakings in the days of Jesus and his Apostles. And the same spirit of mean opposition to truth and righteousness exists in all time, and ever and anon exhibits its deformed visage to the excited gaze of the world. But notwithstanding this, still it seems impossible for us to witness the operations of this spirit without our experiencing a degree of surprise, and wondering how it is that men, and religious men, too, can be found to delight in defaming the truth, and in detracting from the glory and power of God. Is it not in one sense astonishing that men should ever oppose the working of the Almighty arm of their Father in heaven, who is so willing to bestow His heavenly gifts upon His children on the earth? Verily it is, but we see them oppose His will, His word, His works every day, and oppose them, too, with the greatest insolence imaginable. Truly the human heart is deceitful above all things, and desperately wicked. Men do not like to retain God in their knowledge; they do not desire His interference in their affairs, although they pray Him to interfere; they are exceedingly loath to hear of the goings forth of His Majesty, or the wonderful workings of His power; they oppose with all their might those few among the children of men who believe in a God of miracles, and who contend most earnestly for the faith once delivered to the Saints, and for manifestations of His power according to the necessities of His children. Verily, the world, and even the religious portion of it, little suspects how ungodly, how antichristian, how thoroughly infidel it is.

But thanks be to God, He has promised to display His wonder-working arm in the last days, and He has commenced to display it, and He has declared that He will continue to display it until former displays fall completely in the shade, and until wickedness shall be banished from the world, truth and righteousness be fully established, and the whole earth be lit up with His glory. May that bright day be hastened, and to God be ascribed all the praise, the honour, the power, the dominion, and the glory, in the name of Jesus Christ. Amen.

Opposition to the truth, however, does some good—it purifies the truth from error, as fire purifies gold from the dross; and thus is truth made to shine the brighter, as does the diamond from contact with the tool of the workman. Opposition is calculated to give juster views to the advocates of truth, to tone down any exaggeration or high colouring which they, in the height of their admiration and enthusiasm, may, through human weakness, have exhibited, and to prove to all the superiority and incomparable excellence of truth. And once more we take the opportunity to say to our correspondents, in cases similar to the one in question, *pay particular regard to the exactness of facts, names, and dates*, that your communications may do no discredit to you, and may be worthy of all acceptation.

HALF-YEARLY SATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the half-year ending on the last day of June, will be required at our Office within seven days after, without fail.

The particulars required are—Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last report, and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* Vol. XIV., page 474, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 376.)

[October 1838.]

In the mean time Henry Root, and David Thomas, who had been the sole cause of the settlement being made, solicited the Saints to leave the place. Thomas said he had assurances from the mob, that if they would leave the place they would not be hurt, and that they would be paid for all losses which they had sustained, and that they had come as mediators to accomplish this object, and that persons should be appointed to set value on the property which they had to leave, and that they should be paid for it. They finally, through necessity, had to comply and leave the place. Accordingly the Committee was appointed—Judge Erichson was one of the Committee, and Major Florey, of Rutsville, another, the names of the others not recollected. They appraised the Real Estate, that was all.

When the people came to start, their horses, oxen, and cows were gone, many of them, and could not be found; it was known at the time, and the mob boasted of it, that they had killed the oxen and lived on them. A great number of cows, oxen, and horses have never been seen since, which doubtless the mob took and kept, and that was all the brethren ever received of the promised pay for all their losses at De Witt. Many houses belonging to my brethren were burned, their cattle driven away, and a great quantity of their property was destroyed by the mob.

Seeing no prospect of relief, the Governor having turned a deaf ear to our entreaties, the Militia having mutinied, and the greater part of them being ready to join the mob; the brethren came to the conclusion to leave that place, and seek a shelter elsewhere; and gathering up as many wagons as could be got ready, which was about seventy, with a remnant of the property they had been able to save from their matchless foes, left De Witt, and started for Caldwell on the afternoon of Thursday, October 11, 1838. They travelled that day about twelve miles, and encamped in a grove of timber near the road.

That evening a woman, who had some short time before given birth to a child (in consequence of the exposure occasioned by the operations of the mob, and having to move her before her strength would admit), died, and was buried in the Grove, without a coffin.

During our journey we were continually harrassed and threatened by the mob, who shot at us several times, whilst several of our brethren died from the fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin, and under circumstances the most distressing. We arrived in Caldwell on the twelfth.

No sooner had the brethren left De Witt, than Sashiel Woods called the mob together, and made a speech to them, that they must hasten to assist their friends in Davies County. The Land Sales, he said, were coming on, and if they could

get the Mormons driven out, they could get all the lands entitled to pre-emptions, and that they must hasten to Davies in order to accomplish their object; that if they would join and drive them out, they could get all the lands back again, as well as all the pay they had received for them. He assured the mob that they had nothing to fear from the authorities in so doing, for they had now full proof that the authorities would not assist the Mormons, and that they might as well take their property from them as not. His request was complied with, and accordingly the whole banditti started, taking with them their cannon, for Davies County.

In the mean time, Cornelius Gilliam was busily engaged in raising a mob in Platte and Clinton Counties, to aid Woods in his effort to drive peaceable citizens from their homes and take their property.

On my arrival in Caldwell, I was informed by General Doniphan, of Clay County, that a company of mobbers, eight hundred strong, were marching toward a settlement of our people in Davies County. He ordered out one of the officers, to raise a force and march immediately to what he called Wight's Town, and defend our people from the attacks of the mob, until he should raise the Militia in his and the adjoining Counties to put them down. A small company of Militia, who were on their route to Davies County, and who had passed through Far West, he ordered back again, stating that they were not to be depended upon, as many of them were disposed to join the mob, and, to use his own expression, were "damned rotten hearted."

Sunday 14th. I preached to the brethren at Far West, from the saying of the Saviour—"Greater love hath no man than this, that he lay down his life for the brethren." At the close, I called upon all that would stand by me to meet me on the Public Square the next day.

There were seven cut off from the Church in Preston, England, this day. It was a general time of pruning in England. The powers of darkness raged, and it seemed as though Satan was fully determined to make an end of the work in that kingdom. Elders Fielding and Richards had as much as they could do, for some time, to see to the Branches already planted, without planting new ones.

Monday 15th. The brethren assembled on the Public Square, and formed a company of about one hundred, who took up a line of march for Adam-ondi-ahman; and here let it be distinctly understood, that this company were Militia of the County of Caldwell, acting under Lieut-Colonel Hinkle, agreeable to the order of General Doniphan, and the brethren were very careful in all their movements to act in strict accordance with the constitutional laws of the land.

The special object of this march was to protect Adam ondi-ahman, and repel the attacks of the mob in Davies County. Having some property in that county, and having a house building there, I went up at the same time. While I was there, a number of houses belonging to our people were burned by the mob, who committed many other depredations, such as driving off horses, sheep, cattle, hogs, &c. A number of those whose houses were burned down, as well as those who lived in scattered and lonely situations, fled into the town for safety, and for shelter from the inclemency of the weather, as a considerable snow storm took place on the 17th and 18th. Women and children, some in the most delicate situations, were thus obliged to leave their homes, and travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitute of clothes, and only escaping with their lives.

(To be continued.)

UTAH'S PRIVILEGES, AND CONGRESS.

(From the "New York Herald," May 9th.)

(Concluded from page 375.)

Washington, May 5, 1854.

The House went into committee on the bill establishing the office of Surveyor-General in Utah, and granting lands to actual settlers therein.

The pending amendment was to strike

out the following proviso: — That the benefit of this act shall not extend to any person who shall now, or at any time hereafter, be the husband of more than one wife.

Mr. LETCHER, (dem.) of Va., moved an amendment, that the benefit of the second and third sections of the bill shall not extend to any person. (Laughter.)

Mr. DISNEY, (dem.) of Ohio, said, whether the proviso shall be retained or rejected, the evil of polygamy will not be reached. The only point involved was, whether Congress will deem it politic to offer donations to Mormons in that particular Territory, or whether, by a refusal to grant inducements to them, as other individuals, they will interpose a barrier to discourage them.

Mr. BISHOP PERKINS, (dem.) of N.Y., thought it was preposterous for men holding high United States offices in Utah, and receiving high salaries, to be allowed to have as many wives as they choose, while the poor fellows who want to settle on the land shall be restricted to only one.

Mr. BOYCE, (dem.) of S. C., said no man was more opposed to polygamy than he; but government had no right to interfere with religious relations. It would be a most remarkable instance of concentrated power, not to be found in the constitution. Government has no right to interfere with domestic, social, or religious relations. This is a religious subject, and therefore one of great magnitude. The constitution secures to every man the enjoyment of his own religion.

Mr. CAMPBELL, (free soil) of Ohio, understood the gentleman to admit the power of Congress to donate lands to actual settlers. Now, if there is power to make absolute grants, is there not power to fix the condition of the grant? The gentleman said it would be an interference with the religious rights of the people of Utah. Suppose, in the wildness of religious fanaticism in Utah, the people there should imagine a revelation from Prophet Joe Smith had required them to enact an ecclesiastical law, providing that the eldest born of every woman, when one month old, shall be sacrificed and slaughtered, and that the people come here and ask Congress to encourage a sentiment of this kind: would not the honourable gentleman, acting in the capacity of a guardian, deem it proper and advisable to provide that no person who subscribed to or practised on the principle of such an ecclesiastical law, should have the grant?

Mr. BOYCE replied he would not recognise such a principle, and asked, would Congress have a right to say no Presbyterian shall have the privilege?

Mr. CAMPBELL—Should the Presbyterian Church in Utah, through violent fanaticism, declare, by ecclesiastical provision, that polygamy or any other crime shall exist, he should say no person subscribing to or practising it shall have the domain.

Mr. WALBRIDGE (dem.) of N. Y., moved an amendment, to the effect that the benefits of the bill shall not extend to any person in any of the territories who may practice polygamy. He offered this to meet a suggestion made yesterday, that if Congress pass the restriction in the bill, the Mormons will stray elsewhere over our vast valleys. He would touch the moral, not the constitutional question, of the right to prescribe the conditions of the grants. If a man prefers polygamy, he cannot have the land, or he must take the land in consonance with the law which grants it. If one of his constitutents should take more than one wife, he would not only meet with the reprobation which he merits, but be amenable to the law and find a home in the Penitentiary.

Mr. PHILLIPS (dem.) of Ala., moved an amendment, that the benefit of the bill shall not extend to any person guilty of murder, arson, perjury, robbery, or piracy. He did this as an offset to the proviso to exclude persons guilty of bigamy, and argued against the constitutional power to make any such exceptions.

Mr. WALBRIDGE'S amendment was rejected.

Mr. TAYLOR (whig) of Ohio, remarked, if it is a fact that there is a law in Utah which establishes the crime of polygamy, it should be at once discountenanced by Congress, which, by the act establishing that territory, has the right to disapprove of laws passed by the Legislature and Executive of Utah, in which case such laws are null and void. Affairs in Utah afford a beautiful specimen of squatter sovereignty, thus framing laws for themselves. If Congress do not disapprove of the bigamy law, they will, by their silence, sanction it.

Mr. BOYCE remarked—Who is to decide the question as to whether a man has more than one wife? What tribunal is to have jurisdiction over the subject? The

Mormons had shown their patriotism by rallying promptly round our banner in the Mexican war, and there was nothing to prove they are not good citizens. They have gone into the wilderness and subdued it, and yet they are not to be permitted to enjoy homes on the soil.

Mr. RICHARDSON (dem.) of Ill., moved to lay aside this bill, which was consuming all the time in order to consider other territorial business. Disagreed to.

Mr. LETCHER said the gentleman from Alabama (Mr. Phillips) wished to know whether anybody would undertake to discriminate against murderers or pirates, which are subjects of crime. There was a distinct answer to this, which he thought conclusive. Virginia, Georgia, Alabama, and all the other States, do not recognize bigamy as a part of their religion. In Utah the crime is a regularly recognized system, established by ecclesiastical law, and sustained by every sanction that the territory can confer. If they had recognized murder or piracy, or any other species of crime, as a legal system, Congress could, in making donations, express their decided and determined hostility. If they could not do this they were powerless. The gentleman from South Carolina (Mr. Boyce) said this was a matter of religion; but if it was religion, bigamy would not be there. It is a matter of vice, and whenever Congress undertakes to make grants in such cases they offer encouragement to iniquity.

The Committee rose.

Mr. RICHARDSON moved to reconsider the vote by which the resolution was passed terminating debate—his object being when the House should again go into committee to lay this bill aside, and proceed to the consideration of others.

Mr. CAMPBELL hoped the motion would not prevail. The vote was reconsidered, and the resolution laid on the table.

The HOUSE again went into committee, and Mr. Richardson made an ineffectual motion to lay aside the bill.

Mr. DISNEY took occasion to say that African slavery is recognized by law in Utah. Conversation ensued as to the state of the territorial business, some members wanting to lay the Utah bill aside, while others thought they could dispose of it in fifteen minutes. Finally, on motion of Mr. Bishop Perkins, by a vote of ayes 84—noes not counted—the bill was laid aside, with the recommendation that it do not pass.

FOREIGN INTELLIGENCE.

SCHOOLS IN THE SETTLEMENTS—MANUALS OF THE UTAH, SHOSHONE, AND PIEDE DIALECTS.

Great Salt Lake City, 28th February, 1854.

Dear Brother Samuel—As the mail is preparing to leave, by the eastern route, I embrace the opportunity of sending you a few lines.

My health, in consequence of over exertion in the fall, in gathering the people into forts, and executing the general orders of the Governor, in relation to the Indians, became considerably impaired, and has confined me mostly to the room, but of late has much improved.

My father's health has been poor most of the winter. My mother, who had been confined to her bed for five months, died on the 14th instant. My father has borne his bereavement with a fortitude hardly expected by his friends, who are aware of the feeble condition of his health. They were married in 1815, consequently had lived together 39 years.

It has been a general time of health through the southern settlements this winter. Good schools have been kept up in Lehi, Lake City, Pleasant Grove, Springville, Palmyra, and Payson, in good school-houses, several of which were newly finished last fall. Meetings in these places have been well attended. In Provo several private schools have been kept up in each ward during the winter. The seminary is not yet ready for use. The place is built up remarkably the last six months. A number of the poor Indians have lived in the settlements, professing to be friendly, and have given the brethren an opportunity of learning their language.

Brother D. B. Huntington has published two editions of a work, in pamphlet form, defining the Indian language in the Utah and Shoshone dialect. G. W. and Nephi Johnson have published a pamphlet containing the Piede language.

The settlements in Iron County are flourishing, the Piedes are very friendly, and willing to work. Many of the brethren are acquiring a knowledge of their language.

From appearances there will be plenty of bread in the Valley till harvest, if the people are prudent.

The Temple wall has progressed slowly during the winter, and will probably be finished early in spring.

The remainder of Capt. Gunnison's party are still in winter quarters in this city, waiting for instructions from Washington.

The amount of snow on the mountains speaks for the farmers for abundant water for irrigation the ensuing season, consequently a plentiful harvest.

We have at present twenty well finished school-houses in this city, and schools kept in them, with many private schools beside.

Our dramatic corps present their amusements to the citizens twice a week.

We have in the city also three excellent bands of music. Brother Pugh is leader of the Nauvoo Brass Band, in the absence of brother Pitt. Brother D. Ballo, a native of Sicily, a very talented musician, has formed, and is the leader of, a Military Band. Elisha Everett is the leader of the Martial Band.

The militia of Utah County have been re-organized by general order into seven battalions of Infantry and one of Cavalry.

Provo also contains a small Library of 120 volumes, and 200 more have been sent for from the States, which are expected to arrive with the earliest trains in the spring. Efforts are making to establish similar and other institutions in sundry other small cities.

If any of our English friends would contribute music, books, plays, &c., to these institutions, they would be gratefully received.

Provo, March 21.

Still thinking a line from Provo may not be unacceptable to you, I take the opportunity which the April mail affords of writing.

The winter has been more severe in Great Salt Laek Valley than in Utah. Ploughing and seeding have scarcely commenced in that valley, while much has been done in this. The early part of the winter was mild, but since the first of January the weather has been very severe, and the spring is unusually late.

Most of the California emigrants who have wintered here, with some few faint-hearted Saints, are about leaving for the gold regions.

The walling of Provo City has been commenced, but, in consequence of the severity of the winter, little as yet has been done in this respect. The calculation is to wall it one mile square, making four miles of wall.

The United States' Court is now sitting in the seminary, which is so far completed as to accommodate the citizens in this respect.

Grain is very scarce, and will probably command three dollars per bushel before harvest.

Brothers E. T. Benson and Erastus Snow passed this place on their way to visit Nephi and Fillmore cities.

The brethren at Pleasant Grove (Battle Creek) are about walling in that city, one hundred rods square, with rock, and there is sufficient rock now on the ground to build four feet high. Bishop John Banks, formerly of the London Conference, is superintending the building of the wall at that place. The place contains about seventy families.

A new grist mill has recently been built at American Fork, by Arza Adams. It is located within the limits of the city wall.

Brother E. Snow recently visited the Danish brethren in San Pete. A considerable amount of wheat has been subscribed in this county and Juab, for their benefit, through the exertions of Bishop Reuben Allred. The principle upon which it was subscribed, was—to furnish them with bread and seed grain, to be repaid by them, as soon as they are able, in building themselves a school-house, and thereby do them a kindness, and cause them to do themselves one in return.

A party of Indians stole about fifty head of cattle belonging to the upper settlement of Spanish Fork. This was supposed to be the Indian depredation of Squash, a chief of about fifty warriors. The people neglected to herd their cattle as counselled, and consequently lost them. They were taken away during a storm.

President Willard Richards, your worthy uncle, departed this life on the 11th instant. I was at Great Salt Lake City at the time, and attended the funeral on the Sunday following. The Church has

lost an efficient, a highly talented, and worthy President, Historian, Editor, Recorder, and Counsellor. Truly a great man in Israel has been laid low by disease. As President of the Legislative Council, Secretary of State for Deseret, and acting Secretary of the Territory of Utah, as well as Postmaster of Great Salt Lake City, and as one of the pillars in the foundation of a State, he shined conspicuous, and his name stands recorded for ever on the pages of history. His numerous family are bereaved of a kind and affectionate husband, a fond and indulgent parent, and the poor in Israel a kind benefactor. He is the first Apostle who has died a natural death, though the crown of martyrdom is evidently his, from his having been in Carthage jail at the death of the Prophet, and having mingled a drop of his blood with theirs, and his days having been shortened in consequence of the exposure and over exertion which he endured through persecution.

I remain your friend and brother

GEO. A. SMITH.

VARIETIES.

SIMILITUDE OF A TEMPLE IN INDIA TO THE JEWISH TEMPLE.—A missionary, who lately visited the great heathen temple at Conjeveram, in India, thus writes of the similitude in structure and rites to the ancient Jewish temple:—"The fact is unquestionable," he says, "that there is a striking resemblance between the arrangements here and those of the ancient Jewish temple; first we entered the *outer court*, then *the court of the people*, and then *the holy place*, raised considerably above a splendidly paved outer court, within which, as if in awful mockery of the ancient dwelling-place of Jehovah, was the holy of holies. At the entrance of the Holy place we were suddenly stopped, and told we could go no further; the opening was nearly as large as the first gateway we had entered—we had got in a few yards, and stood on some steps which led up to the raised court within. That scene made an impression never to be effaced. Almost all the Temple-Brahmins had gathered around us, perhaps fifty from their houses and as many from different parts of the temple. Night had fairly closed over us, and our guides; the Pundarum lit up the strange scene by a single lamp, precisely resembling the censer in which the Jewish priest offered up the morning and evening incense. This gave but a partial illumination, and cast a flickering light over the sable countenances, which row on row appeared before us. Many, too, had climbed up the sides of the doorway; and there, resting on some fine sculpture, looked down on us with eager eyes. Another crowd also stood behind us, and there we were, in these strange circumstances, surrounded by this strange and motley group of Brahminical auditors."—*Jewish Chronicle.*

A BACHELORS' HOME.—Let us look at his knives and forks, his table-spoons, his dessert spoons, his tea-spoons, and his sugar-tongs, if he has got any; let us examine his household linen, and his bed, and bed clothes; then go down to his kitchen and examine his saucepans, frying-pans, gridirons; and, supposing, which is very probable, that in some instances we may find a copious, well-kept supply of such articles, we ask from whom did he learn the use of them all, and who takes care of them all, and what relationship of life it is which first suggested the use of all these things, and the idea of arranging them all in a private house? It was marriage that invented them all, and the bachelor only imitates the house of marriage when he furnishes his own, and for want of a wife to complete the idea of a home, he employs a housekeeper to keep his goods in order. To state the case fairly between celibacy and marriage, the bachelor should be represented as living alone, cooking his own food, making his own bed, giving out his own washing, washing his own crockery, cleaning his own knives, kindling his own fire, sweeping his own room, dusting his own chairs and tables, and, in fine, opening his own door, and answering his own bell. In such circumstances we see the genuine Cœlebs and the *beau ideal* of discomfort. All is confusion, everything out of place, everything wanting, everything unclean, knives and forks covered with rust, last week's dishes not yet washed, and, what is more directly to our purpose at present, there is an evident want of that patronage of the useful arts of life of which you always perceive some evidence whenever a tidy woman superintends the household arrangements. And, as no woman can take more interest in any other house than her own, it necessarily follows that the encouragement of the useful arts is so intimately connected with marriage, that in whatsoever country the state of marriage is held in the highest repute and the comforts of home most assiduously cultivated, there the common and useful arts must attain their highest perfection.

A COUNTRY schoolmaster one morning began the duties of the day with prayer, as usual, but after prayer he went up and asked a little boy why he hadn't shut his eyes during the prayer, when the boy sharply responded, "We are instructed in the Bible to watch as well as pray."

PRAYER FOR EMIGRATING SAINTS.

Oh Thou, at whose supreme command
The hosts of darkness fly,
Upheld by whose eternal hand,
Thy Saints can dare or die;
Thou, at whose word the trackless deep
Must curb each flashing wave,
Owning thy voice when surges sweep
Destruction round the brave;
Oh hear us for the pilgrim band
Who, o'er yon dark blue sea,
Self-exil'd, from their native land
Are borne to worship thee!

Father of men! Almighty Power!
Guard them from every ill,
And in temptation's trying hour,
Oh keep them faithful still!
Be thou their guide, till, peril past,
Where joy and rest belong,
On Zion's distant hills at last,
They join thy ransom'd throng.
To thee we call—The Lofty One!
Light of the pure and free!
Oh, never may their hearts be won,
Thou God of Truth, from thee.

I. E. R.

LE RÉFLECTEUR.—We have imported 200 copies of "Le Réflecteur" from the Swiss Mission, and they are now on sale at this office. We hope the Saints will obtain this work, and thereby benefit themselves and the Swiss Mission also. Our brethren and sisters who are studying the French language, will no doubt be pleased that they can secure, in that language, the organ of the Church in Switzerland. The work is a royal octavo, and is printed upon very superior paper, price, retail, 3s.

NOTICE.—At a Council of Elders, held in London, May 4th, Elder Daniel Tyler, presiding, Elder Michael S. Shaw, late from Utah, was expelled from the Church for his unchristianlike conduct; and he refuses to give up letters of commendation which he holds from the authorities of the Church in Zion.

ADDRESS.—John McDonald, Mr. Isaac Allen's, Church Lane, Chesterfield.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH JUNE, 1854.

	£	s	d
Charles A. Harper	10	0	0
Thomas Parkes	3	5	0
William Simms	10	10	0
Josiah Holmes	5	0	0
Charles Peat	2	0	0
Richard Harper	1	5	0
Joseph Akers	2	0	0
John B. Pears	5	0	0
Carried forward	39	0	0
Brought forward	39	0	0
Joseph Rhead	5	0	0
R. J. Townsend	3	12	0
E. C. Brand	20	0	0
Robert Kirkwood	10	0	0
John Holsall	3	0	0
James Robson	5	0	0
	85	12	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 26.—Vol. XVI. **Saturday, July 1, 1854.** **Price One Penny.**

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(*From the "Deseret News," Feb.* 16.)

It may be considered that we are a mixed congregation, consisting of Bishops, Seventies, High Priests, Elders, the Twelve, and the First Presidency; but I consider we are, strictly speaking, a meeting of the Elders of Israel, for if we were to be instructed in the duties of any one of these Quorums, that instruction would be equally good for all.

This vast concourse of persons are all Elders in Israel, with but a very few exceptions, for there are some Priests, Teachers, and Deacons present, but not a great many. The greater portion of the male members of this community are Elders in the Church, and, as Elders, we are to be instructed so as to obtain an understanding of all things pertaining to our duty.

We have heard and felt sufficient to know that the wisdom which is to be obtained in this kingdom, is more satisfactory to us than the boasted wisdom of the world. This is appreciated by the majority of this assembly, if not by all. The knowledge possessed by this people is of more value than all the knowledge of the world put together, and infinitely greater. In this kingdom you will find the root of all science, and that, too, in men who have not been taught the sciences, after the manner of the world. They understand the origin of science, and can trace it through the life of man, much to their satisfaction. Let any man who possesses the Holy Ghost, though never taught the sciences but a very little, hear a learned man exhibit the principles of any science, he understands the origin and proper bearings of the subject treated upon by the speaker, through the increased rays of that light which lighteth every man that cometh into the world. This is to us a matter of no little satisfaction.

I have many cogitations with regard to this work of the last days, and the prosperity of this kingdom; yet I have learned, years ago, that the Lord stands at the helm that guides Zion's ship. He is its dictator, and unless we work exactly to the line that is marked out by him, our works will be in vain. This has been my experience from the beginning. In every branch and avenue of our lives, we must learn to work to the line of truth; it is for us to know what ought to be done, and then do it. Though there should be no earthly prospect of accomplishing it, we can certainly try; and if we try with all our might, that act will prove at least a resolute and determined mind, adorned with patience and perseverance. And if, with all our resolute endeavours, we are still unable to accomplish our purpose,

the Lord will be very likely to stretch forth His hand, and give the victory.

Perhaps before we get through with this Conference, we shall ask such a favour of the Bishops as we asked of them last Conference; which was granted to the letter, and that most rigorously. The brethren are rigorous with themselves, for they have paid their tithing willingly, and I do not know that the Bishops have had to urge them any to the fulfilment of this duty. However, some, on the first reflection, thought it seemed impossible for them to comply with it, and some thought that our request was inconsistent; but with a little more mature reflection, with a little faith and prayer, they brought themselves directly to obedience. I think this has been almost universally the case. If we should now call upon the Bishops for a favour, it would be to grant us a little assistance with regard to our purchasing and laying in lumber, nails, glass, and other merchandise, to supply our future wants. I wish each ward to bear their share in this matter. I mention it that the Bishops may be alert in their feelings.

Now, brethren, can we fight against and subdue *ourselves?* That is the greatest difficulty we ever encountered, and the most arduous warfare we ever engaged in. This will apply most perfectly to the brethren who have gathered with the Saints. When we are out in the world, we preach faith and repentance; so that the Saints bring the knowledge of *first principles* with them to the gathering place. Your next step is to enter into the study of this. A man may learn letters, and study all the various branches of scholastic education to the day of his death, but if he does not attain to strict self-discipline, his learning will not amount to much. The catalogue of man's discipline he must compile himself; he cannot be guided by any rule that others may lay down, but is placed under the necessity of tracing it himself through every avenue of his life; he is obliged to catechize and train himself, for he knows his own disposition the best—its fortified and unfortified parts; he is therefore the most fit to school himself, until every particle of the man is brought into subjection to the law of Christ.

When you had obeyed the first ordinances of the Gospel, then you discovered that the Lord had set His hand to gather Israel, that Zion might be built up, and Israel gathered from the four winds. These doctrines have been taught and retaught, again and again. I think there is not a man here who did not fully understand them while in his native country; there may be a few exceptions among those who have by chance fallen into the society of the Saints at the gathering place, where their first acquaintance was formed; and consequently have not had the same opportunity of hearing the first principles, as others have had in the world. Now we enter this school to be planed, squared, and polished.

Suppose we admit of malice, anger, and wrath, in our hearts; steep ourselves in wickedness, by taking the name of God in vain, by entering into every kind of outbreak and transgression, by defiance to every wholesome law, by neglecting our families, physically, mentally, and morally, and by neglecting our brethren and ourselves; our former repentance and baptism for the remission of our sins will not profit us, through indulging in sin afterwards, but all our former sins will again be upon us, and we must atone for the whole. Then let us cleave unto righteousness; learn to do well, and continue to do so all the days of our lives, that our former sins may not stand against us. This is our duty.

If every person in the community would correct his own errors each day he lives, the errors of the whole would continually be effectually corrected. For where is there a man, who, by preaching on a text from the Bible, or the Book of Mormon, can correct the faults of the people? That may be done until they go into their graves, and little or no good result from it. I mean to correct my own faults, and it is for you to do the same. It is an individual business, over which each man must preside, until every fault, in our whole lives, is corrected, and we are sanctified before the Lord.

If your neighbour suffers his cattle, or his children, to trespass upon your property, never retaliate, or speak an angry reply, for this will engender a spirit of anger in him. Consider well before you suffer your minds to be irritated in the least; suffer them not to be agitated until your blood is boiling with rage before you are aware; but stop and reflect, coolly consider, and quietly reason with the person or persons who have trespassed upon

you, and show them the nature of their transgression against you. If they continue in the same course of conduct, reason the stronger with them, without quarrelling. Thus bring your passions down into subjection to your will, and cultivate an even unruffled temper, until you can perfectly control yourselves at all times, in all places, and under all circumstances. Then our affections and feelings would become congenial to those of the angels of God, and we should continue to increase in that Holy Spirit which would prepare us for the society of holy beings. This is our school, and a profitable one it is to the Elders of Israel.

Why I mention these things is, that you may understand, as quick as you have believed, and have been baptized for the remission of your sins, that you have then further duties to perform. To be continually repenting is not required of us. If the Elders of Israel could do all that is required of them, they would not need to repent, but they would seek continually to walk in the paths of truth, virtue, and holiness. It is not in keeping with their calling, to be fighting and quarrelling with their brethren, or treading upon the sacred rights of others; but it is their duty to walk in the paths of righteousness all the day long. And they will be chastened again and again, until they do it.

This is my teaching to the people continually. We do not care about hearing an overgrown Gospel sermon preached here, for the people understand it perfectly already; but do they understand the principle of self-control, and of properly ordering their lives and course before the Lord? Do the Elders of Israel understand all that the Lord requires of them? They do not. This belongs to other branches of the same celestial science. This perfect science requires men and women to be in the school all the days of their lives; and they will not see a single day in which they will not learn some truth with which they were not before acquainted. They can learn from themselves—from the world—from the government of heaven—from the management, government, control, doctrines, and laws of eternity, which will yet be exhibited before us. The Lord has established the world with its varied productions, for the education of His children, that they may improve upon little things first, and so continue to increase, grow, and strengthen, until they become perfect men in Christ Jesus. These are the duties, and this is the situation, of the Elders at home.

(To be concluded in our next.)

PROGRESS AND GOVERNMENT.

BY ELDER J. A. LITTLE.

Progress! Progress!! is the great cry of the nineteenth century. It has been but a series of successive changes, and new discoveries in science, adding to wealth and luxury, and mostly tending to corrupt and enervate.

Have the last fifty years strengthened the cords of society, by increasing the civil and domestic virtues, or the honour and probity of statesmen? Or have they placed the principles of government upon a more substantial basis? Are mankind advancing in the principles of universal love and brotherhood? Let the gloomy prospects of the present, for the future, and the gathering clouds of war, answer.

Has all the light and intelligence of the age developed one solitary principle that tends to raise mankind towards the perfection of Deity, except what the Lord has revealed through His servants, the Prophets Joseph and Brigham?

These are some of the tests by which to judge of real improvement in the condition of society.

Nations have only risen to fall again, because the superstructure of society has been based upon principles of man's invention, instead of those revealed from the great fountain of all government. God made man for the great and noble purpose of preparing him to dwell in His presence, in the light and intelligence of eternity. But from creation until now, he has grown weaker in his generations, by corrupting his way on the earth, break-

ing the revealed laws of heaven, as well as those directly implanted in his organization, until he has become the weak creature of a few days, months, or years at the most, struggling for existence through this life, and making no preparation for the next, which is shrouded in darkness to all who have not the light of revelation, by which to see its opening glories.

The statesmen, philanthropists, and various Christian sects of the day, have invented and endeavoured to carry out a variety of plans for the amelioration of the human family. But all alike have failed to accomplish the object designed. And when it appeared as though nothing but degeneration, death, and ruin awaited the beautiful creation of God, He again condescended to reveal principles for the regeneration and salvation of both body and spirit, striking at the root of the evil, and commencing the work of reform on the basis of Eternal truth, guiding His servants by the dictates of continual revelation.

He has brought again to earth the institution of celestial marriage, as it has existed from eternity, was practised by the fathers, and will continue to be practised on the earth, by the righteous, through all time to come. This institution, when carried out and enforced, will check the degeneration of the human species, by preventing the abuse of those organs made to righteously increase the kingdoms of God, instead of being abused in the gratification of mere lust. This is a favoured institution of the Almighty—under it the best men of former ages, and the Lord's chosen people, were raised up; under its regenerating influence Israel will be gathered in this, the dispensation of the fulness of times, to carry out the work of the fathers, Abraham, Isaac, and Jacob, in raising up a numerous and noble posterity, who shall inherit the earth in righteousness, and be exalted in the eternal worlds.

Where the world was three centuries ago, with regard to science—entangled in the cobwebs of ignorance, bigotry, and superstition, it is at the present time in reference to religion, chained down in darkness, by the force of education, the influence of the priests, and the spiritualizing away of the Scriptures, until the people have become so accustomed to darkness, that they recoil from the light when it approaches them.

Government, in order to be permanent, must be established upon the principle of insuring the greatest good to all, instead of to the few who may assume to themselves the right to live at ease on the toil and labour of their fellow-men. The principle of those that govern labouring for the general good, without regard to personal interest, will insure universal love and confidence between the ruler and the governed. Where is there a government, founded and carried into practical operation on this principle? We may challenge the world to produce a single example of this kind, excepting among the Latter-day Saints in the territory of Utah. In reviewing the present condition of society, we are reminded of the old proverb—"Big fish always live on the little ones."

How vain for kings to talk of the Divine right to rule dominions obtained by conquest, intrigue, and corruption, instead of being received from the God of heaven, and being given, maintained, and controlled by His power, and by direct revelation through His servants. Christ, in speaking of the world just before his second advent, says, "Because iniquity shall abound, the love of many shall wax cold." How truly does this apply to mankind at the present day (the very time for which it was intended), as shown forth in their intercourse with one another—continually seeking to build themselves up by pulling down their neighbours. This principle is carried out, in the ordinary business affairs of life, by the various Christian sects of the day, and by the nations of the earth, in the constant efforts they are making to weaken and destroy each other. The Lord will, in His righteous judgment, grant them the desire of their hearts, until they are wasted away, and the few that remain will begin to realize that there is a God in heaven, and seek to know His ways, and keep His commandments, and accept of the Gospel, which has been revealed to Joseph Smith, by the angel spoken of in Rev. xiv. 6—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Latter-day Saints are controlled by mutual love and regard existing between the ruler and the governed. Those in au-

thority study the rights and interests of all, without partiality or favour, every person in the community standing upon the merits of his individual integrity and ability, without regard to wealth or parentage. Those in authority make any personal sacrifices that the general good may demand, and require the same of all others; they toil night and day, if the public interests require it, without any other pecuniary reward than the free-will offerings of a grateful people. The spirit and feeling of those that govern are reciprocated by the people, and thus is formed a bond of union, continually cemented by love and good works one towards another. It is on this righteous principle, that the Prophet Joseph Smith, and, since his death, President B. Young, and all in authority in the Church of Jesus Christ of Latter-day Saints, have governed and controlled the kingdom of God, which has been set up on the earth, in these the last days. And who shall question their right to rule, when they have been appointed by the Lord, through revelation, and that appointment has been sanctioned by the unanimous voice of the people, without division or party feeling.

What power on earth or in hell, can destroy a union thus cemented by the bonds of love, the principles of the everlasting Priesthood, and the continual influence of the Spirit of our God. The devil may rage, and gather his hosts to war with the Saints, to burn, kill, and destroy, but as the mustard tree, when full of seed, and when the seed is scattered by the wind, will take root, and bring forth an hundred fold, so will the Saints, as they have heretofore, gather again around the source through which the Lord may see fit to reveal His mind and will to them. They will continue to increase and grow, until the little stone cut out of the mountain shall increase, and fill the whole earth, bringing to naught the corrupt systems of man's invention, until oppression, adultery, fornication, "the lust of the flesh," and the love of money, with the ten thousand evils which mar the beauty of God's fair creation, shall no more be known. "Wisdom is justified of her children," and "by their fruits ye shall know them," saith the Scriptures. "The wisdom of this world is foolishness with God." The kings, princes, governors, and presidents of the earth, shall yet seek after the God of Jacob, to know His ways, and learn wisdom from His servants, whom they now despise.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 395.)

[October, 1838.]

During this state of affairs, General Parks arrived at Davies County, and was at the house of Colonel Lyman Wight on the 18th, when the intelligence was brought that the mob were burning houses; and also when women and children were fleeing for safety, among whom was Agnes M. Smith, wife of my brother Don Carlos Smith, who was absent on a mission in Tennessee, her house having been plundered and burned by the mob, she having travelled nearly three miles, carrying her two helpless babes, and having had to wade Grand River.

Colonel Wight, who held a commission in the 59th Regiment under his (General Parks') command, asked what was to be done. He told him that he must immediately call out his men and go and put them down. Accordingly a force were immediately raised for the purpose of quelling the mob, and in a short time were on their march, with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer.

The mob, having learned the orders of General Parks, and likewise being aware of the determination of the oppressed, broke up their encampment and fled. The mob seeing that they could not succeed by force, now resorted to stratagem; and after removing their property out of their houses, which were nothing but log cabins, they fired them, and then reported to the authorities of the State, that the "Mormons" were burning and destroying all before them.

19th. Elder William Clayton quitted his temporal business in England, and gave

himself wholly to the ministry, and soon commenced preaching and baptizing in Manchester.

As I was driven away from Kirtland without the privilege of settling my business, I had, previous to this, employed Colonel Oliver Granger, as my agent, to close all my affairs in the Eastern States; and as I have been accused of "running away, cheating my creditors," &c., I will insert a few of the many cards and letters I have received from gentlemen who have had the best opportunity of knowing my business transactions, and whose testimony comes unsolicited.

A Card.

Painsville, October 19th, 1838.

We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, &c., against the former citizens of Kirtland Township, has done much credit to himself, and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors.

Thomas Griffith,
John S. Seymour.

About this time William Morgan, Sheriff of Davies County, Samuel Bogart, Colonel William P. Penniston, Doctor Samuel Venable, Jonathan J. Dryden, James Stone, and Thomas J. Martin, made communications or affidavits of the most inflammatory kind, charging upon the "Mormons" those depredations which had been committed by the mob, endeavouring thereby to raise the anger of those in authority, rally a sufficient force around their standard, and produce a total overthrow, massacre, or banishment of the "Mormons" from the State. These and their associates were the ones who fired their own houses and then fled the county, crying "fire and murder."

It was reported in Far West, to-day, that Orson Hyde had left that place, the night previous, leaving a letter for one of the brethren, which would develop the secret.

Monday 22nd. On the retreat of the mob from Davies, I returned to Caldwell, with a company of the brethren, and arrived at Far West about seven in the evening, where I had hoped to enjoy some respite from our enemies, at least for a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray County, and that they had taken some of our brethren prisoners, burned some houses, and had committed depredations on the peaceable inhabitants.

Tuesday 23rd. News came to Far West, this morning, that the brethren had found the cannon, which the mob brought from Independence, buried in the earth, and had secured it by order of General Parks. The word of the Lord was given several months since, for the Saints to gather into the cities, but they have been slow to obey until the judgments were upon them, and now they are gathering by flight and haste, leaving all their effects, and are glad to get off at that. The city of Far West is literally crowded, and the brethren are gathering from all quarters.

Fourteen citizens of Ray wrote the Governor an inflammatory epistle, one of which was Mr. Hudgins, Postmaster; and Thomas C. Burch, of Richmond, wrote a smilar communication. Also the citizens of Ray, in public meeting, appealed to the Governor of the State, to give the people of Upper Missouri protection from this fearful body of "thieves and robbers," when the Saints were all minding their own business, only as they were driven from it by those who were crying "thieves and robbers."

The mail came in this evening, but not a single letter to any body, from which it is evident there is no deposit sacred to those murderers who are infesting the country and trying to destroy the Saints.

Wednesday 24th. Austin A. King and Adam Black renewed their inflammatory communications to the Governor, as did other citizens of Richmond, viz., C. R. Morehead, William Thornton, and Jacob Gudgel, who manifested no scruples at any falsehood or exaggeration to raise the Governor's anger against us.

Thomas B. Marsh, formerly President of the Twelve, having apostatized, repaired to Richmond, and made affidavit before Henry Jacobs, Justice of the Peace, to all the vilest calumnies, aspersions, lies, and slanders, towards myself and the Church, that his wicked heart could invent. He had been lifted up in pride, by his exaltations and the Revelations of Heaven concerning him, until he was ready to be over-

thrown by the first adverse wind that should cross his track, and now he has fallen, lied and sworn to it, and is ready to take the lives of his best friends. Let all men take warning by him, and learn that he who exalteth himself, God will abase.

Orson Hyde was also at Richmond, and testified to most of Marsh's statements.

The following letter, being a fair specimen of the truth and honesty of a multitude of others which I shall notice, I give it in full—

Carrolton, Missouri, October 24, 1838.

Sir—We were informed, last night, by an express from Ray County, that Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred by the Mormons at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we know the Mormons had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we will be laid in ashes—our country is ruined—for God's sake give us assistance as quick as possible.

Yours &c.

SARSHEL WOODS,
JOSEPH DICKSON.

These mobbers must have had very acute ears to hear cannon (a six pounder) thirty seven miles. So much for the lies of a priest of this world. Now for the truth of the case. This day about noon, Captain Bogart, with some thirty or forty men, called on brother Thoret Parsons, where he was living, at the head of the east branch of Log Creek, and warned him to be gone before next day at ten in the morning, declaring also that he would give Far West thunder and lightning before next day at noon, if he had good luck in meeting Neil Gillum, who would camp about six miles west of Far West that night, and that he should camp on Crooked Creek, and departed towards Crooked Creek.

Brother Parsons despatched a messenger with this news to Far West, and followed after Bogart to watch his movements. Brothers Joseph Holbrook, and ——Judith, who went out this morning to watch the movements of the enemy, saw eight armed mobbers call at the house of brother Pinkham, where they took three prisoners (Nathan Pinkham, brothers William Seely and Addison Green), and four horses, arms, &c., and departed, threatening Father Pinkham, if he did not leave the State immediately, they "would have his damned old scalp;" and having learned of Bogart's movements, returned to Far West near midnight, and reported their proceedings, and those of the mob.

On hearing the report, Judge Higbee, the first Judge of the county, ordered Lieutenant Colonel Hinkle, the highest officer in command in Far West, to send out a company to disperse the mob and retake their prisoners, whom, it was reported, they intended to murder that night. The trumpet sounded, and the brethren were assembled on the Public Square about midnight, when the facts were stated, and about seventy-five volunteered to obey the Judge's order, under command of David W. Patten, who immediately commenced their march on horseback, hoping to surprise and scatter the camp, retake the prisoners, and prevent the attack threatened upon Far West, without the loss of blood.

Thursday 25th. Fifteen of the company were detached from the main body, while sixty continued their march till they arrived near the ford of Crooked River (or Creek), where they dismounted, tied their horses, and leaving four or five men to guard them, proceeded towards the ford, not knowing the location of the encampment. It was just at the dawning of light in the east, when they were marching quietly along the road, and near the top of the hill which descends to the river, when the report of a gun was heard, and young O. Banion reeled out of the ranks and fell mortally wounded. Thus the work of death commenced, when Captain Patten ordered a charge and rushed down the hill on a fast trot, and, when within about fifty yards of the camp, formed a line. The mob formed a line under the bank of the river, below their tents. It was yet so dark that little could be seen by looking at the west, while the mob, looking towards the dawning light, could see Patten and his men, when they fired a broadside, and three or four of the brethren fell. Captain Patten ordered the fire returned, which was instantly obeyed, to great disadvantage in the darkness which yet continued. The fire was repeated by the mob, and returned by

Captain Patten's Company, and gave the watchword "God and Liberty," when Captain Patten ordered a charge, which was instantly obeyed. The parties immediately came in contact, with their swords, and the mob were soon put to flight, crossing the river at the ford and such places as they could get a chance. In the pursuit, one of the mob fled from behind a tree, wheeled, and shot Captain Patten, who instantly fell mortally wounded, having received a large ball in his bowels.

The ground was soon cleared, and the brethren gathered up a wagon or two, and making beds therein of tents, &c., took their wounded and retreated towards Far West. Three brethren were wounded in the bowels, one in the neck, one in the shoulder, one through the hips, one through both thighs, one in the arms, all by musket shot. One had his arm broken, by a sword. Brother Gideon Carter was shot in the head, and left dead on the ground, so defaced that the brethren did not know him. Bogart reported that he had lost one man. The three prisoners were released, and returned with the brethren to Far West. Captain Patten was carried some of the way in a litter, but it caused so much distress he begged to be left, and was carried into brother Winchester's, three miles from the city, where he died that night. O. Banion died soon after, and brother Carter's body was also brought from Crooked River, when it was discovered who he was.

I went with my brother Hyrum and Amasa Lyman, to meet the brethren on their return, near Log Creek, where I saw Captain Patten in a most distressing condition. His wound was incurable.

Brother David W. Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was—"Whatever you do else, O! do not deny the faith."

How different his fate from that of the apostate, Thomas B. Marsh, who this day vented all the lying spleen and malice of his heart towards the work of God, in a letter to brother and sister Abbot, to which was annexed an addenda by Orson Hyde.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 1, 1854.

VALEDICTORY.—With this Number of the *Star* commence the editorial labours of our successor. For two years and two months past, the performance of this onerous duty, and the others connected with the Presidency of the British Mission, has devolved upon us. Under a deep sense of our inadequacy to so great and important a task, it was with the utmost diffidence, and with a trembling hand, that we engaged in conducting a periodical, which, under the wise management of those who had preceded us—men of experience in the Church from almost its foundation, had become the medium of intelligence, and a source of spiritual instruction, to tens of thousands of Saints in the four quarters of the earth. But relying upon the aid and power of God's Spirit, to direct in so responsible a sphere, we have sought, in our feeble ability, to discharge the duties we owed to God and to His people, praying that our exertions might be sanctified to the good of many, and we trust that our labour has not been altogether in vain in the Lord.

The period of our administration has been one in which principles of the utmost importance to the Saints and the world have been advanced, and which, by our humble efforts, we have endeavoured to defend, as well as to administer that counsel and

comfort which appeared appropriate to the exigencies of the times. And it now affords us unmingled pleasure to have the privilege of retiring and giving place to our successor, who is so much more extensively qualified to promote the cause of truth, and to answer the expectations of the Saints. We fully anticipate the blessing of God will abundantly crown his exertions in aid of the many growing Missions committed to his supervision, and that the Saints will be renewed in spirit and energy, and be prompted to a greater zeal by those wise and lucid communications which his ready pen is so able to impart.

Being now released for the purpose of returning to the bosom of the Church, and of our family in Zion, we cannot leave without expressing our gratitude to God for His blessings, which have so richly abounded towards us and the British Saints, during the period of our labours among them. Those labours have been pleasing and profitable to us, and we fully realize that we have been sustained in them by the fervent prayers of the Saints, and the power of God, even beyond our most sanguine hopes. Truly it is good to trust in the Lord.

We have, during the past two years, visited many of the British Conferences, and some of the adjoining missions, and formed many agreeable acquaintances with those who have been associated with us in the work of the ministry, and which can never be forgotten; and though our labours may now be required in another portion of the vineyard, and those associations be broken off for a time, fond memory will still cherish them, and render them profitable in future life. The readiness which has been evinced by the Elders and Saints generally, to co-operate with us in all measures adopted for the welfare and gathering of the Saints, has been truly commendable, and, together with the diligent and faithful assistance of those associated with us in the Office, has afforded us confidence to act; and we look upon the work which has been accomplished, and feel satisfied with the goodness of God to His people. We have been much aided by the efficient labours of Counsellor Daniel Spencer, whose wise exertions among the Conferences have greatly contributed to their prosperity.

That same hearty co-operation, we have all confidence, will be extended to brother Franklin, and we may reasonably anticipate the work of God to marvellously increase in all its important features during the period of his administration. We deem it unnecessary to exhort the Saints to receive brother Franklin in the spirit of his Apostleship, and that authority with which he is clothed from Zion, as appears from his Letter of Appointment in our last Number. By so doing they will walk in the way of life, and inherit the approbation of Heaven. That the blessing and peculiar favour of Almighty God may richly abound unto him, and unto all who listen to his counsel, shall be our daily prayer.

Duty now calls upon us to leave the land where the hearts of many thousands of Saints beat with a most fervent desire to gather, and though we now bid them a most affectionate farewell, we hope soon to meet many of them in Zion, enjoying their fondest hopes. We most earnestly crave the prayers of the Saints while we return to an endeared home, to participate in the fond associations of family and kindred, who may be spared, through the goodness of God, to bid us welcome. And should we then more sensibly than heretofore realize the loss of a lovely son, a doting mother, brothers' children, and an affectionate uncle, who was ever filled with tender and parental care, not only for his own kindred, but the whole Church, we trust the grace of God will abundantly sustain us under all these just but afflicting providences. This humble but fervent desire to live in the hearts of the Saints among whom we have laboured, we hope to realize, while we shall ever pray that they may be kept

faithful in life, and in future worlds enjoy the presence and inherit the glory of God.

All letters, upon any manner of business connected with this Office, must hence-forth be addressed, prepaid, to FRANKLIN DEWEY RICHARDS.

S. W. RICHARDS.

TO THE SAINTS AND READERS OF THE STAR.—After a lapse of a little more than two years, we find ourself again in charge of the editorial and publishing department of the Church in these lands, and feel it is no less our duty than our privilege to say, that, on receiving from brother Samuel an account of the stewardship committed unto him, it is with the utmost gratification on our part, as well as the most unsullied pleasure and satisfaction on his.

When we look over the columns of the *Star*, his communications sparkle with the light of truth, and everywhere its management declares the wisdom and power of his God, which are upon him. The subject of emigration has been so skilfully conducted, that its growth has been commensurate with the dignity and character of the institution, and is a consolation to multitudes who hope for speedy deliverance thereby. In the office we find the business conducted with prudence and discretion; and in surveying his general labours for the Church in these lands, we find that his influence has been increasing, the power of the Holy Priesthood has been distilling as the dew of Heaven upon him, and the Saints of all the missions within reach of his influence have been strengthened and encouraged through his exertions. We say, well done, good and faithful brother, go and enter into the joys of the righteous in Zion for a season, and there be prepared more abundantly for the further duties of life that await you in the upbuilding of the Kingdom; and as you go, the prayers of thousands will ascend to the Giver of all good, for your safe and speedy passage.

It is an exalted and holy pride that animates the bosoms of faithful ministers, as they retire from their fields of labour, conscious that their works are approved of God, and will be sanctified to everlasting life in generations and worlds to come. Such is the nature of their work, and who can tell the vast good that shall result from the conversion of one honest soul from the error of his ways unto God? The work is the Lord's, and is to be accomplished by the power of His Spirit, exerted through those who by faith do obtain grace in the Priesthood to be co-workers with Him.

Trusting that with the return of the business of the office to our management, we shall also realize that aid and co-operation from the European Saints which was formerly extended to us, we feel a good degree of assurance that help may be obtained of the Lord to serve His cause profitably in these lands, by administering consolation and strength through the columns of the *Star* to its readers, as well as in the other varied and arduous duties of our calling.

The labours of the Office are very pleasingly discharged by the excellent and worthy brethren who are engaged with us; their zeal and fidelity are sufficient vouchers for the faithful performance of those varied labours necessary to the satisfaction of our patrons, in executing their orders, &c., which cannot at all times have our personal attention. With the acquisition of Elder Little to their number, we hope to insure satisfaction to all just expectations in our business transactions.

It is pleasing to observe the general interest of the Saints in these lands to maintain the circulation of the *Star*, which, when considered in connexion with the sale and circulation of so many other works as are being issued, is indeed praiseworthy. It is hoped that those who have been in the habit of contributing to its columns, whether at home or abroad, will continue to forward such communications as they may feel

inspired to write from time to time; also let those who have not, stir up their gift, that the gifts of many may edify all.

With a fixed purpose of heart to do, with our might, according to the grace of God bestowed upon us, whatever the Spirit shall dictate, and earnestly soliciting in our behalf the prayers of the righteous, we enter upon the arduous and responsible duties assigned us in the Letter of Appointment published in the last Number of the *Star*.

Elder Daniel Spencer will continue his invaluable labours in the Mission, and in the same relation with the Presidency that he has hitherto maintained. We exhort all the Saints to receive the counsels and administrations of brother Spencer as our own, administer to his comfort with liberality, and he will at all times be a blessing unto you, guiding you in the way of everlasting life.

FRANKLIN D. RICHARDS.

STAMPED EDITION OF THE STAR.—A stamped edition of the *Star* having been inquired for, we have to request that all our readers who wish to subscribe for a stamped copy will forward to us, through our Agents, the number required; and if the number called for will justify it, a stamped edition will be published.

The cost of a stamped copy will be two pence, and it can be sent free through the post to any part of the United Kingdom, to Australia, East and West Indies, Malta, Gibraltar, Cape of Good Hope, Canada, New Brunswick, Nova Scotia, Newfoundland, and, with scarcely an exception, to the other British colonies and dependencies; also to France, Switzerland, Denmark, Norway, Sweden, Panama; 2d. to Turkey, California, and Oregon; other foreign parts, to some free, and to others, from 1d. to 3d. This will enable any of our readers to send the *Star* to their friends or acquaintances, with all the postal immunities of a stamped newspaper, while at the present time the cost of sending a Number of the *Star* to any place in Britain, and to most places broad, is according to letter postage.

A stamped copy of the *Star* will be no advantage in sending to the United States, including Utah. Any unstamped pamphlet or periodical can now be sent there at the following rates of postage—not exceeding 2oz., 1d.; above 2oz., and not exceeding 3oz., 6d.; above 3oz., 2d. per each additional oz.

FOREIGN INTELLIGENCE—*Calcutta.*—April 18, Elder William Fotheringham writes. Elder Woolley went to Chinsurah about ten days previously, where he baptized two persons. Elder Fotheringham was expecting to sail for England as soon as he could make the necessary arrangements.

PHRENOLOGY AND POLYGAMY.

EXTRACT FROM A LECTURE ON PHRENOLOGY BY DR. BOURNE, DELIVERED AT THE ADELPHI THEATRE, SAN FRANCISCO.

(*From the "Alta California."*)

Phrenology teaches charity and love and long suffering. Love is the fulfilment of the law. The propositions of Phrenology that I want you to understand, are—

1st. The brain is the organ of mind and emotion.

2nd. It is constituted of faculties, each separate and distinct.

3rd. Size, other things being equal, is the measure of the brain.

4th. The shape of the skull is the index of the shape of the brain.

5th. The conformation of the skull

defines the disposition, especially where a simple mode of life has been observed.

Accept these propositions, and you are theoretical phrenologists. It is not improper to say that we have forty-two minds, for that is the number of organs now in play, and they all have to discharge their own duties, each having its own train of feelings. Each performs its own part, without interfering with the other, except in debate, in which they very often engage. I will now commence at the

LOVING GROUP PAR EXCELLENCE.

Though every faculty may be said to be one of Love; for instance—Self-Love, love of one's self; Amativeness, love of women; Acquisitiveness, love of money, &c.; thus through the whole range. Man is love—it is his whole nature. And God is love. Thus man is said to be allied to God, and he can love all that God loves. The organs of the Social Group are of the highest importance. These blend society together, husband and wife, parent and child, brother and sister, friend and friend. They are located at the back part of the head. The first of the group is Amativeness. It is the great bond of union between the sexes. All true and fair men recognise it. It is the primary organ for the reproducing of the species. In rude men it is coarse, and it renders them vulgar and debased. Among true men its exercise gives man a noble, self-sacrificing spirit and generous daring. It will make him tender and gentle to woman, (unless he be debased,) and respectful. It gives to woman a happy, sparkling love and power. The abuse of this faculty has been the cause of more crime than any other faculty in the human brain. The wretched ignorance which has hitherto prevailed must be removed, and the future will say to the past, "Avaunt, hideous spectre." The Social Group give a fulness to the part of the head where they are developed. In man, they form one-fifth of the whole brain; in woman, one-eighth. Some idea of their influence on the organism of man may be inferred from this fact. The faculty of

UNION FOR LIFE

is directly on the top. It causes our individual attachments. When largely developed, our love for our companion of the other sex is inviolable; and when it and Amativeness are large, unalterable. "Martin Van Buren is one of the most extraordinary specimens of that kind. He has been a widower for nearly forty years; he lost his wife in his early life, and so strong was his attachment to her that he never married again." When this organ is small there is an inclination to love the whole opposite sex, and this brings me to the most interesting part of my lecture to night. I recently made an examination of a head in which the organ of Union-for-Life was scarcely perceptible. I remarked "this man loves every woman he sees," or something to that effect. I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. On learning that, I reviewed the examination that I had made, and found it to be perfectly correct. He was a most energetic, untiring, business man—shrewd, and keen, with a reasonable share of the moral and religious; honest; aspiring; ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. Yet that man had actually three wives, and intended to have ten more if he could support them. As far as my own organization is concerned, I cannot sympathize in such views as those, nor can I tolerate polygamy. I confess that at first the thought would shock me, but here was a case for investigation, and one too good to be lost sight of. Here was a moral and virtuous man openly confessing to acts at which almost everybody in the civilized world revolts. "What is the cause?" I asked myself. I will give you the solution as follows:—It was the best illustration of the organ "Union-for-life" ever given, and it establishes more perfectly its existence than any other experiment on the subject. It proved unquestionably that there is such an organ, though it is not even inserted in some phrenological charts. From my examination I find that it is a truthful position that such an organ exists. The religious belief of that gentleman permitted polygamy. There are many here whose religious belief permits a great many curious and extraordinary things; one man believes that it is his solemn duty to be sprinkled; another to be dipped in water, and that, he calls baptism; another that he must take the Lord's Supper; and another that he must not. There are a great many distinctions and differences among men, and all springing from religious belief.

Well, this man's religious belief is that he can have as many wives as he can honourably and justly maintain. Now, I ask, but at the same time, remember that I am not a defender of Mormonism, who has a right to condemn or oppose his religious belief? I ask you, who has a right to object to your sprinkling or baptism? Ask yourselves, each, that question, and do not be afraid. Look every thing right straight in the eye, and right through and through, and if you have gotten a good sight of the truth, stand by it, "fodder or no fodder." Well, as I said before, it was his religious belief. It is a duty to him to have as many wives as he can maintain. He obeys only his feelings of duty. Conscience regulates all our good emotions and prompts us to duty, continually crying "duty, duty!" It makes a man look right through, and to perform his duty if he has got moral courage. Now what brings me here to night? not money—that, you can all swear to (laughter)—not for fame, for I do not aspire to it—it is duty. When this organ is large and well developed, it is the most beautiful of the organs. The Mormon loves all women, and would marry all the women on God's earth if he could support them. (Laughter.) Now I say, here is a man who may be set down as a good man in the community—a good member of society, and yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society; he says he has got all the qualifications to make him such, there is only one point of difference between him and the great mass of his species, viz., the organ of "Union-for-Life" was not well developed. I have had it in my power to examine a great many Mormon heads, and I certainly found in some cases that the organ existed. As far as my acquaintance goes with the Mormons, I pronounce them honest men. I examined hundreds of their heads—to be sure I found some of them rogues. The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism. We therefore may adduce this fact, that there is something in their organism that invites polygamy, and the consequence is that Phrenology invites us to a large share of charity—that charity and love which enable us to bear with our neighbour in all he does, and if we seriously believe that he is in the wrong, to labour to remove it, and by all means through kindness. I will here take the liberty of remarking that this people, occupying the middle of this country—the backbone of the continent—have subdued the wilderness around them, and we should treat them with that forbearance which God himself demands, and without which we cannot hope for mercy ourselves. When we think of these people let us remember that we were not appointed their judges—we made not their laws, and have nothing to do with them. Let us let them alone, unless to do them good. I feel privileged to say that as far as I know, this intolerance and bigotry on your part is not warranted by the circumstances.

HOME INTELLIGENCE—WALES.

STATE OF THE WORK IN WALES—ALSO REMINISCENCES OF PRESIDENT WILLARD RICHARDS AND THE CARTHAGE TRAGEDY.

14, Castle Street, Merthyr, June 13, 1854.

President S. W. Richards—Dear Brother—Indisposition, which has been increasing of late, has debarred me the privilege of communicating my feelings as often as I have wished, realizing as I do, that from thence emanates my strength and consolation. And although I feel something better to-day, brother Daniels having washed, anointed me, &c., yet I am but measurably relieved, my lungs are so affected. By dint of perseverance and some *bed work*, I have been enabled to have out in time the 23rd No. of the *Udgorn*, yet I am far from "giving up the ship," but feel

determined to do what I can, and I am comforted inasmuch as the Lord prospers His work in our midst. It is increasing, though gradually, yet generally assuming a healthful and promising aspect, love and union abounding.

I can, with yourself and thousands, truly lament our loss in the decease of our highly-esteemed father in the Lord—President Willard Richards. He needs no help from man, his *works*, great, heroic, and God-like in the cause of truth, are engraven on the hearts of thousands, and are more stupendous monuments of His greatness than a Pompey's Pillar, or a Cleopatra's Needle, that aspires in the air to proclaim the greatness of mortals.

Many scenes transpired during my acquaintance with him at Nauvoo, over which memory lingers dearly. By him, more than once have I been embosomed in the embrace of the great "Father of Waters" there, at the sacred spot—the deed more so, the dead revere it. Was he benevolent? From house to house, and tent to tent, as they were scattered along the unhealthy "flats," have I seen him administer aid and consolation to afflicted brethren and sisters, and many, in answer to his prayers, were healed by the power of God.

Subsequently, through the rage of mobs, who thirsted for the blood of innocence, did he, like a magnet true to its pole, defend the cause of the injured. I watched his firm, unflinching course amid the rage of Carthage mobs in that never-to-be-forgotten tragedy. Two days and nights in Carthage prison, assailed by the insults, yells, and curses of assassins, his testimony to the truths of heaven, and to the innocence of the incarcerated Prophet, he bore, in the face of those whose bayonets through the iron bar between would fain have run him through.

I, even now, well remember the scene, the facts, when on the last night that the martyred Prophet slept on this blood-stained earth, some four or five true-hearted brethren side by side with him, lay on the floor, while Willard Richards was left in the dark by the last candle accessible, before he had wearied himself in writing in defence of his much loved Prophet; and ere he fell asleep, the rush of the midnight assassins against our prison door gave each an opportunity to test his strength and integrity.

A few hours before his death, Joseph the Prophet desired me to inform Gov. Ford of the threats of the "guards," to assassinate him "before sun-down," which I did *three different times*, and demanded protection in vain. The guards, aware, refused to let me re-enter the prison. Joseph, Hyrum, all remonstrated, but in vain. I was requested to seek of Col. Deming, a passport for Dr. Richards, which I secured. Failing to force my way in through the guards, Willard Richards came outside, and in private he replied, when informed of the threats of the mobs—"May the Lord protect your life in their midst. Here is a letter. Go, by request of the Prophet."

In all trying scenes, calm but immovable was his course, beyond a parallel.

More recently still, I remember when aspirants would illegally seize the reins of government in the absence of their legitimate owner, his voice, like the roar of a lion in the forest, reverberated through the devoted "Grove," until the fainting hearts of evil-doers quaked like aspen leaves, and dared not recoil from the effect of his rebuke.

I have partly forgotten self, in view of the past deeds of the departed hero; and though these ideas never before blacked the face of paper, nor have others known them all, yet 'tis passing sweet to linger o'er the memory of departed worth, and transcribe with pen on paper what the actor has engraven on memory's tablets, reserved for the archives eternal.

But, it is a fact—he has gone—gone to Joseph and Hyrum, who have doubtless longed to welcome him to his new field of labour. Blessed, thrice honoured be his ever great name, and may eternities successively crown him with the fruits of his labours.

My very kind respects to dear brother Franklin. I saw him the night before last. He looked better than when he had the *ague* here. Also remember me kindly to brother Spencer and brother Little.

Your brother,

D. JONES.

WISDOM FROM ROYAL LIPS.—"You see that the boat in which we sit," said one of the emperors of China to his son, "is supported by the water, which at the same time may rise and overwhelm it; remember the water represents the people, while the emperor is only the boat swimming by its favour."

THE SWISS MISSION.

ACCOUNT OF ELDER MAYER'S LABOURS AND SUCCESS IN BASLE AND ZURICH, ALSO HIS IMPRISONMENT AND LIBERATION.

Zurich, June 5, 1854.

Dear Brother S. W. Richards—As President T. B. H. Stenhouse stated in his letter that I would probably write soon, and give an account of my imprisonment, &c., I will endeavour to relate a few particulars, as briefly as possible, of my mission on the continent.

On the 22nd of January, 1853, I came to Hamburg, in company with brothers Spencer, Houtz, Riser, and Secrist, but finding little liberty there, I prayed the Lord to open a field of labour for me in Switzerland. Brother Carn received a letter from President Stenhouse to send him an Elder or two. I rejoiced at the news, and on the 23rd of March, the same year, I left Hamburg for Basle, by the counsel of President Carn, with his blessing and assistance, and with a quantity of German books.

On the 26th of the same month, I arrived at Basle, and by the blessing of God, and the wise counsel of President Stenhouse, I commenced labouring in Basle. I found it a hard place, but by tugging up hill a long while I baptized sixteen persons. These were very poor, and could render me little assistance, and I being driven out of Basle to Bersfelden, we thought it best that I should go to Zurich to labour.

On the 3rd of December, I left Basle, according to the directions of President Stenhouse, and came to the city of Zurich, to labour here and in the country around. I commenced to do a good work here, by labouring from house to house; and people came to my rooms which I rented. It was not long before I began to baptize, and the preachers, finding that their craft was in danger, commenced publishing many lies against me, such as that I had spoken against their laws. One preacher, by the name of Ashman, a Baptist, published an article in a daily paper, stating many lies, and said he hoped the police authorities would drive me out of Zurich and vicinity.

On the 29th of March, I received a written note to leave Zurich without recourse to law. But I continued my labours, and kept out of the sight of the police, and baptized those that desired baptism.

On the 2nd of April, I went to the police, and asked them why I must leave Zurich. The director, Mr. Ferce, said that I was ordered out, and that was enough for me to know, and if I did not go willingly they would force me. I told him that I would not leave willingly, that I had not broken their law, or, if I had, they should prove it. He then called in fifteen policemen and said they would force me. I told them that they did not know what they were going to do, that I was their friend, and had come to do them good, and God and the holy angels knew it. They then appeared struck, and they left me and went out. I then told them it was noon and I wanted my dinner. They said I might go, but I was to leave the next day. I said I would not, and went to my dinner.

I went to a lawyer, and he drew up a writing against their proceedings, and I handed it to the Council of Zurich, and there it lies yet. They find their law cannot take hold of me, as there is religious liberty here by law, but they thought they would scare me out of Zurich.

The next day there came a policeman to my room, and said that I should go to the police office. I went with him, and they insulted me by asking me many unbecoming questions. They told me to strip off my coat and vest, and they searched my pockets and felt my person, to see whether I had any thing concealed about my body. They said, they intended to send me to America, then told me to put on my clothes, and one of them said that I should follow him, and that I must go to prison. I told him I was prepared. He told the gaoler to keep me on half rations.

The gaoler appeared at first very rough, but afterwards became more friendly. I made friends with those prisoners that were in the room with me, and preached the Gospel to them, and they said they be-

lieved it, too. One of them afterwards came, with his wife, six miles to hear me, and was much pleased.

Brother Caspar Schilling went to the American Consul, and by his assistance, and the influence of my brothers and friends, got me out of prison, after having been there eight days. But the Lord brought good out of it, for it made me many friends, and by the blessing of God I have been able to bring many to the knowledge of the truth. I have baptized sixty-three in the Canton of Zurich, one living in the Canton de St. Gall, and seven have given in their names for baptism. In my weakness the Lord has made me strong, blessed be the name of the Lord. The work is His, and the glory is His, and I am His servant, and am willing to do as He says through His servant the Prophet and President.

Should I not have the pleasure of hearing from you again before your departure, be pleased, brother Samuel, to accept of our kindest and best wishes for a prosperous voyage and a happy meeting with your family and friends.

GEORGE MAYER.

TO FRANKLIN D. RICHARDS,

ONE OF THE TWELVE APOSTLES.

The time has come when you again
Must speed you o'er the watery main;
You go to cheer and bless, once more,
The Saints who dwell on Europe's shore.

You recognize as word of God,
What Brigham bids you do:
To stay or go—at home—abroad,
Is all the same with you.

A representative you go,
Of Zion's kingdom here below—
Through faithfulness you have been blest,
And Zion's blessings on you rest.

The steadfast course you have pursued
Has won you confidence—
The favour of the wise and good
Is *your inheritance.*

E. R. SNOW.

G. S. L. City, April 1st, 1854.

ADDRESSES.—John Barker, 15 Townsend Street, Cheltenham.
Hugh Patrick, 38 Moulton Street, Vine Street, Hulme, Manchester.

JUST PUBLISHED, *Catechism for Children*, by Elder John Jaques. Feap. 8vo., 80 pp., price 6d.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH JUNE, 1854.

	£	s	d
John McComie	5	0	0
Henry McCreery	10	0	0
James Linforth	4	0	0
Edward Frost	8	0	0
John Price	2	0	0
Carried forward	£29	0	0
Brought forward	£29	0	0
James Frewin	17	0	0
James Reece	2	0	0
William Lewis	4	0	0
William Smith	2	0	0
	£54	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 27.—Vol. XVI. Saturday, July 8, 1854. Price One Penny.

ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH, GREETING.

(*From the "Deseret News," April* 13.)

Beloved Brethren—Ever feeling a deep and abiding interest in the prosperity of Zion, and the advancement of our Redeemer's Kingdom upon the earth, and being also desirous of benefiting, cheering, and consoling the Saints in their warfare against the machinations of Satan, and the power of the adversary, we feel to dedicate unto you, a short time in delineating a few items of the history of the past, our general welfare, intentions, desires, &c., for your edification and instruction.

Since our last General Epistle, we have received intelligence of the general success and spread of the Gospel of Christ, with few exceptions, wherever it has been preached; which is cheering to our souls, and causes our hearts to rejoice in the goodness of God towards our fellow men, by inclining the honest in heart among the nations of the earth, unto the truth as it is in Christ Jesus.

Prosperity has generally characterized all our efforts, both at home and abroad; and the work is making rapid progress throughout the earth. The Lord has opened the way before the Elders in foreign countries, and upon the islands of the sea, in the most remarkable manner. No mission has been appointed, but the Elders appointed to go, have been able to reach their destination with little or no delay; and in all, except Prussia and the West India Islands, been permitted to remain and promulgate the Gospel in its fulness.

Brothers Hosea Stout, James Lewis, and Chapman Duncan, returned from the China mission, after having arrived at Hong Kong, and without effecting any impression, or establishing the standard of truth in that mighty empire. This was owing to the disturbed state of the country, which hindered them penetrating the interior, and acquainting themselves with the manners, customs, and in some degree the language of the people.

In the Sandwich Islands, under the superintendence of Elders Philip B. Lewis, George Q. Cannon, B. F. Johnson, and others, the work has been eminently successful. By advices received from brothers Lewis and Cannon, dated Honolulu, November 20th, 1853, we learn that over three thousand had been baptized, and that native Elders were engaged, heart and hand, in publishing the glad tidings which are unto all people. The mission, it is expected, will establish a press, and publish in the native language, the Book of Mormon being translated and ready for publication.

In the Society group, persecution has continued to rage against the Saints, insomuch that communication has measurably been cut off, the American Elders having been obliged to leave; they are, however

endeavouring to again open communication with the natives, many of whom, notwithstanding their persecution, continued, at last advices, to teach as well as practise those principles of life and salvation which they had formerly received from Elders Pratt and Grouard and others, who had been sent among them. The brethren are exploring to find an island where they can gather together and live in peace with each other, free from the pernicious influence that so unhappily pervades them, in all their intercourse with foreigners, in their present locations.

From Australia we have the most cheering accounts. Elder Wandell has arrived at San Bernardino, and Elder Augustus Farnham, of this city, was chosen to preside in that mission. A paper, called *Zion's Watchman*, had been established at Sidney, New South Wales, with a very fair prospect of being well sustained, and accomplishing great good. The Saints in the various Conferences numbered several hundreds, and were constantly on the increase. Elder Burr Frost was at Melbourne, and the other Elders scattered over the colony at various places. Elder Farnham expected to send from Sidney a mission to Hobart Town, Van Dieman's Land, and New Zealand.

The Calcutta mission, under the superintendency of Elder N. V. Jones, has been wonderfully preserved from the pestilence and tempests peculiar to that region, while passing from place to place, in the discharge of their various duties. The Elders have visited, from this point, Ava, in the Burman Empire, Dinapore, Chinsurah, Madras, and Ceylon, and it is expected that brothers Ludington and Savage are now at Siam. Elders Findlay, West, and Dewey are at Bombay, and Elder Willis has been labouring in the Northern Provinces of India.

Elder Jesse Haven was, at last advices, at Cape Town, where he had made a small beginning with good prospects.

In Europe the missions have all been successful, with the exception of the Prussian. In Germany, France, and Italy, the work is slowly but surely progressing. The Book of Mormon has been translated and published in the Welsh, German, French, Italian, and Danish languages. No death among the foreign mission has been heard of, except that of Willard Snow, who died on board of ship, sailing from Copenhagen to Hull, on the 25th of August, 1853.

The Elders appointed to go to the West India Islands, remained there but a short time, as their presence seemed to be regarded in rather an unfavourable light by the authorities. They, together with those appointed to British Guiana, sailed for the United States, where, with the exception of Elijah Thomas, who returned last fall, they have since been labouring.

Elder Orson Pratt is still at the City of Washington, publishing the *Seer*, but will return this season; as also will Elder S. W. Richards, now presiding in Great Britain, and H. S. Eldredge, President at St. Louis.

Elders Lyman and Rich are still at San Bernardino, presiding over that Stake, which is said to be in a flourishing condition. The remainder of the Twelve Apostles have been labouring, since our last, in this territory, through the various settlements, as duty seemed to require.

On the 15th of November, a company raised by brother Orson Hyde left for Green River County, and have settled on Smith's Fork at a place they call Fort Supply. The settlement consists of about one hundred efficient men.

There have also been considerable accessions to the various settlements south, in accordance with the instructions given at last Conference.

On the 16th of October, the main company of Saints, emigrating by the aid of the Perpetual Emigrating Fund Company, arrived in good health, having accomplished the journey across the plains without accident, or any material loss, except cattle.

On the 25th of the same month, the Valley of the Great Salt Lake was covered with snow, but the weather continued mild thereafter, until about the 10th of January, since when, until about the 18th of March, we have had pretty constant cold or stormy weather—the thermometer at times ranging nineteen degrees below zero.

On the 8th of November, Captain Morris, with his command, and the remainder of the lamented Captain Gunnison's Pacific Railroad Exploring party, arrived in this city; since when they have remained here waiting for orders, and for the season to open, until the 4th day of April, when they left to resume their explorations.

During the winter, common schools

have been taught in the various wards; also, evening schools for lectures, and the acquisition of various languages. Elder P. P. Pratt has taught the Spanish, D. B. Huntington the Utah and Shoshone dialects; he has also published a form or dictionary of a collection of Indian words and phrases, in each of those languages, for the benefit of the young learner. There have been regular meetings in all the Wards, and Quorums, which have been very regularly attended.

The Regency have formed a new Alphabet, which it is expected will prove highly beneficial, in acquiring the English language, to foreigners, as well as the youth of our country. We recommend it to the favourable consideration of the people, and desire that all of our teachers and instructors will introduce it in their schools and to their classes. The orthography of the English language needs reforming—*a word to the wise is sufficient.*

On the 5th of November, the Deseret Dramatic Association opened at the Social Hall; since when, with few interruptions, amusements of various kinds have been kept up in that building, until the present time, as often as once or twice a-week.

On the 5th February, the Seventies held their Quarterly Conference, in the Social Hall, which, although the weather was very stormy, was well attended, and continued two days. During this meeting, three new Quorums were organized—the 37th, 38th, and 39th.

The Wall around the Temple Block has advanced considerably since our last Epistle; the stone and adobie work, except the coping and gates, being completed on two and a half sides.

The City Wall is also fast progressing, and it is expected will be finished the present season. Many of the settlements have secured themselves by forting in; but much remains to be done. It is desirable, and we urge it upon all the Saints, to not cease their vigilance, nor their exertions, until their defences are completed. Although the Indians are quiet, and have been for several months, yet we have no assurance that they will remain so; it therefore becomes necessary for your temporal salvation and the quiet of the territory, that you should be prepared for any emergency that may arise. On no occasion trust yourselves to go into kanyons or bye places, where an Indian can lurk unseen by you, without first exploring and ascertaining that all is safe. Go in companies sufficiently strong to intimidate the foe, and you will be less liable to be attacked. So with all your preparations, you will be less liable to have to fight, go on expeditions, or suffer loss, if you are always prepared, ready, and fully capable of defending yourselves at a moment's notice. It is in the moment of indolence, carelessness, or infatuated indifference and negligence that destruction comes upon you; "out of sight, out of danger," has become too practical a proverb. We tell all the Saints in the valleys of the mountains, in the name of Israel's God, if you do not better observe the counsel which is given, and comply with the requirements of your leaders, you will suffer loss, the natural consequence of disobedience. The Lord will have a people who will do His bidding, who will comply with His reasonable requirements. If willingly, so much the better; if not willingly, they may expect to be chastised; for the Lord is not to be trifled with after pouring out His blessing of intelligence, in floods of light by revelation of principles pure and holy, of deliverance from oppression and mobocracy, and unequalled prosperity in peace and quietness.

From henceforth let one and all go forth with one accord and build their forts, wall in their cities and villages, herd and guard their cattle and other property, and keep their guns and ammunition in good order and convenience, ready for instant use; and then, when thus prepared and ready at all points to ward off danger, to defend yourselves, and continually guarded against surprise, and you meet the Indians, treat them civilly, friendly; endeavour to get speech with, and treat with, them in a friendly manner; seek to gain their good will, and induce them from their hostility, their savage and warlike feelings, their propensities for theft, shedding of blood, plunder, and to follow the pursuits of peace and civilization. They, as well as ourselves and all others, are in the hands of God. Let us do our duty, and all will be well. Let us also exert ourselves to save Israel, not destroy them, for the promises concerning them will be fulfilled.

On the 12th of December the Legislative Assembly of Utah Territory organized in the State House of this city; and after holding the usual session, passing laws upon various subjects, and adopting vari-

ous memorials to Congress, adjourned, having accomplished what business came before them.

Among the most important of their acts will be found "An act regulating herd grounds and herdsmen," and a law authorizing the construction of a canal from Utah Lake, or the outlet thereof above the rapids, to Great Salt Lake, a distance of about 40 miles, which, when completed, will furnish water for irrigating many thousand acres of good land, which otherwise would remain comparatively useless.

The Legislature also memorialized Congress for a National Railroad across the Continent; and on the 31st of January there was a public meeting held in the Tabernacle, which was very numerously attended, spirited and enthusiastic in its proceedings; the Memorial of the Legislature was adopted, as well as a series of Resolutions expressive of their feelings in relation to that important subject.

The law concerning herding is of the more importance to us, as a people, to be observed, as the natural wealth of the country, which consists in grazing, induces heavy investments in stock growing. This fills our valleys with stock, which, too often ranging without proper herding, is often lost, and is liable to be stolen by Indian or white thieves: consequently not only lost to the owner, but actually furnishes inducements and temptations to the natives, who are truly ignorant, and know no better than to commit crime. For generations and centuries they have held and taught their children, that to be successful in robbery, thieving, and war, was the path to glory, the road to influence and power. How then can we expect them to refrain, when they have the opportunity, from taking our stock? Let us act wisely and take care of our stock and property, and not tempt them to take it by giving such ample opportunity by neither guarding nor herding it. It is like throwing irresistible temptations in their way.

On the 9th of November, the Indians burned six houses at Summit Creek; and on the 23rd of November, news arrived of their having burned a saw-mill near Manti; and on the 6th of January the place called Allred's Settlement, which was evacuated last summer, was burnt to the ground.

On the 26th day of February, about eighty head of cattle were driven from Spanish Fork and Springville settlements.

These are the last depredations that we have heard of being committed. And we now say, that every solitary instance of Indian hostility and depredation has been committed through neglect, disobedience of orders, carelessness, or disregarding the counsel which has been given from time to time. Brethren, when will you be wise, and follow in the precepts of wisdom? Must you first be destroyed and wasted away like unto the Nephites, or will you hearken unto counsel in time to save yourselves and your families, your flocks and your herds from destruction?

Having received advices that Indian Walker was friendly disposed, and wished to make peace, Major Bedell, Indian Agent for this Territory, and Interpreter Huntington, accordingly went to Fillmore, the place fixed by him and his band, to meet them, and concluded a treaty of peace. But let no person presume thereby to fall asleep, lulled into a false security, to be awoke only by the war-whoop of the merciless savage.

We have also learned that some friendly Indians at Pe-teet-nete have finally succeeded in finding some of the cattle which were driven from Spanish Fork on the 28th day of Feb., and actually returned some 25 head of them—the remainder having been killed.

It is proper to state, that many of these depredations, in fact nearly all of them, have been committed in the absence of Walker and Arrowpine, and without their knowledge or consent. It is known that he was hostile in his feelings, but many of his men were much more so, and he found it impossible longer to restrain them.

It was not Walker nor his band who massacred Captain Gunnison and party, but a band of the Utahs called Pahvantes, with whom they had no communications at the time, and who had been uniformly friendly previous thereto, although they were, at the time of that unfortunate occurrence, actually gathering to come against the settlement at Fillmore, to retaliate upon them the murder of one of their own men by a company of California emigrants, who passed through their country a few days previous.

During the Indian troubles of the past season, Elder George A. Smith has been

very active; and to his influence and untiring exertions may be attributed the execution of those prompt and energetic measures which so suddenly placed the settlements in a comparative state of security. We now most sincerely hope and trust that they will profit by the lessons of the past season, and hereafter not depart from the observance of those precepts which their experience has so fully illustrated were fraught with wisdom, and were for their safety and preservation.

The crops of grain and vegetables were generally good, and were tolerably well preserved; and it is presumed, notwithstanding so large an immigration, that there will, with proper economy, be sufficient to carry us safe through to another harvest. It is an evident truth that more grain should be raised. The constant influx of people from all quarters; the demands of the Indian tribes for bread, and the almost certain prospect of approaching thousands to our borders, bids us prepare for the future. Food for man and beast, is the cry; food for unnumbered millions who ere long will be pouring upon us like doves to the windows; food for a famishing world, spiritual and temporal; are the drafts we may expect to have to pay.

Then prepare; fill up your minds with knowledge and wisdom, and your storehouses with grain; raise and preserve your stock; raise your own wool and flax; make your own leather; and manufacture your own clothing, soap, candles, oil, sugar, molasses, glue, combs, brushes, glass, iron, and every other article within your reach, and save your money. In this way you will stop this great draining of the precious metals from our midst, and be enabled to do more for the spread of the Gospel, the gathering of Israel, the building up of Zion, and erecting a holy Temple unto the God of Jacob.

Brethren, pay your tithing; and pay it in such a manner too, as shall be of some benefit; as will avail something towards promoting the work of the last days. To him who thinks, if he can only obtain a credit upon the books, whether he does anything or not; who indolently passes his time for the privilege of drawing pay, but feels no interest in the work, or who grudgingly, penuriously settles and compromises with his own covetous soul whether to pay anything—to all such we say, you are mistaken if you consider that such offerings are acceptable in the sight of God; you might as well, aye, far better, keep away, than thus expose your half-hearted, selfish spirit. It is too much like the hypocritical cant of the day, to get a great deal of credit for doing nothing.

Brethren, it is our counsel to you, to pay your tithing, to pay your debts to the Perpetual Emigrating Fund Company, and make your consecrations in a spirit of liberality, and with a willing heart.

Bishops, we have a word of counsel to you. You are the fathers of the poor, and stewards in Israel. Lend your efficient aid in collecting together the tithing and consecrations of the Saints; and see that all is preserved and taken care of, and faithfully deposited in the Storehouse of the Lord, and not diverted from its legitimate use. True charity to a poor family or person consists in placing them in a situation in which they can support themselves. In this country there is no person possessing an ordinary degree of health and strength, but can earn a support for himself and family. But many of our brethren have been raised at some particular trade or employment in the old country, and have not tact and ingenuity to turn their hand to anything, which forms a strong feature in American character. It therefore becomes our duty to teach them the way to live. They are generally good citizens, of industrious habits, and with a little teaching will soon be able to support themselves. We desire the bishops to give them employment which they can perform, and exercise a little patience in instructing them; and it will soon be found that they will no longer prove a burden upon the public funds. They are frequently landed here without food or means of any kind; for a short time they will necessarily need assistance; but if the above suggestions are complied with, they can soon not only sustain themselves, but repay all that has been advanced.

Let not the honest poor suffer, but administer unto them in wisdom. So shall the Lord reward you, and the cries of the poor not arise unto the Lord our God in testimony against us.

There are many thousands of dollars now owing to the Perpetual Emigrating Fund Company, from those who have received assistance from the Company to emigrate to this country. When we consider the great good annually accom-

plished by the agency of this Fund, we feel that all Saints should aid, and contribute of their means to accomplish the emigration of the poor Saints from among the various nations, where oppression holds her bloody sway, famine menaces, and gross darkness and wickedness pervade the minds of the people, holding them enchained in the bonds of bigotry and ignorance.

While the God of all the earth is pouring out His judgments upon a wicked world, in fulfilment of His word spoken by the mouth of His Prophets in past and present generations, by pestilence, famine, tempest, and devouring flame, men and nations, drunk with their own fury, appear impatient to hasten their own consummation. In recklessness and wrath they destroy each other upon the rivers of water, and rail roads, the wide spread lakes and open sea; they rush to their own destruction. Nation rises against nation; civil discord engenders strife; and war, crimson war, with all its attendant horrors, lends its desolating aid to depopulate the earth.

Thus, amid crime and famine, pestilence and war, the convulsions of nations, and of the earth, and the elements around the earth, the Gospel of salvation, by the discerning honest mind, is hailed as a beacon of joy, and is no sooner received than it begets an earnest desire for deliverance from wicked Babylon, that they may pass the ordeal and withstand, in unison with the Saints in Zion, the scourge, the consumption which God has decreed shall make the earth empty, when they may rest until His fiery indignation shall be overpassed.

Then haste, ye Elders, to the work which lies before you; and let all the Saints go to with their mights to prepare for the great day of power and devastation which will assuredly come upon the whole earth, for the day when the Son of Man shall appear, the Ancient of Days shall sit in judgment, and each and every one will be required to render a faithful and true account of his stewardship.

Humble yourselves, O ye Saints of the Most High! for the day draweth nigh! Let your division, discord, envying, and wickedness cease from among you; and dwell together in peace and unity. Give your hearts to God, and your might, mind and strength to the accomplishment of His purposes in the last days. Let nothing swerve you from the path of duty. Awake to the importance of your calling and the work which is for you to accomplish. Shake off the lethargy which enwraps you as a mantle; and let your works and faith appear like the noonday sun in brightness and glory to all around. Have continually in your minds the work of God, the salvation of Israel, the deliverance of the poor from the tyrant's grasp and the oppressor's rod.

And to the poor we say, Be industrious and faithful; and so soon as you shall be able to return in some available means the advances which have aided you in your deliverance, remember those who, in like circumstances with yourselves, are anxiously looking to the same source for relief.

In these secluded vales we gather the Saints that we may enjoy the rights and privileges of the Constitution, denied to us elsewhere; that we may have the privilege of worshipping God according to the dictates of our own consciences. We gather that we may enjoy not only the rights of citizenship, but live in peace, and have the respect and courtesy extended to ourselves and our families by our associates, which is denied to us in the world. We gather that we may obey the ordinances and keep the commandments of God, and concentrate our ability in rolling forth the great work of God upon the earth, establishing His kingdom, building temples, and preparing the way for the coming of the Son of Man. And when those professing to be Saints, gather with us, we naturally expect them to be influenced by the same motives.

We are gathered here, not to scatter around and go off to the mines or any other place, but to build up the kingdom of God. And those who gather for any other purpose, we wish them no harm, but cannot consider or hold them as in fellowship. We have no fellowship for those who embrace this work for aught else than the love of the truth and the testimony of Jesus: who are not willing to endure all, leave all, sacrifice all and everything for the sake of the Gospel of Christ.

It is the duty of the rich to relieve the suffering poor, to administer to their necessities, and faithfully apply their means to the gathering of Israel, the spread of the Gospel, and the building up of the Kingdom.

On the other hand, the poor should ap-

preciate the blessings extended unto them, and be willing to reciprocate accommodations, and repay in faithful labour as fast as they can. It is a matter of regret that too many who have been assisted by those having means, no sooner get located in a country where plenty and peace smile upon them, than they forget the hand which wrought salvation and deliverance for them. It is owing in a great measure to this cause, that those who have means are reluctant to impart of their substance. Ingratitude is a crime which rankles deeply in the hearts of those upon whom it is practised. To do a kindness to a man and have him turn and rend you, shuts up the bowels of compassion, and keeps others from exercising that charity and benevolence which otherwise would have been their joy and delight to have extended.

We therefore caution the poor Saints who have been assisted to come from the old countries, not to fail to repay, and remember in kindness those who assisted them, that others who yet seek deliverance may not be excluded from the blessings which they enjoy, by their acts of selfishness and ungrateful remembrance.

(*Continued on page* 426.)

THE MORMONS IN SAN BERNARDINO.

(*From the "Daily Alta California."*)

Among the many singular features of California, one worthy of especial notice, is the San Bernardino settlement of Mormons—genuine Latter-day Saints, who believe that Jo Smith (not John) had a direct commission from Heaven to convert the earth, and to preach the only true doctrine suited to the advanced position of our times,—and who follow his evangel as their pillar of fire by night and cloud by day, through the wilderness of life.

The persecution of the Mormons in Ohio, Missouri, and Illinois, made them wanderers. Previous to '45 they had sent forth emissaries to seek a Canaan, it being nearly plain that they could not remain in peace in the Mississippi Valley. Some of the emissaries came to California and made a favourable report. In '47 a battalion of Mormons came with Colonel Cook to the Pacific coast, and many of them remained here. A Mormon discovered the first gold, at Sutter's Mill; and the proximity of their settlement at Utah enabled them to be among the first to reap the golden harvest. The families returned to Salt Lake, but carried back with them the fame of the fertile soil and sunny clime of the valley on the California coast. In 1851, they determined to make a settlement near San Diego, to which point they have their shortest and best road to the Pacific.

Amasa Lyman, one of the Twelve, and Elder C. C. Rich, were deputed, with the approval of Brigham Young, to choose the new home of five hundred immigrants; and they purchased the San Bernardino Branch, (on the San Diego and Salt Lake road,) with cattle, horses, &c., for 70,000$. In the fall of 1851 the immigrants arrived, fenced in a lot of 2000 acres, built a fort for protection against the Indians, put in their grain, and built houses. The large enclosure was not common property, but each person had his share to sow and reap. There were some difficulties, quarrels among the congregation, as well as wants and trials, during the first year, but the settlement prospered, as every Mormon settlement has. Roads were made; houses, grist mills, and saw mills were built; new immigrants arrived; and in '52, before the colony was a year old, they sent flour to the San Francisco market, and made large purchases of San Francisco merchandise.

The present population is something more than a thousand, and it promises to increase. In no portion of the State is there a more busy or thriving settlement, or one which, in proportion to number, is working more effectively.

They promise that San Bernardino shall be the most beautiful city of California; and to judge by their beginning, and what they have done elsewhere, their promise will be kept.

By the last Legislature, San Bernardino was constituted a separate county, and thus the Mormons have a little government of their own. Jefferson Hunt has

been elected as their representative in the next Legislature. Their nominal spiritual leader is their Bishop, Crosby, but Rich is perhaps more influential.

Their valley is an exceedingly beautiful place, with great natural advantages. It is about thirty miles long, by east and west, and fifteen miles wide, by north and south. On the east is the San Bernardino mountain, which rises almost to the region of perpetual snow, and from the foot hills of which numerous and bountiful springs flow. Besides a multitude of springs, the valley is watered by the Santa Anna river. About sixty miles to the southwest is the coast—Los Angelos being sixty miles, San Pedro seventy-five miles, and San Diego eighty miles distant.

San Diego is intended to be the principal trading point for the settlement. The distance from Salt Lake City is about eight hundred miles in a southwest direction. The road is good, considerably better than any other from Bear River Valley to the Pacific. The greater part of the way there is plenty of water and grass; and in some places there is good timber.

The Saints have already awakened to the importance of a railroad—to the construction of which the route is favourable; and if once the leaders declare it must be made, then it will be made; and it is not improbable that it will be the first finished portion of the Pacific Railroad.

The Mormons are generally looked upon as good neighbours, and are considered as upright and moral as the majority of the citizens of California. Little is said of the polygamic doctrines; and for the sake of peace they will probably not introduce the practice into the State. Our State is fortunately free from the prejudices and hate against the Mormons, which prevailed in the Mississippi valley—and it is to be hoped that it will continue so.

Their doctrines will command no great reverence; but they are not to be overthrown by persecution or ridicule.

It is worthy of notice, that the discoverer of gold, the first farmer, and the wealthiest man in California, are or were all Mormons.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 8, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—Another ray of light has reached us from the Valley of the Great Salt Lake. By the arrival of the *Baltic*, June 21, we were favoured with letters, dated to May 1, from President Brigham Young, Elders George A. Smith, Erastus Snow, and other friends; also with *Deseret News* of April 13th and 27th, containing the Eleventh General Epistle of the First Presidency, Minutes of General Conference, addresses delivered on the occasion, &c.

We give the Epistle in our present Number, and shall continue to give the Conference Minutes and Discourses until the subject matter of the Conference business is fairly before our readers. Meantime we will give some items received by private communications, &c.

Patriarch John Smith was very low in health, and not expected to survive long. The health of the people generally throughout the settlements was very good. Great exertions were being made in every settlement to put in extensive crops. A great amount of building was already projected in Great Salt Lake City, and building materials were in great demand. During the last ten days of April, heavy showers of rain fell daily, which much promoted the growth of vegetation. A new Council House was commenced on the north west corner of Temple Block. During the month of April, considerable stone-work had been done on the wall around the Temple Block. The Sugar works were progressing favourably, under the superintendence of Bishop A. O. Smoot, for whom a new ward had been set off, by the name

of *Sugar House Ward*. The Dramatic Association had closed its labours for the season, by giving a benefit to those of its members who were about leaving the Territory on missions.

President Young had located the site of a new city, 220 rods square, with lots of half an acre each, ten miles north of Great Salt Lake City, name not given. He contemplated starting on his annual tour through the southern settlements early in May. Elders Woodruff, Smith, Benson, and E. Snow, of the Twelve, with we know not who or how many others, were expected to accompany him. Elder Parley P. Pratt was appointed to establish a gathering place in Upper California, at or near St. Josè. Elders Orson Pratt and Orson Spencer were appointed to establish a gathering place for the Saints, in Ohio, near Cincinnati. Elder Spencer was expected to proceed to that place, and commence operations, without delay. Elder Pratt will probably spend the approaching winter on a visit to Utah, and join Elder Spencer in the ensuing spring. Elder Erastus Snow was appointed to locate another gathering place in the region of St. Louis. Elder Milo Andrus was appointed to preside in St. Louis, under Elder Snow's direction. Elders Cyrus H. Wheelock, James Ferguson, W. C. Dunbar, and nine others were appointed on missions to the British Isles; eighteen others, to the United States; twenty, to the Pacific Isles; and three, to British North America.

Letters from Manti, San Pete Valley, in the *News*, state that the Indians around there appeared perfectly friendly, quite a number of Utes having recently visited the city. Migo, alias Elick, chief of the San Pitch tribe of Indians, who assisted in killing brothers Nelson, Luke, Read, and Clark, sent three of his warriors, February 5, to make peace. The pipe of peace was smoked, and they returned to their camp at New Denmark. On the 11th of the same month, Migo and most of his camp arrived at Manti, making every demonstration of peace. Migo said that he had had a dream, in which the Lord told him not to fight the "Mormons," but to make peace with them; and he showed a ring that he had made on his arm, that he might remember the dream.

At Manti, a new fort enclosing about fifty-nine acres, was building of stone and adobies, also enclosing the Temple Block, the old stone fort, and the grist mill. The wall of the new fort was to be eight feet high, three feet thick at the foundation, and twenty-two inches at the top. The east wall was nearly completed, and considerable work was done on the other walls. Morley and Co.'s new grist mill had begun to work. Messrs. Higgins and Chase were erecting a saw mill. Fifty families were about moving from Manti to Pine Creek, six miles distant, where a fort was building, and where pasturage was good.

Some brethren who went to Cottonwood to build a fort, had completed the wall, which was of the following dimensions—sixteen and a-half rods by twelve and a-half, seven feet high, two feet thick. Rooms were being built inside the fort, a stick of timber being placed on the top of the wall to support the roof of the rooms, which made the walls about eight feet high. Families were removing inside the fort, and engaging in extensive tilling operations.

The *News* of April 27, requests us to notice the following—"Died in Ogden City, February 9, 1854, Rachel Hellowel, daughter of William and Mary Frost, aged 32 years, 7 months, and 7 days."

The "Marshfield" at New Orleans.—We learn, indirectly, that the *Marshfield* has arrived safely at New Orleans.

Switzerland.—Thun, June 10, Elder J. F. Secrist writes. He had recently baptized eleven persons, and was expecting to baptize more. The prospects were cheering, although the priests were warning the people to beware of false teachers.

Gibraltar.—Elder Edward Stevenson writes us from Reading, Berks, and informs us that a gentleman at Lisbon invited him there, and provided a passage for him. Elder Stevenson informed the gentleman by letter that he would accede to the invitation, and accordingly did so, but the letter being delayed in the transit, the gentleman took his departure for England, having been suffering severely from a fall from a mule in September last. Elder Stevenson, on hearing at Lisbon that the gentleman had sailed for England, and being in poor health himself, concluded to come to England also.

Scutari.—Elder Stevenson favours us with a copy of an interesting letter from Elder John McLean, dated Scutari, May 15. There were ten or eleven Saints at that place, among whom were several Elders, and four Priests. The only convenient place for the brethren to hold meetings was in a Turkish burying ground. On the 18th of May, the brethren organized themselves into a Branch, calling it the Expeditionary Force Branch. Several persons were interested in the work, one, it was expected, would soon be baptized.

In consequence of our publishing the whole of the General Epistle this week, we are unable to conclude President Young's Sermon until next.

ELEVENTH GENERAL EPISTLE.

(*Concluded from page* 423.)

The Elders in the Sandwich Islands are looking for a location for the Saints of the Pacific Isles, where they may temporarily be gathered and preserved from those pernicious influences which appear in part the result of their intercourse with the whites, whose precursor to civilization to the aborigines of our country and the Indian races generally, is gross licentiousness and intemperance, which gradually wastes them away, and finally terminates in death and the extinction of the native tribes. To avoid as much as possible such disastrous results, it was considered wisdom to gather them upon some island where they can be instructed in the principles of virtue and moral practice, and have their minds prepared to receive light and intelligence emanating from God for their exaltation and glory. A few might be brought to San Bernardino, and being instructed in the arts of civilization, become of great benefit in carrying truth, salvation, and its concomitant blessings to their various tribes. If the climate should agree with their health, their emigration might be increased, and the island location serve as a subsidiary gathering place, like others which we contemplate establishing in various parts of the Continent.

We also recommend the Saints in Europe to come to the United States, under the instructions and direction of the Presidency of the British Isles, unto such place or places as may be selected for them to locate, where they can tarry until the way shall open for them to come to the Valleys of the Mountains.

It is presumed that in a few years a railroad will be completed from the Missouri to this country; in the meantime the Saints coming from the old country, will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labour can readily be obtained with fair compensation; and when the railroad is finished, the Saints can be gathered with much less expense and inconvenience. It will immediately afford an opportunity for thousands of the Saints in the old country to emigrate, and be gathered where they can receive instructions, and enjoy the privilege of each other's society.

The Saints in Australia, India, and all countries bordering upon the Pacific, are

instructed to gather to California, where they will be directed in their future movements by the Presidency of the Church in that country.

We also desire that the Saints from the United States and Europe, coming to the Valleys of the Mountains, should bring with them seeds of every kind, especially fruit seed—apple, peach, apricots, pear, plum, cherry, quince, currant, gooseberry strawberry, and flower seed in all their variety; also teasle seed and madder, indigo, and other seeds, the plants of which are used for dyestuffs, which are appropriate to this latitude; also various grasses, clover and cotton seeds for our southern settlements.

The Elders who are sent from Zion to the various nations of the earth, are instructed to carry out our instructions under the direction of the Presidency over the various fields of their labours; and we exhort all the Elders to be faithful in their calling, and keep themselves pure and holy unto the Lord our God. And inasmuch as any of them are failing in their health, they are at liberty to return home without waiting to be called. It is the privilege and the duty of the Elders while abroad, to counsel often together in their various fields of labour, and seek to know the will of the Lord; with fasting and prayer before God, decide upon such plans, and perform such duties, pertaining to the interest of the cause of truth, as shall be manifested unto them, that inactivity and delay may not retard the work while seeking counsel from us who are so far distant from them.

In matters of moment, which are of importance, and the time delayed in communication will not militate too much against the progress of the work, we would wish to be consulted. It must be evident to all, that as the work increases, great order should be preserved in the transaction of business. We therefore suggest to all of our agents to be prompt in making their Reports and Returns to us, and also to keep us advised of all matters pertaining to the interest of the cause in those countries where they are labouring. We have given, and intend to give, instructions through the Press from time to time, which will guide the Elders and Agents in their duties more definitely upon particular subjects, than is practicable in a General Epistle. From our own experience, we know that Elders will, if they are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

In union there is strength; but how can a people become united while their interests are diversified. How can they become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a revelation unto brother Joseph Smith, in the early days of the Church, that all the Saints should consecrate their substance unto the Church, and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office.

Some years afterwards, the Lord seeing that the people had polluted their inheritances, and that they would not comply with His former commandment, directed in another Revelation to brother Joseph, that the people should consecrate all their surplus property; which seemingly was not fully understood or practised. After this was given, the Law of Tithing, which required that all should in the first instance pay one tenth of their entire property into the Church, and thereafter pay one tenth of all their increase; which was for the poor, to promote the spread of the Gospel among the nations of the earth, support the ministry, and building of Temples unto the Most High.

This is a brief statement concerning property held by those who beome members of the Church of Jesus Christ of Latter Day Saints. There were many obstacles in the way why these requirements could not be carried out: the Church was in its infancy, and had to meet the ignorance, bigotry, and intolerance of a wicked and benighted world. The brethren themselves had not been able to throw off their own traditions: and in many instances, apostacy and persecution well nigh overwhelmed the people of God, and caused them to be driven from place to place, until they have finally found a resting place amid the valleys of these mountains.

During the Conference, the teachings turned upon this subject, and the doctrine of being united in the things which could be understood by all, and concentrating our interests in things in which we could see eye to eye, was considered as being the first step towards effecting that union so desirable to be accomplished; which would

give us that power to put down iniquity, and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty and simplicity. The people seemed to feel a strong desire to comply with every commandment and requirement which had been given; and appeared to feel as though now there were no obstacles to a full and frank compliance with the law of consecration, as first given to brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all and every thing which they possess, unto the Church, receiving their inheritances, and so much of their property as is needful for them, from the hands of the Bishop.

February 14th, Mother Smith, wife of the aged Patriarch, Father John Smith, went to her rest among the faithful Saints. She is the mother of brother George A. Smith, and was one among the first to receive the fulness of the everlasting Gospel.

Our beloved brother, Willard Richards, has passed the vail; to us he is gone; to Joseph and Hyrum he is come. For a short period truly, his body may rest in the grave, only to be renewed, quickened, and prepared for an immortal career, beyond the influence of sin, Satan, disease, and death. In the zenith of his life and usefulness he has been taken, seemingly, only to relieve him from toil, care, and peradventure tribulation and persecution yet to come, of which he had endured his full share. Our separation will be but short, although life should be extended to us to that degree usually allotted to the children of men. He was taken seriously ill on the 22d of January, and continued through severe suffering until the 11th of March, at half-past nine a.m., when he fell asleep in the triumphs of the Gospel; in that Gospel and faith which had so long sustained him, and afforded him strength and ability in his greatest tribulations, and imparted consolation amid the keenest distress and anguish. His impulses only throbbed for the spread of the Gospel, and the salvation of his species; his great heart only beat for truth, the salvation of Israel, and the redemption of Zion.

During the last few years of his existence, he clung to life through much suffering, that he might have the privilege before he should sleep with the Saints, of discharging his duties as General Church Recorder and Historian. His great desire was that he might be the faithful chronicler of the works of the Lord in the last days. To record a plain simple truth, the scenes through which the Saints were passing; their trials and persecutions, journeyings, anxieties, distress, and death; and as often their remarkable preservation, re-gatherings, rejoicings, and blessings, and enrol in the archives of the Church, the hand-dealing of God with His people —furnished a theme so full of incident, so interwoven with all their every day life and experience, so glorious, and congenial to his feelings, that no wonder death was kept waiting at the door, while his great energy and power, impelled by the Spirit of Almighty God, caused him to wield the pen of a ready writer, in portraying, in great beauty and exactness, the history of this people, in defending the cause of truth, and transmitting to the latest generation, the noble bearing, pure motives, and character of inspired men—men of God whom the present age have villified, slandered, abused, and finally treacherously betrayed and massacred, while under the pledged faith of a so-called loyal and civilized government.

In the circle of his family, friends, and acquaintances, his death has caused many an aching heart, and in the many important offices which he filled with distinguished ability, honour, and faithfulness, his loss is severely felt.

In the consolations of our holy religion, we find that although it is our *loss*, it is his *gain*. Although bereft, by his loss, of the most steadfast integrity—the warmest and most undeviating friendship—the genial warmth of sympathy, counsel, true devotion, and fidelity, which always so nobly characterized his intercourse with us, and with this people, yet he is not lost to us; although separated in body, the kindred feeling existing in our bosoms will never be eradicated, nor will his usefulness be abated, for his works will follow him.

Adieu, dear doctor, for a short season! The tender thread of thy mortal career is broken, and we mourn in sympathy with thy bereaved family and friends, and for ourselves, but not for thee: for thee! who hath gloriously won the race, and

safely moored thy *bark* in the harbour of eternal life.

Elders Franklin D. Richards, Joseph A. Young, Wm. H. Kimball, George D. Grant, Edmund Ellsworth, William Young, James A. Little, left on the 29th of March, on a mission to England, together with Frederick Kesler, George Halliday, who accompany them to St. Louis, on business. This mission was appointed previous to the Conference, that they might arrive at the field of their labours in time to enable Samuel W. Richards to return home the present season.

As will be perceived by the accompanying Minutes, the Annual Conference, after four days' session, adjourned on Sunday evening, the 9th instant, to meet again on the 27th day of June next, although at the commencement the weather was rather cold and stormy, yet the large and commodious Tabernacle was not capacious enough to contain all of the congregation.

On Saturday afternoon and Sunday they became so numerous, and the weather becoming milder, the meeting convened on the outside, within the wall of the Temple block, immediately on the north end of the Tabernacle. Elder G. A. Smith was appointed General Church Recorder and Historian, and Jedediah M. Grant was chosen second Counsellor to the First President.

The appointment of Franklin D. Richards and the Elders who had left for England, was sustained by vote of Conference, and brothers Orson Pratt, Erastus Snow, Orson Spencer, and many others, were appointed to missions in the United States. Brother Parley P. Pratt was appointed to preside in California, and will dictate the mission to the Islands and countries bordering upon the Pacific Ocean.

Some twenty young Elders were chosen to go to the Islands of the Pacific, making sixty-five in all appointed to go on missions at this Conference. We can truly say it was a season of refreshing, mingled, it is true, with toil and labor to us, yet we came out with our health unimpaired, our feelings strengthened, our emotions overflowing with gratitude and love to God, and full of blessings upon His people. Great liberty in preaching was experienced by all who spoke to the Conference, and the Spirit of the Lord accompanied the words with power to the understanding of the silently-listening thousands who appeared literally to feast upon the principles pertaining to life and exaltation, emanating from the fountain of wisdom and intelligence. Our hearts were gladdened by the union and good spirit which eminently prevailed during Conference, and we hope that our brethren and sisters will retain the same spirit with them in all their labours and associations at home and among their neighbours, that peace, harmony, union, love, and charity, may universally prevail throughout all the land; that contentions, strifes, or discord, may no more be heard therein.

Before closing our epistle, we cannot refrain from admonishing our brethren again concerning the remnants of Israel, in whose midst we are at present located. While we send Elders to the nations afar off, remember that Israel at home must not go neglected; preach the Gospel to the natives in our midst, teach them the way to live, instruct them in the arts of civilization, and treat them as you would like to be treated, if you through the trangression of your fathers had fallen into the same state of ignorance, degradation, and misery, which is the portion they inherit. Remember the time is hastening when the curse will be removed, and although a remnant, still that remnant will be saved. If you want peace, it is the best policy not to fight them, for the more you fight them, the more you may; but, as we have before counselled you, take care of yourselves and property; do not resent their bitter taunts made in ignorance, nor level yourselves to their condition, but hold yourselves higher, and seek to elevate them to your standard. This will be doing them good, and do you no harm. This is the Gospel of salvation to them, who must gradually but surely perish if they cannot, through the agency of this people, be brought to an understanding of those principles of regeneration and salvation which perpetuate existence, and which was promised unto their father Abraham as his blessing.

Finally, brethren, give heed unto the whisperings of the Spirit of the Lord your God. Be ye filled with the Holy Ghost; let your peace flow like unto a river, without let or hindrance; be merciful and kind to the stranger, and forbearing to each other; be faithful to keep your covenants, and abide the trial of your faith. Be humble before the Lord your God, and

keep His commandments, and the vail of the covering will be raised, and the vision of your minds will be opened, and your hearts will be filled with joy and rejoicing from day to day, as ye see the time approaching, and witness the steppings of Almighty God amid the mighty tread of earth's millions hastening to destroy each other; put down iniquity, wickedness, and bring forth Zion, the peace of Jerusalem, and the universal triumph and reign of truth and righteousness upon the whole earth.

BRIGHAM YOUNG.
HEBER C. KIMBALL.
JEDEDIAH M. GRANT.

Great Salt Lake City, April 10th, 1854.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(*Continued from page* 403.)

We have not had much privilege hitherto of meeting together in the Valley. Four years ago, when the brethren came into this valley, brother George A. Smith delivered his first lecture upon the cannon, for there were no houses wherein the people could assemble. Since then they have been greatly blessed, yet they have had little opportunity of holding meeting. The first large place we had to meet in was the Bowery; we felt comfortable in it, and I felt as thankful for it as I ever did for anything in my life; but as quick as the falling weather came, it drove the Saints away, and rendered it necessary to discontinue the meetings in that place, and to hold them in the different wards; so that it became impossible to get all the people together. Now we have a convenient room, the best hall I ever saw in my life, wherein the people could be convened on one floor. I trust we shall renew our strength, meet here to pray, and to praise the Lord, and partake of the sacrament, until our feelings are perfectly pure; for we are where we can sit and enjoy the society of each other as long as we please, and there is none to make us afraid. Let us be industrious in this great school, nor ever slacken our pace.

There are a great many branches of education; some go to college to learn languages, some to study law, some to study physic, and some to study astronomy, and various other branches of science. We want every branch of science taught in this place that is taught in the world. But our favourite study is that branch which particularly belongs to the Elders of Israel; namely, theology. Every Elder should become a profound theologian—should understand this branch better than all the world. There is no Elder who has the power of God upon him, but understands more of the principles of theology than all the world put together.

This reminds me of a little circumstance that transpired here a year ago last summer. You no doubt well recollect Elder Day (a Baptist minister on his way to California), who used to preach to us so nicely. I preached one day when he was present. In the course of my remarks, I brought up the subject of the Deity; at the point touching the character of our Father in heaven, upon which he desired the most to be instructed. I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table, he said, "Brother Young, I was waiting with all my anxious heart, with mouth, eyes, and ears open to receive something great and glorious." "What about, brother Day?" "Why, as you were describing the Deity, and just came to the point I was the most anxious to have expounded, behold you waived it, and turned to something else." I smiled, and said, "After I had taught them how, I wanted the people to add the rest of the sermon themselves." He said, "I declare, brother Young, I would have given any-

thing I possess in the world, if you had continued your remarks until I had obtained the knowledge I desired." I inquired the nature of it. "To know the character of God." I smiled, and said, "Are you a preacher of the Gospel?" "Yes." "How long have you been a preacher?" "Twenty-seven years I have been a preacher of the Gospel of Christ." "And you have been a minister so long, and have never learned anything about the character of the Being about whom you have been preaching! I am astonished! Now you want to find out the character of God. I can make you answer the question yourself in a few minutes." "Well, I do not know, brother Young, it is a very mysterious subject to mortal man." "Now, let me ask you a single question: will you tell me what God our Father in heaven appears like?" He sat a considerable time, while the colour on his cheeks ebbed and flowed alternately, till at last he replied, "Brother Young, I will not presume to describe the character of the Deity." I smiled, and he thought I was treating the subject lightly. "I am not making light of the subject, but I am smiling at your folly, that you, a teacher in Israel, a man who should stand between the living and the dead, and yet know nothing about your Father and God. Were I in your place, I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?" "I do." "What resemblance did our father Adam bear to his God, when he placed him in the Garden of Eden?" Before he had time to reply, I asked him what resemblance Jesus bore to man, in his incarnation? and, "Do you believe Moses, who said the Lord made Adam in His own image, and after His own likeness? This may appear to you a curiosity; but do you not see, *bona fide*, that the Lord made Adam like Himself, and the Saviour we read of was made to look so like Him, that he was the express image of His person?" He laughed at his folly himself. "Why," said he, "Brother Young, I never once thought of it before in all my life, and I have been a preacher twenty-seven years." He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God!"

There is not one of the faithful Elders of the Church of Jesus Christ of Latter-day Saints, but is more or less acquainted with the physical and moral character of the God he serves; which is more than all the world knows, or can know, independent of the inspiration of the Holy Ghost. The greatest, the best, the most educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known.

(*To be concluded in our next.*)

VARIETIES.

In the choice of a wife, take the obedient daughter of a good mother.

"Split the difference."—At an education meeting in Liverpool, the Rev. Hugh M'Neile told a story:—"A child was taken into one of the union workhouses, but as its parents could not be found, no one could tell what religion it was of. A debate arose whether it should be entered as a Protestant or as a Roman Catholic. While they were debating, the priest came in, and on being informed of the difficulty, 'Whew,' said he, 'split the difference, and enter it as a Puseyite.'" (Much laughter and cheers.)

Persian Women.—The code of Persian laws for women is "short, sharp, and decisive." Take, for instance, the first imperative right of women, as set forth in the code:—1. A husband should give his wife money without limit. Allah forbid that she should die of sorrow and disappointment! in which case her blood would be upon the head of her husband. The learned conclave are unanimous in declaring that many instances have occurred of women dying from the barbarous cruelty of their husbands in this respect; and if the husband be even a day-labourer, and he does not give his wages to his wife, she will claim them on the day of judgment. It is incumbent on the husband to bestow on the wife a daily allowance in cash, and he must *also* allow her every expense of feasting, and of excursions, and the bath, and every other kind of recreation. If he has not generosity and pride enough to do this, he will assuredly be punished.

A PHYSICIAN dislikes to meet a healthy, rugged, "never say die" looking sort of man, who evidently "throws physic to the dogs," and would be right glad to toss the doctor after it.

GOOD AND EVIL NECESSARY.

BY ELDER W. G. MILLS.

Wisely has our heavenly Father
  Strown our path with weeds and flowers,
And bestow'd the power to gather
  Freely, as the will is ours.
Knowledge of both good and evil
  Is a blessing to us made,
Better than the state primeval,
  Though in innocence array'd.

Sin and death man's nature wasted,
  That his joy might be complete:
Had we not the bitter tasted,
  Could we value what is sweet?
Toil, and pain, and degradation,
  We must pass through here below,
To enjoy the exaltation
  That the Gods in glory know.

When we first received a being—
  Spirits born of Parents great—
We rejoiced and sung, foreseeing
  We should fill this humbler state.
We have learned in yonder glory,
  What was necessary there;
But this state 's preparatory
  For the Gods' exalted sphere.

Jesus gave himself an off'ring,
  For our frailness to atone,
But was perfected through suff'ring,
  Ere He gained His Father's throne:
And the Gods, in glory seated,
  Passed through good and evil thus;
For when man was mortal stated
  "He is now as one of us."

Infidels may scoff, and wonder
  Why our Father made us so;
"Learn'd divines" in silence ponder,
  And the reason never know:
But we prize this holy season—
  God reveals His truth again;
Now we know the God-like reason
  Good and evil both should reign.

From our pleasure and our trial,
  Let 's improve while here we roam;
God will aid our self-denial
  Till we all things overcome.
Let us, then, be wise and holy,
  Pass the thorns and pluck the flowers;
And, though now our lot is lowly,
  Life and glory shall be ours.

Newbury, Berks.

JUST PUBLISHED, *Catechism for Children*, by Elder John Jaques. Fcap. 8vo., 84 pp., price 6d.

ADDRESSES.—John M. Brown, 2 Downing Court, Downing Street, Cambridge.
Charles R. Dana, 2 Downing Court, Downing Street, Cambridge.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD JUNE, 1854.

	£	s	d
David Roberts	0	4	0
John Memmott	5	0	0
James Linforth	14	10	0
Josiah Holmes	5	0	0
James Walker	20	0	0
David Rees	2	0	0
Carried forward	£46	14	0

	£	s	d
Brought forward	£46	14	0
James Duff	1	0	0
Edward Stevenson (Gibraltar Mission)	5	0	0
Edward Middleton	5	0	0
E. C. Brand	20	0	0
	£77	14	0

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 28.—Vol. XVI. Saturday, July 15, 1854. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING APRIL 6, 1854, AT TEN O'CLOCK, A.M., PRESIDENT BRIGHAM YOUNG PRESIDING.

(*From the "Deseret News," April* 13.)

IN THE STAND: *Presidents*—B. Young, H. C. Kimball.

Patriarch—Isaac Morley.

Of the Twelve Apostles—O. Hyde, P. P. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. T. Benson, L. Snow, E. Snow.

Seventies—Joseph Young, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, L. Hancock, B. L. Clapp.

High Priests' Quorum—David Pettigrew, R. Cahoon.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—D. Fullmer, Thomas Rhoads, P. H. Young.

Clerk of the Conference—Thomas Bullock.

Reporter—George D. Watt.

Conference was called to order by President Brigham Young, and after the choir had sung, President HEBER C. KIMBALL prayed as follows—

O God, the Eternal Father, in the name of thy Son Jesus Christ, we come before thee this morning, and ask thee to look upon each one of us assembled together this day for the purpose of worshipping thee, and to transact such business as shall be for the furtherance of thy cause and kingdom, and the establishing of righteousness upon the face of thine earth, according to the counsel of thy will.

We ask thee to dictate all matters pertaining to this Conference, and pertaining to the assembling together of thy people from the different settlements of these valleys. O Lord, inspire every heart with the Holy Ghost. We pray thee this morning to forgive all our sins, follies, weaknesses, improprieties, and everything we have done to grieve thee in the days of our lives. Remit our sins, purify our hearts, and sanctify our affections unto thee, that our hearts may not be attached to the things of this world, nor our affections placed upon them, but upon things that are eternal, upon things that endure for ever, and that will make us happy and comfortable, whether we are in a state of poverty or in a state of exaltation, in regard to the things of this life.

Help us, O Lord, to be satisfied and contented in whatever circumstances we may be placed, that we may be like clay in the hands of the potter, and become moulded and fashioned in the likeness of the Son of God; that we may be influenced by his spirit, dictated to by his counsel, and that the revelations of Jesus Christ may be poured out upon us; that we may be filled with all wisdom and understanding necessary to forward thy cause on the earth, to purify our hearts, that we may be sanctified to enter into the glory thou hast prepared for the righteous.

We pray thee to look upon thy servant Brigham, and inspire his heart with the revelations of Jesus Christ; may the Holy Ghost descend upon him in greater fulness, to show him things to come, and bring all things to his remembrance, that are necessary for the well-being and salvation of thy people, that he may know what measures to adopt for the good of all people, and for the preaching of thy Gospel, and for the spreading of salvation to the remotest parts of the earth. Bless him with life and health, renew his age, and invigorate his body, and cause fresh life to enter every pore, sinew, muscle, and bone of his mortal tabernacle, penetrating every part, from the crown of his head to the soles of his feet; strengthening his lungs, his vitals, limbs, and joints. May the power of God rest upon him, and upon his associates, and upon all thy faithful Elders. Hear us, O Lord, in this thing.

We pray thee to bless thy faithful people, thy servants and handmaidens in the land of America, and those who are scattered abroad throughout the nations of Europe, and the islands of the sea. May the Spirit of the Lord God rest upon them in mighty power, and be withdrawn from those who do not assist in building up thy kingdom on the earth, and in establishing righteousness. May the sap and nourishment of the withered branches be given to those that are alive in thy cause.

We pray thee to take us into thy care, for we dedicate and consecrate ourselves and this Conference unto thee, with this habitation, this land, and everything pertaining to thy Saints. Let thy blessings be upon our wives and upon our children, upon our flocks and upon our herds, upon our fields and upon our barns; and may the blessings of the Lord God be upon the righteous from this time henceforth and for ever.

We place ourselves into thy hands, praying that all things pertaining to thy people this Conference, and at all other times, may be dictated by thy wisdom; and all the praise, honour, glory, and power, shall be given to the Father, Son, and Holy Spirit, worlds without end. Amen.

After PRESIDENT KIMBALL had opened the meeting by prayer, PRESIDENT BRIGHAM YOUNG presented the business of the Conference in the following words—

I will lay before the congregation a few items of business that may probably be presented before this Conference, if the state of my lungs will permit me to speak.

In the first place, I ask the privilege of wearing my hat. You may think I am beginning to feel the infirmities of age; I am older than many would suppose me to be; in a short time I shall be fifty-three years of age. More than half a century is a long time to live, and endure as much as I have each year of my life.

The business of the Conference, as it regards the organization and regulations pertaining to the leading officers of the Church, &c., will be the same as heretofore. We have other things which we shall lay before the assembly; but the business parts will probably be omitted to-day, and perhaps to morrow.

If it should continue weather to oblige us to occupy the tabernacle, we shall not be able to accommodate as many of the people as we should like; but if the weather should be warm and pleasant, the people will continue to gather in from the country settlements, and many will come to Conference, from the city, that otherwise would not; in this case, we are prepared to accommodate the whole congregation on the north side of the Tabernacle. We did not prepare the seats you see outside, expecting the congregation to sit out of doors when it is possible to accommodate it inside. When the assembly swells so large that not one half of it can get into this hall, we will then retire to the outside, if the weather will permit, that whatever business is transacted, may be done before all the people. You will recollect that we have had meetings both outside and inside of this house, on Conference occasions, which caused more or less confusion.

It may be expected by a portion of the congregation, that during this Conference, there will be a discourse delivered on the occasion of the death of brother Willard Richards. Whether there will or not I am unable at present to say. I can give you my thoughts upon that matter in a few words, and they will apply to all matters of a similar nature. Were I to preach a discourse to please brother Willards' surviving friends, and the Church at large, all that I might say can be summed up in these few words—

Brother Willard Richards I have known from before he became a member of the Church of Jesus Christ of Latter-day Saints. He lived at my house many years—board-

ed with me. From our first acquaintance to his death, in the Gospel and out of it, as far as I knew him, in his integrity and friendship, he was as true and unwavering in his course as the sun is to the earth, or as the earth is in revolving upon its axis. There was not a shade of deviation upon his mind, or wavering in his actions, in his feelings, or in his faith, from the principles of righteousness. He was true to his God, to his religion, and to his brethren, and in administering blessings to all, to whom he had power to administer. He was careful not to injure any person, and lived and died a Latter-day Saint. He is gone to rest, and is prepared to receive his body again in the resurrection, and then he will be prepared to take his seat in the celestial kingdom of our God. All that can be said of brother Willard's whole life is summed up in these few remarks.

Many that were personally acquainted with him, will no doubt have something to say touching the manner of his private life; but I can say to every person who was intimately acquainted with his private character, and to those who were not, but only knew him in a public capacity, that he was just as faithful, true, good, and that he lived as well, as any man who is subject to mortality—who is of the earth, earthy. No man can do any better than he did, in similar circumstances.

There may be some things pertaining to his private character that ignorant, selfish sectarians would find fault with, and raise objections to, but it is through ignorance they would do it. But if they knew him—knew his constitution—the weakness of his body; if they knew his mind, his faith, his feelings, and his desires to live, they would know at once, that he actually fought with death, and overcame it for many years. And the very course he had to pursue to keep life in him, he knew himself, would eventually sink him into the grave; but he would have been there years ago, had he not taken the course he did.

Now, if I do not say anything more concerning him, it will be all well. Let not any of the Church, or his family, think that brother Willard is neglected, or is not honoured and reverenced sufficiently, because I have not preached a long funeral sermon, which is the fashion of the world. I will do as much, think, speak, and pray as much for him, as I wish my brethren and friends to speak, think, and pray over me when I drop into the grave. When I die, bury me decently, and let me wait till the morning of the resurrection to receive my glorified body; that is all I ask my brethren to do for me when I am dead.

Custom becomes a strong law; it is one of the most powerful laws there is among the nations of the earth. It is customary with them to extol the dead. Let the most miserable and corrupt wretch on the earth die, if he has friends enough to speak in his favour, he is made to appear one of the most angelic beings that ever lived. A man may live and die like a brute, and in his life behave like a demon; but if he has plenty of money, and a circle of influential friends, they will extol him to the skies when he his dead, and adorn his moral character with the virtues of a heavenly being, and commit his body to the grave, saying, "We commit this our brother to the grave; dust to dust, ashes to ashes, with a sure and certain hope of a glorious resurrection." They have no doubt in their minds, apparently, but that he is gone to Abraham's bosom. That is what custom does. That is a specimen of the habits, customs, and traditions of the world. These things I wish to leave behind, and attend to things that will promote life, salvation, peace, and the best interests of the kingdom of God on the earth. Let us attend to that which will redeem Israel, place life and salvation before the inhabitants of the earth, that will do good to the living, and tend to save those that are in the broad road to destruction, both in a national and individual capacity; let us snatch them as brands from the burning. If I weep for any body, let it be for those who live, and do not live their religion, but set at naught the counsels of God, and will have none of His reproof. Never let me weep for a man or a woman who has been prepared in life for a glorious resurrection after death, and is gone in peace.

When their bodies sleep in the grave under these circumstances they are all right; I have no mourning, no tears, or grievin for them; if I mourn for any, it is for the living; and there is much more cause for weeping over many of this people, because of their guiltiness of heart, and corruptness of affections towards God and our holy religion, than there is for

those who have died in the faith and gone to rest.

I hope the brethren and sisters will be satisfied by these remarks. If there are any of the brethren who wish to take up the subject, and speak on the occasion of brother Willard's death, and on the death of sister Smith, George A. Smith's mother, and preach a funeral sermon, I am perfectly willing they should. But if they do not feel to do it, I do not wish it required at my hands.

Now to the business that will probably be laid before the Conference.

First of all, brethren and sisters, I wish to inquire distinctly of your feelings, to know if each individual who professes to be a Latter-day Saint, does know for a certainty this morning, that his peace is made with God—that his peace is like an ever-flowing river—that the spirit of the Lord Jesus Christ is in him like a fountain of living water. If the Spirit of God is in you like this, springing up to everlasting life, it is known to you. This is the most important part of our Conference business. Business of more essential import could not be presented before our Conference, if it were to continue in session for years. It is twenty-four years to-day since this Church was organized. Suppose millions of people belonged to it; or suppose there were only a few, and they had forsaken the spirit of the holy Gospel—had back-slidden in their affections, faith, and in the spirit of revelation; had forsaken the Lord their God, ceased to have the inspiration of the Holy Spirit, the ministering of angels, and the gift and blessings of the Holy Ghost, and they assembled merely out of form, in compliance with an established custom, and they exercised themselves in the ordinances of the kingdom of God, followed the rules and regulations in the organization of the Church of Jesus Christ of Latter-day Saints, and it was nothing more than a dead form to them—they could not derive one particle of real benefit by meeting together in a capacity like the present one. Then, first of all, I ask the brethren who have been in the kingdom for twenty, twenty-one, twenty-two, and twenty-three years (as there are those here, who have been in the Church from the beginning), how they feel this morning. What is the state of your minds? How is your faith? Do you feel as well as you did when you first embraced the Gospel? Is the spirit of revelation in you as much now as then? What should I receive for an answer, were I answered truly? I can give you my opinion; I believe there are many that can truly say, that the Spirit of the Lord has taken up its abode with them, and dwells continually with them from day to day, from week to week, from month to month, and from year to year. They are never without it, for it is in them and round them continually; they are full of it from the crown of their heads to the soles of their feet; it has become their constant companion. With every man and woman who will be faithful to their God, and to their religion, and who have been fully tried and proved, the Lord will actually take up His abode, and dwell with them, and they will not be left to themselves, or to the power of the enemy any more. They may be tempted and tried, but they always have their weapons of defence ready, their shield is buckled on; they are always armed with the armour of Christ, and they are always capable of beating back, of throwing of, and destroying, every power of the enemy that attacks them.

This is the first item of the Conference. I also ask those brethren and sisters who have lately come into the Church, and within a few years crossed the plains to this place, how they feel. Is the Spirit of the Lord now resting upon you? Is the vision of your minds opened to see and understand the things that pertain to life and salvation? Do you love the Scriptures, the word of life, also the Lord and His people, and His righteousness, as you did the day you first embraced this Gospel? If you have not realized an increase of heavenly good in yourselves, and made progress, you are dull scholars. How many can say they have realized an increase of that Spirit, and say, "I love the Lord, I love His people and His cause, better and better every day I live; my understanding expands, for I see and understand many things I did not know when I first embraced the Gospel. Whereas I loved but little, I now love extensively the cause of truth; whereas I knew but little, I now know considerably more; and according to the increase of my knowledge, so are my love and confidence in my brethren." Can you say this in truth? If you can it is all right.

Again, let me appeal to those who have done wrong, (if any there are,) and follow

it. Did you come to this Conference from your homes before you first repented of your sins, and obtained forgiveness? If you did I want you to leave in the intermission, and go home again, and there I want you to stay, until your sins are remitted; or get an Elder to immerse you in City Creek, and wash away your sins, so that you may not hinder those who are pure, that every individual's heart in this Conference may be pure before God, and have a mite to contribute to the faith of the whole body, that every heart may be lighted up by the power of God, and receive the Holy Spirit of the Lord Jesus Christ, and increase from this time in all righteousness, and not come and go like a door upon its hinges, without any variation for the better. When the people complain of each other—when they complain of the Church, of their hardships, of hard times, of this and of that, because the Lord does not speak with His own voice from heaven, because the revelations of God are not forth-coming, as they were in the days of Joseph Smith, all I have to say to them is, prepare your hearts, for there is all for you that you can receive, and a great deal more than you know what to do with. That is all that I need to say to you on that point.

Let every man and woman humble themselves before the Lord, and exercise mighty faith. Did you come here for the First Presidency and the Twelve to bless you? It is out of our power to bless you unless you are prepared to receive a blessing from your Father in heaven. We can stand before you here, and talk to you; but we cannot give you the Spirit of the Lord, unless you are prepared to receive it through our administration, it must come from the Lord. Let every heart, therefore, be prayerful, watchful, and exercise faith, and seek diligently for blessings for themselves, and then we shall all be blessed together.

I contemplate this people with great anxiety, and with feelings of deep interest. I look upon their conduct, and am sorry to see many of them wandering in their feelings from the ways of truth and righteousness. It is frequently asked me if it is right for men who have come to the Valley, and been blessed and re-blessed, to finally receive their endowments, and then want to go to California; and if they ought not to be cut off from the Church. They should be cut off were it not for one thing—the Lord wishes to give them ample opportunity to take a course to save themselves. It is not the mind of the Lord they should be cut off from the Church, as a general thing, consequently I think we had better not do it. If it was the mind of the Lord, I would consent to it; but as it is not, we should do wrong to do it. If every man, woman, and child in this kingdom were living in the light and blessings of the revelations of Jesus, would any one of them wish to go to California? You will all give a negative reply to this question; they would rather cry out, "Spare me the pain and suffering I would have to pass through by going there, and let me escape that misery, distress, and anguish, by staying with the people of God. Yes, my brethren, you who want to go, go; but I have a little more to say regarding it, which is, pay your just debts before you go, and do not steal other men's property. There are some already on the way, and are gone, that I think ought to be cut off from the Church; but I am directing my conversation to those who are going in the future. Pay your debts when you go, and be sure and steal nothing from your neighbours. I am perfectly willing you should go, for if you cannot be flogged, persecuted, and pass through the ordeals of suffering, sufficiently to prepare you to enter into the kingdom of God, without first going to hell, the quicker you go through it the better.

I am often asked if they will be saved who go to California in search of worldly riches. I answer, yes, some of them, *so as by fire.* They have not wisdom, discretion, and natural ability enough; and I suppose their spirits, before they came into this world, were not endowed with the same amount of rationality and reflection as others, so that they cannot be saved without *passing through the fire.* Let them go to California who wish; and if any of the Saints owe them anything, pay them honourably, and if they owe you anything, I will give you liberty to make them pay you. I have as a general thing made such brethren pay me that which they owe. I calculate on their paying their debts, and also that they shall not steal anything from this people; but they may go down into their sufferings as quick as they please; for the quicker they go there, the quicker they will get through them. Will they be saved? Yes. What! and be prepared to go into the celestial kingdom

of God? Yes, if they repent of their sins, and turn unto the Lord. And what will they do there? They have been told, years ago, not to do anything that would aid and build up the Gentiles; but they will do it, and they must needs go through the suffering that awaits them, to prepare them to go into the celestial kingdom. Will they be crowned with crowns of glory, immortality, and eternal lives? No; but they will be prepared to enter there to serve others that are prepared to receive kingdoms, thrones, principalities, and powers. That may perhaps appear a strange idea to some of you. If you want to know it, I will tell you the truth, and you may call it revelation or anything else you please. When you go into the celestial kingdom, you will have your resurrected bodies, and you will gather around you your families, and friends, and be associated with them there, as here. We are now mortal; there we shall be immortal; this difference will exist, and it is all the difference. Mortality is a perfect similitude, pattern, or emblem of the celestial kingdom, only the one is mortal life, and the other is life in immortality. Can you who own extensive farms work them with your own hands? No; but you have to hire help. Ask the woman who has thirty or forty of a family under her care, if she with her own hands, can do the work necessary to be done in such a family. She cannot do it without procuring help; she obtains servants to assist her. The extensive farmer has around him his associates, who are not capable of themselves of gathering around them property so as to be independent, so they are dependent on the man who knows how to direct, and increase from the elements the riches of this life, and he hires them, and pays them their wages, to help him to do the work necessary to improve every foot of his farm or inheritance. You will find the same thing in the celestial world, among the kingdoms of our Father in heaven.

You will find millions of the inhabitants of the earth there who are not capable of being crowned with glory, immortality, and eternal lives. Those who are faithful in putting out their talents to usury, will receive an increase according to their diligence. But shall we say that all are capable of becoming lords, and kings, and of being crowned with crowns of glory, and receiving kingdoms, and powers, and exaltations, and thrones? No, we do not; for they will be no more capable of it than they are of enjoying the riches of eternity here, and of properly applying them in this mortality, were they put in their possession, which would be the sure means of their destruction. They would not know what to do with such extensive riches. You may put that down as revelation, and have brother George write it.

Let the brethren go to California that wish to go, and I request them to be honest. I have another request to make of them, viz.—that they take with them all the thieves; for we can not get rid of them. However, it is an acknowledged fact, that the wheat and the tares must grow together until harvest; and the sheep and the goats will be in the same fold until the time of separation. Are there any sheep going to California as well as goats? Yes. And will any goats stay here? Yes; and some of the poorest, most miserable devils in the whole possy of them. What can we do with it? Why we must do the best we can. All I ask of those who are going, and of those who are staying, is, to be honest if they can.

This leads me to what I am now going to lay before the Conference, and it will be an excellent text for the brethren to preach upon. I will lay a proposition before this Conference for them to decide upon—that is for us to select a man, and send him to Upper California, say for instance to brother Horner's Ranch, to lay out a place for the gathering of the Saints in that vicinity of the world. Brother Amasa and brother Rich have got a standard reared in southern California already. We will also send men to Oregon, from those places, to preach the Gospel, for many of those who have been chasing the gilded butterfly, until they have run into the fire, and got pretty well scorched, will be glad of the chance to forsake their follies and gather again unto the Saints. We will also establish a place of gathering there. We also wish to send men to the United States to establish two or three locations there, for the gathering of the Saints. Then the English, Scotch, Welsh, and German Saints, as well as Saints from other nations of the old world, whose greatest difficulty is to get wagons, teams, and provisions to cross the plains, when they have saved a few shillings, can cross over the waters to one of these gathering places,

where they will be placed under the protection of a good Elder, sent to take care of them. We have just as good a right to go back to the United States to live, as any man has that lives there. This is what I have to lay before the Conference, to be a text for a few short discourses. We contemplate establishing a post in Ohio, and another in Missouri, as gathering points, to gather the brethren to, who are scattered abroad in those districts, and who may in the future come into them.

First and foremost, I wish to tell you that the brethren who may locate there for a season may get well whipped and thrashed, so that when they come to this place, they will not want to run to California, and leave unpaid that which they owe to the Perpetual Emigrating Fund, for bringing them here. We wish to put them in a smut machine, and have all the wheat cleansed from smut; and then put them in a fanning mill; and then through a screen, before they are prepared to come here, and be put in the hopper ready for grinding.

"Why, brother Brigham, do you really think we shall get scourged there?" There is no danger of it, whatever; for Christ and Belial have not yet become friends. Never mind that, we will gather the people there, and leave the result to the Lord God of Israel, and trust in Him to dictate the whole affair.

Will you vote for such a thing—to establish three places of gathering in the United States? We have one in California, and may establish another in Oregon. It is an excellent idea, though it may appear a novel one. I proposed the subject to brother Franklin D. Richards, before he went away, and he said he could send over ten times more Saints than formerly under this plan. When the New Orleans Route is closed, the emigration can continue by the way of New York, and after they have landed there, for a few shillings they can secure a place on the train, and be landed at once in the vicinity of the gathering points in the States, when they can be instructed, etc., to prepare them for the further prosecution of their journey. In that way he can send ten as easy as one to this place. If they should apostatize we want them to apostatize there, and not come all the way here to apostatize. We want them to have trials enough to satisfy them and us whether they wish to be Saints or not, before they pass through the fatigue, labour, and expense of coming to this distant valley, and then to apostatize here. We want them to be where they can apostatize without its costing them so much.

This portion of the business will be new to you, I have no doubt. When the time comes to present before you the quorums, we shall probably supply the vacancy made by the death of brother Willard Richards. Who will supply his place in the First Presidency? is a question that has not yet been answered, though many have talked to me about it. I have asked the Twelve to dictate this part of the business, but they have thrown it back—well, I will say where it ought to be; they said it was not their place to dictate the affair, but to confirm the conclusions of the President. If the Conference will show the best method of knowing who is the best man to be my second Counsellor, I will readily listen to their wisdom. The Twelve would have nothing to do with it, but said it was the privilege of the President to choose his own Counsellor, and for them to run the risk of its being right or wrong. However, if the Conference wish to dictate this matter, I will give them an opportunity. That is my method of doing business; as long as we are of one heart and of one mind, there is no ground for discord or dissension.

In my office and calling it is always time enough for the Lion to roar when the enemy approaches to invade our borders. There is no need of the Lion roaring when every body is doing right. When you are doing the best you can, I am then like a child with the rest of you; but let the dogs and wolves come prowling round, then you may expect the Lion to roar as usual.

I believe I have answered the desire of my mind for the present, with regard to laying out the business of this Conference. I will now resign the stand to brother Kimball.

Elder Heber C. Kimball then delivered a discourse, which will appear hereafter.

Choir chanted, "We praise, thee, O God."

Bendiction by Elder P. P. Pratt.

TWO, P.M.

Singing. Prayer by Elder O. Hyde.

The Conference was addressed during

the afternoon by Elders O. Hyde, George A. Smith, and President Young.

Appointment was given out for the High Priests to meet in the Tabernacle in the evening; and adjourned until to-morrow, at 10 a.m.

Choir chanted "Hosanna."

Benediction by Elder J. M. Grant.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 15, 1854.

FOREIGN INTELLIGENCE—*The "Germanicus."*—Ship *Germanicus*, May 30, Elder Richard Cook writes. At the above date the vessel was at anchor at the island of Tortugas, four hundred miles from the mouth of the Mississippi river. The vessel had made a rather lengthy voyage, in consequence of which, she had to put in at St. Georges, Grand Cayman, where she staid two days, and took in eight days' water, and again at Tortugas for a further supply. Sister Mary Warren gave birth to a fine son, May 14. Both did well until the 21st, when, about six o'clock p.m., the mother was taken sick, and she died at eight. She was buried in the churchyard at George Town. With this exception the Saints have enjoyed good health. Elder Cook says—"The Saints generally express their satisfaction with the quality of the provisions you furnished. Captain Fales is a very agreeable gentleman to travel with, and seeks to make the passengers comfortable."

We have been informed that the *Germanicus* ran aground at Key West, near Tortugas, but Elder Cook makes no mention of such a circumstance, so we are unable to speak as to its truth or falsity, though, if it had occurred previously to his writing us, it was evidently a circumstance to which no particular importance was attached. However, our information gives us to understand that the vessel was got off again without damage. We have seldom, in connexion with the vessels chartered by us, had to record even slight casualties that have befallen them, and never any serious ones. The good hand of our God seems to be spread out over the Saints when they abide by His counsel, to protect them from the multitudinous dangers of the mighty deep, and this is a source of heartfelt gratitude to us, and we are sure that it must be to all the Saints. But while the Lord extends His preserving care to His Saints who emigrate in companies under the direction of those who have the watch-care over them, it does not appear that an equal measure of that care is in all cases vouchsafed to those who emigrate by ones, or twos, or threes, with companies who have no sympathy for the Saints. An elderly sister of this town embarked some time since on board the *City of Glasgow*, which vessel has not been heard of since. A young brother and a sister, just joined in wedlock, embarked in the *Red Gauntlet*, which vessel is also lost. These circumstances may serve to teach the Saints the necessity of being united as far as possible in all the actions and movements of life. And we feel constrained to counsel the Saints to cross the mighty deep in companies, so that their faith may be united, and they thereby may have power over the winds and waves, the pestilence, and all opposing circumstances, and thus be enabled to stand in holy places, and triumph over the destroyer.

The "Marshfield."—New Orleans, May 31, Elder William Taylor writes. On another page we have inserted some extracts from a letter with which we were favoured previously to our receiving Elder Taylor's. The principal statements of Elder Fisher are corroborated by Elder Taylor's letter, which describes the voyage as being

a very prosperous one, the conduct of the captain and crew praiseworthy, and that of the company, with a few exceptions, such as became Saints. Elder Taylor's health had gradually improved, until he found himself "quite a different man than when in Liverpool." One portion of the company went up the Mississippi to St. Louis, on board the steamer *James Robb*, the evening of writing; the other portion were expected to go on the following morning on board the *Grand Turk*. Elder James Brown had left New Orleans.

St. Louis.—June 6, Elder C. H. Wheelock writes. He left Great Salt Lake Valley, with the mail May 1, and arrived at St. Louis, May 31. Elders Seth M. Blair, W. C. Dunbar, J. Ferguson, R. W. Wolcott, and Milo Andrus arrived at St. Louis with him. Elder Eldredge left St. Louis for the Valley June 3. Elder W. Empey was at Kansas, busily engaged in fitting out the Saints.

June 14, Elder Milo Andrus writes. Elders Wheelock, Dunbar, Wolcott, and Ferguson, left St. Louis for New York on the 9th of that month. Elder Blair had gone for Texas, the place of his mission.

June 15, Elder D. P. Curtis writes. The companies would be rather late in starting across the plains, having been detained in getting wagons. The *Marshfield's* company had arrived at St. Louis, and a portion of them were to start the evening of the date of writing, and the remainder on the 17th of the same month, in three boats for Kansas. One child of this company died in going to St. Louis, two more at the quarantine there, and one was sick when Elder Curtis was writing. The Saints in camp were in good health.

Australia.—We have received the *Zion's Watchman* of March 4, from which we learn that Elder William Hyde, with a company of 63 Saints from Hunter River District, was expecting soon to sail in the barque *Julia Ann*, Captain Davis, from Newcastle, for San Pedro, California.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(*Concluded from page* 431.)

We are now in the school of theology, and making rapid progress in the study of this celestial science. I admit there are some few dunces in the school; some advance at a very slow pace, and some not at all; it would be difficult to tell whether they enjoy anything or not, or whether they are in the faith or not. But as a general thing, our boys who are from the age of ten to fifteen years, know more of the principles of theology than the most educated clergymen in Christendom. In comparison to what is plainly revealed, the world of mankind are almost entirely ignorant of those principles which to them are of the greatest importance.

You certainly are learning; and brethren, I tell you again, what I have told you repeatedly, if you ever wish to have my good feelings, it will be owing to your conduct, in the strict observance of righteousness, and ceasing from all contentions, from speaking lightly of our great Father in heaven, of our elder brother Jesus Christ, of the angels of God, and of any good being upon the earth, from this time henceforth and forever. If you want my fellowship, cease from doing these things. I may love you, and seek your welfare with all my might; but I do not love the profane speeches and wicked conduct of some of the Elders in Israel. I have no fellowship for men who are guilty of breaking the Sabbath—of drinking spirit-

uous liquors to excess—of contending with each other, and going to law before Gentile or Bishops' courts to settle their difficulties. There is a better way of settling difficulties than either of these.

I gave the Elders a little key lately, to know when they were in the right path; I will now give you another. When a difference of judgment exists between two parties, let them come together, and lay their difficulties at each other's feet, laying themselves down in the cradle of humility, and say, "Brother (or sister), I want to do right; yea, I will even wrong myself to make you right." Do you not think that a man or woman, acting in that manner towards his or her neighbour, would be justified by the law of righteousness? Their judgments come together, and they are agreed; there would consequently be no need of calling in a third person to settle the difference. After taking this course, if you cannot come together, then call in a third person, and settle it. But for those who bear the name of Saints, to go into a Gentile court to settle their differences, is a stink in the nostrils of the Almighty. To me it is disgusting, filthy, and loathsome, in every sense of the word. I abhor it! Do, for heaven's sake, and for you own sakes, take my counsel, and show mercy to your brethren, even as the Lord has been merciful to us.

It has been observed that the people want revelation. This is revelation; and were it written, it would then be written revelation, as truly as the revelations which are contained in the Book of Doctrine and Covenants. I could give you revelation about going to California, for I know the mind of the Lord upon that matter. I could give you revelation upon the subject of paying your tithing, and building a temple to the name of the Lord; for the light is in me. I could put these revelations as straight to the line of truth in writing as any revelation you ever read. I could write the mind of the Lord, and you could put it in your pockets. But before we desire more written revelation, let us fulfil the revelations that are already written, and which we have scarcely begun to fulfil.

A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an Apostle is, and if there were ten thousand of them on the earth at the same time, you must know that the words of an Apostle who magnifies his calling, are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. Although brothers Willard Richards, Heber C. Kimball, and myself, are out of the Quorum of the Twelve, our Apostleship has not been taken from us. Who ordained me to be First President of this Church on earth? I answer, it is the choice of this people, and that is sufficient. If the Lord designates a plan, how His cause and kingdom can be best advanced, whose business is it, if it is the mind of the people to follow it? It is ours and the Lord's; but it is certainly not the business of those who are enemies to His cause. I preached considerably upon this point in Nauvoo, to give the people the understanding of the different callings of men. Joseph Smith was a Prophet, Seer, and Revelator, before he had power to build up the kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery, and David Whitmer, were the first Apostles of this dispensation, though in the early days of the Church, David Whitmer lost his standing, and another took his place. I have taught the brethren this principle years ago. When a man is an Apostle, and stands at the head of the kingdom of God on the earth, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man, for the building up of the kingdom of God on the earth.

I will now leave these items, and take up another. I hinted to-day at the wisdom of the Lord in opening the *gold mines*, and said He had one object in view, among many others; viz., *to try the faith of the Saints*. By this, His wisdom has been exhibited, and much accomplished by it, among those also who are not Saints. Take a view of this community; a portion will not be Saints; this has always been the case when God had a Church on the earth. They are not all sheep that are in the fold, neither are they all Saints who

bear the name. I wish you to understand, that when the sheep are separated from the goats, they will never again bear the like afflictions they bore while they mingled with the goats, as long as the world stands—no, neither in this world nor any other. Let the sheep and goats be once separated, and the master of that flock of sheep will never afflict them. When there are no goats to annoy the sheep, the latter will mingle with each other, and go hand in hand in full fellowship. But when goats are among the sheep they besmear them with their stink; and they frisk about, and behave so as to actually turn the sheep almost into goats. They will grow short in the hair, look like goats, and stink like them. The master of the flock must, therefore, do something to preserve the blood of the sheep pure, lest they completely degenerate, and altogether become goats; they must be chastened by persecution, to drive out the stinking goats from their midst. The Lord opened the California gold mines to lead them off, and I say to the goats, go! I am glad of it. "But, do you not think the sheep will go too?" Never mind, if they do; they will get well besmeared with the flavour of the goats, run off and wash themselves, and come back again. Though I speak thus, I do not despise the goats; no, not in the least.

You will perhaps recollect a dream I had in the spring of 1848, when so many were going to California; it seemed as though the whole community would be carried away with the spirit of gold, which caused much anxiety in my mind, and enlightened my understanding. I dreamed I was a little north of the hot springs, with many of my brethren, among some scattered timber. I thought of sending to Captain Brown's, on the Weber River, to get some goats which I had previously bought of him, but while I was conversing with the brethren, I thought the Prophet Joseph Smith came up to us, and I spoke to him. I thought I would send for my goats which I had purchased from Captain Brown, and brother Joseph started off to the north, and I thought very likely he would purchase the whole of brother Brown's stock, but I felt quite reconciled if he did. I thought I stood there some time talking with the brethren, when I looked up towards the road on my right, and behold I saw brother Joseph returning, riding on a wagon without any box to it, but it had a bottom of boards, and on these boards there was a tent, and other camping implements, &c., as though he had been on a journey of some length. He alighted from the wagon, and came to where we were standing. I looked, and saw following the wagon an almost innumerable flock of sheep, of all kinds, sizes, colours, and descriptions, from the largest, finest sheep I ever saw, down to the ugly decrepit dwarf. The wool on the large ones, I thought, was as white as snow; then the next smaller ones had also nice fine wool on them, and some were black and white; others had coarse long wool upon them, approximating to hair; and so on, until they became even a mixture of goats and sheep. I looked on the strange flock, and wondered. While I was looking, I asked Joseph what in the world he was going to do with such a flock of sheep, and said to him, "Why, brother Joseph, you have got the most singular flock of sheep I ever saw; what are you going to do with them?" He looked up and smiled, as he did when he was living, and as though he was in reality with me, and said, "*They are all good in their place.*" This is the dream.

So it is with this people. If you can only find the place for the goats, they answer the end for which they were made. I have always realized that a half-hearted "Mormon" is one of the meanest of human beings, for such are always ready to say, "How do you do, brother Devil," and "How do you do, brother Jesus?" or, "Brother Jesus, I want to make you acquainted with brother Devil." It is no trouble for them to turn unto Baal or unto Jesus; yet at the same time the Lord has a use for them. I have often heard men say they were convinced that "Mormonism" was true, and that they would cleave to it; but as for their hearts being converted, it is altogether another thing. Mobs never have done one thing against this people, but they could trace them, and have known all about it; for you will always find that the goats will run and lick salt with the sheep; and the Lord who made them has placed them in the world to serve His own purpose. When by these characters, afflictions are brought upon the Saints, and they are bereft of all they possess, it is to make them more attached to the cause of truth, while their persecutors are hurled into oblivion, which is the last of them.

If gold is a sufficient inducement to lead men off to live in the midst of that society in California, after they know and understand the condition of it, it certainly proves that they love the things of this world better than they love Christ. You may say you are poor, and wish to acculate something to help yourself and your family. "Are you starving to death for want of food?" "No." All of you have plenty to subsist upon. If those who go to California for gold were full of the Holy Ghost, they would clothe their wives and children with buck-skin, and wear it themselves to the day of their death, rather than mingle with the wicked, and be induced to leave the society of the Saints. The true cause of their taking such a course is, they do not love the Lord.

There is a class of persons that persecution will not drive from the Church of Christ, but prosperity will; and again, there is another class that prosperity will not drive, but persecution will. The Lord must and will have a company of Saints who will follow Him to the cross if it be necessary, and these He will crown. They are the ones who will wear a celestial crown, and have dominion, rule, and government; these are they who will receive honour of the Father, with glory, exaltation, and eternal lives; they shall reign over kingdoms, and have power to be gods, even the sons of God.

Those other classes will take different stations and possess inferior glories, according to their works in the flesh. That class who will altogether serve the world, and disregard the cause of truth, will become servants to the sons of God, and be in servitude throughout eternity.

What shall we do? I say, cleave to "Mormonism;" work with all our might for the Lord, and love Him better than any other earthly or heavenly object. And if He requires us to sacrifice our houses, our horses, our cattle, our wives and our children, let them remain upon the altar, but let us follow him to salvation and eternal life. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 408.)

[October, 1838.]

The following letter will show the state of public feeling in the country—

Lexington, 6 o'clock, A.M.,
Oct. 25, 1838.

To Messrs. Amos Rees and Wiley C. Williams.

Gentlemen — This letter is sent on after you on express, by Mr. Bryant of Ray County, since you left this morning. Mr. C. R. Morehead came here on express for men to assist in repelling a threatened attack upon Richmond to night. He brought news that the Mormon armed force had attacked Captain Bogart this morning at daylight, and had cut off his whole company of fifty men. Since Mr. Morehead left Richmond, one of the company (Bogart's) has come in and reported that there were ten of his comrades killed, and the remainder were taken prisoners, after many of them had been severely wounded; he stated further that Richmond would be sacked and burned by the Mormon banditti to night. Nothing can exceed the consternation which this news gave rise to. The women and children are flying from Richmond in every direction. A number of them have repaired to Lexington, amongst whom is Mrs. Rees. We will have sent from this county since one o'clock this evening, about one hundred well-armed and daring men, perhaps the most effective our country can boast of. They will certainly give them (the Mormons) a warm reception at Richmond to-night. You will see the necessity of hurrying on to the City of Jefferson, and also of imparting correct information to the public as you go along. My impression is, that you had better send one of your number to Howard, Cooper, and Boone Counties, in order that volunteers may be getting ready and flocking to the scene of trouble as fast as possible. They must make haste and put a stop to the devastation which is menaced by these infuriated fanatics, and they must go prepared and with the full determination to exterminate or expel them from the State *en masse*. Nothing but this can give tranquillity to the public mind, and re-establish the supremacy of the laws. There must be no further delaying with this question any where. The Mormons must leave the State, or we will, one and all, and to this complexion it must come at last. We have

great reliance upon your ability, discretion and fitness for the task you have undertaken, and we have only time to say, God speed you.

Yours truly,

E. M. Ryland.

The brethren had *not thought* of going to Richmond—it was a lie out of whole cloth.

Friday, Head Quarters of the Militia,
City of Jefferson, Oct. 26, 1838.

General John B. Clark, 1st Division, Missouri Militia.

Sir—Application has been made to the Commander-in-Chief, by the citizens of Davies County, in this State, for protection, and to be restored to their homes and property, with intelligence that the Mormons, with an armed force, have expelled the inhabitants of that county from their homes, have pillaged and burnt their dwellings, driven off their stock, and were destroying their crops; that they (the Mormons) have burnt to ashes the towns of Gallatin and Mill Port in said county; the former being the county seat of said county, and including the Clerk's Office and all the public records of the county, and that there is not now a civil officer within said county. The Commander-in-Chief therefore orders, that there be raised, from the 1st, 4th, 5th, 6th, and 12th Divisions of the Militia of this State, four hundred men each, to be mounted and armed as Infantry or Riflemen, each man to furnish himself with at least fifty rounds of ammunition, and at least fifteen days' provisions. The troops from the 1st, 5th, 6th, and 12th, will rendezvous at Fayette, in Howard County, on Saturday, the 3rd day of next month (November), at which point they will receive further instructions as to their line of march. You will therefore cause to be raised the quota of men required of your division (four hundred men), without delay, either by volunteer or drafts, and rendezvous at Fayette, in Howard County, on Saturday, the 3rd day of next month (November), and there join the troops from the 5th, 6th, and 12th Divisions. The troops from the 4th Division will join you at Richmond, in Ray County. You will cause the troops raised in your Division, to be formed into companies, according to law, and placed under officers already in commission. If volunteer companies are raised they shall elect their own officers. The preference should always be given to volunteer companies already organized and commissioned. You will also detail the necessary field and staff officers. For the convenience of transporting the camp equipage, provisions and hospital stores for the troops under your command, you are authorized to employ two or three baggage wagons.

By order of the Commander-in-Chief,

B. M. Lisle, Adj.-General.

To all persons that are or may be interested. I, Horace Kingsbury, of Painsville township, Geauga County, and State of Ohio, feeling the importance of recommending to remembrance every worthy citizen who has by their conduct commended themselves to personal acquaintance by their course of strict integrity, and desire for truth and common justice, feel it my duty to state that Oliver Granger's management in the arrangement of the unfinished business of people that have moved to the Far West, in redeeming their pledges and thereby sustaining their integrity, has been truly praiseworthy, and has entitled him to my highest esteem, and ever grateful recollection.

Horace Kingsbury.

Painsville, October 26, 1838.

To all whom it may concern. This may certify that during the year of eighteen hundred and thirty-seven, I had dealings with Messrs. Joseph Smith, junior, and Sidney Rigdon, together with other members of the society, to the amount of about three thousand dollars, and during the spring of eighteen hundred and thirty-eight, I have received my pay in full of Colonel Oliver Granger, to my satisfaction. And I would here remark, that it is due Messrs. Smith and Rigdon, and the society generally, to say, that they have ever dealt honourably and fair with me: and I have received as good treatment from them as I have received from any other society in this vicinity; and so far as I have been correctly informed, and made known of their business transactions generally, they have, so far as I can judge, been honourable and honest, and have made every exertion to arrange and settle their affairs. And I would further state, that the closing up of my business with said society has been with their agent, Colonel Granger, appointed by them for that purpose; and I consider it highly due Colonel Granger from me, here to state that he has acted truly and honestly in all his business with me, and has accomplished more than I could have reasonably expected. And I have also been made acquainted with his business in that section; and wherever he has been called upon to act, he has done so, and with good management he has accomplished and effected a close of a large amount of business for said society, and, as I

believe, to the entire satisfaction of all concerned.

JOHN W. HAWDEN.

Painesville, Geauga County, Ohio,
Oct. 27, 1838.

Saturday, 27th. Brother Patten was buried this day at Far West; and before the funeral, I called at brother Patten's house, and while meditating on the scene before me in presence of his friends, I could not help pointing to his lifeless body, and testifying, "There lies a man that has done just as he said he would—he has laid down his life for his friends."

Governor Boggs' Exterminating Order was issued from—

Head Quarters Militia, City of Jefferson, Oct. 27, 1838.

Sir—Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavour to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and *must be exterminated* or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion county, to raise five hundred men, and to march them to the northern part of Davies, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; you can also communicate with them if you find it necessary. Instead, therefore, of proceeding, as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. BOGGS,
Governor and Commander-in-Chief.

To General Clark.

Great excitement now prevailed, and mobs were heard of in every direction, who seemed determined on our destruction. They burned the houses in the country, and took off all the cattle they could find. They destroyed corn fields, took many prisoners, and threatened death to all the Mormons.

Head Quarters of the 3rd and 4th Div.
Missouri Militia, Richmond,
Oct. 28, 1838.

To the Commander-in-Chief, Missouri Militia.

Sir—From late outrages committed by the *Mormons, civil war* is inevitable. They have set the laws of the country at defiance, and are in open rebellion. We have about two thousand men under arms to keep them in check. The presence of the Commander-in-Chief is deemed absolutely necessary, and we most respectfully urge that your Excellency be at the seat of *war*, as soon as possible.

Your most obedient servants,

DAVID R. ATCHISON, M. G. 3rd Div.
SAMUEL D. LUCAS, M. G. 4th Div.

(*To be continued.*)

THE MARSHFIELD.

EXTRACT OF A LETTER FROM A PASSENGER TO HIS BROTHER.

Ship "Marshfield," New Orleans, May 29, 1854.

My Dear Brother William—I hail with joy this privilege of acquainting you of our arrival at New Orleans this morning, after a passage of 51 days from Liverpool, and I rejoice in having to say that our voyage has been more like an excursion from London to Margate, or Herne Bay, than a voyage across the vast Atlantic. I presume that I shall be perfectly safe in saying that a more pleasant, healthy, and happy voyage has never been known in the history of transatlantic emigration, for,

although we had a few days' sea-sickness, we have been entirely free from disease, with but one exception — Orson William Neild, son of a brother Neild from the Oldham Branch of the Manchester Conference, and who died on Sunday night, 23rd April, aged five months. As regards myself and family, I might say we have been firstrate. Jane has been a little poorly a day or two, and William was sea sick one day. I had an attack twice of my old complaint, which brought me to an anchor one day, but all that is nothing. We are well now, and in first-rate spirits, thanks to our heavenly Father.

Well, now for some information which may be useful to you as you come along. As regards provisions, they have been of the best quality. I have been greatly deceived both in quantity and quality, both have been so very good. I bought one cwt. of biscuits, one third would have been enough. Half the bacon would have been plenty. The tea is quite sufficient to use twice a day. If you use coffee for breakfast, you save half your tea; and although the pork seems small per week, yet in a family, and in these warm latitudes, it is really more than you can use. I brought a quarter cwt. of flour; I could have used half as much more, for if you have flour you can have soft bread every day. The cooking arrangements are very good, the company is divided into eight wards, and each has its turn or use of the galley alternately during the day, which makes the wards differ in their dinner times, but all goes on well.

A few red herrings, and a good supply of potatoes, are very acceptable. The potatoes relish the pork. The pork was very good; some we have had as good as you would buy in the shops in Liverpool.

I have found your little barrel very useful. In hot weather we have had frequent showers of rain, which has supplied us plentifully for washing our clothes. Some baking powders, carbonate of soda, and sherbet, are very useful, also some mustard, lime-juice, plums, currants, caraway seeds, spices for puddings, pickles, and a few pounds of sugar. Be sure to bring some preserves, and you may reckon upon having tarts all the voyage, which are very nice in these hot latitudes, for it is hot, and no mistake. Our only bed-covering is a sheet, and that is soon kicked off when we are in bed.

Well, now, a word about our Church government on board, for I presume you wish to know all. Elder William Taylor is our President, and a first-rate fellow he is—a better man, and one who feels more for the interests of the Saints, I never met with in my experience. I thank God I have the happiness of his acquaintance and friendship. Elder Gilbert Clements, another most excellent man, is one Counsellor, and your humble servant is the other. As I said before, the whole company was divided into eight wards, or, you may call them, Branches of our Conference. Each ward had its President. Four wards on the starboard side were under my superintendence, while the other side were under Elder Clements'. President Taylor was over the whole. We have had occasionally our council meetings, and sometimes to try offenders, for you must understand that offences will come. You would be astonished to see the wickedness of some men and women calling themselves Saints, when they are, like us, thrown into close quarters. Let no Saints attempt to gather, unless they are fully determined to love God, and work righteousness. All our company are not such. I have learned and seen more of the feelings and dispositions of the human heart in this short voyage than in the whole course of my previous life. O, how precious are wisdom and patience. But, upon the whole, we believe a better company of "Mormons" never crossed these seas.

Now for something about our ship and her officers. Our ship, if I know anything about ships, is about as good a one, for strength, ventilation, and every other qualification, as ever crossed these waters. Our captain is a perfect gentleman, in the fullest sense of the expression; he has been a captain in his ship, a father and a friend to his passengers. May God bless him. The mates and the seamen have behaved with the greatest kindness to all. I can say truly before God, that while I have been on board I have been treated as a gentleman by the captain, officers, and crew. Two of the crew —the carpenter and a sailor, are going with us to Zion. They have been engaged as teamsters by some of the passengers, and will be baptized after leaving the ship. It is not prudent to baptize seamen on board — it has been proved that they sometimes get baptized on board merely

to assist in their designs upon the honour of our sisters. We might have baptized all our crew, mates and all, but our President was too old for them.

We have had two marriages and two births on board.

From your affectionate brother,

THOMAS F. FISHER.

PARAPHRASE OF PSALM CXXXVII.

By proud Euphrates' gliding stream we sat us down and wept,
As long past hours in Zion o'er our sadden'd mem'ries crept;
Our harps, once all attun'd to joy, hung near us on the trees,
Now stirr'd to music only by the sighing of the breeze.

In that hour of desolation, was heard the victor's voice,
He, who had torn us from our homes, he bade our tongues rejoice;
"Come, sing us one of Zion's songs in this our hour of glee!"
Oh! how could we the vanquished sing the anthems of the free!

If this sad heart shall e'er forget the country of its love,
Oh! may it feel the wrath of Him who rules the realms above;
Salem! our once unconquer'd home, though impotent to save,
Our every pulse shall beat for thee till tranquil in the grave.

And thou, proud queen of nations! now exulting in thy might,
Think not it will be ever thus, that wrong shall vanquish right;
High as thou art, the day will come, when, spoiled by many a foe,
Thy haughty sons shall sleep in dust, thy boasted towers lie low.

I. E. R.

JUST PUBLISHED, *Catechism for Children*, by Elder John Jaques. Fcap. 8vo., 84 pp., price 6d.

ADDRESSES.—J. W. Lewis, Mr. Edward Weaver's, 22, Norton Street, Spittlegate, Grantham.
William Pitt, 19, Ponsonby Terrace, Derby.
Milo Andrus, 135, Market Street, St. Louis, Mo., U.S.A. Post Office address, same as Elder Eldredge's—Box 333, Post Office, St. Louis, Mo., U.S.A.

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH JUNE, 1854.

	£	s	d
Samuel Church	22	0	0
Charles Peat	7	0	0
Henry McCreery	47	0	0
James Reece	2	0	0
Simon Irwin	2	0	0
John Kessell	2	12	6
Samuel Gentle	2	0	0
Jeremiah Baker	14	0	0
John B. Pears	10	11	10
Thomas Parkes	1	5	0
Richard Harper	2	10	0
William Smith	0	17	0
Josiah Rhead	5	0	0
Josiah Holmes	5	0	0
John Aird	13	8	0
Carried forward	£137	4	4

	£	s	d
Brought forward	£137	4	4
William Simms	7	15	0
Robert Kirkwood	17	0	0
E. C. Brand	20	0	0
John Memmott	20	0	0
A. N. McFarlane	7	0	0
Joseph Akers	2	14	11
John McComie	20	0	0
Charles A. Harper	2	0	0
John Holsall	20	0	0
James Linforth	5	0	5
H. E. Bowring	0	18	0
Thomas Clarke	15	0	0
John Hole	6	0	0
	£280	12	8

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 29.—Vol. XVI. Saturday, July 22, 1854. Price One Penny.

ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6TH, 1854.

(*From the "Deseret News," April* 27.)

We have had laid before us many items by the President; and so far as I am concerned, one thing suits me just as well as another. I am very much in favour of all the remarks of brother Brigham, and they are revelation to us, and that from God. It gives me a great deal of satisfaction when I hear a man tell the mind of the Lord, and I can have a testimony to myself that it is the mind of the Lord; and when I have a testimony that it is the mind and will of God, I then know that I have got a similar spirit to the one that revealed it.

It is the privilege of this people from this time henceforth and for ever to understand the things that revolve through their minds from day to day, and from year to year. The majority of this people imagine to themselves a great many things that are in reality the things of God, things that God is putting into their hearts, but they do not know how to organize them, and arrange such ideas into sentences, to convey them to the minds of the people. It takes an Apostle to do it. It is not every man or woman that can do it.

There have been many things related here that you have no doubt thought of, but did not know whether they were right or wrong. It is a great consolation to me to have that degree of the Spirit of the Lord to discern all things, and be able to tell what is true, and what is untrue. Is it not worth more than all the gold of the world? It is, for gold cannot purchase it. It cannot be purchased with jewels, nor with clothing, nor with the souls of men, and it is just as free to you as it is to me.

I thank God for the things that are going to take place, to give every man a fair chance to prove himself to be a Saint, or to be a devil. Jesus says, "My sheep hear my voice, and they will follow me, and a stranger they will not follow;" this is Scripture. What will you do with it? Are those that are going to the north and to the south, to the east and to the west, following the shepherd's voice? Are those who are leaving the Saints to mingle with the world to search for riches, following the good shepherd or his spirit? No, but they are following a stranger, and they do not know the good shepherd's voice, nor the good shepherd's spirit.

Well, I am glad they are going. I went up to my mill yesterday, and as I was coming back, I met several brethren on their way to California as fast as they could drive: I thought they were afraid of getting a mission, if they stayed here to attend the Conference.

I have learned one thing to a demonstration since I became a member of this Church, that if a man is determined to be damned nothing can hinder it. I have argued with men for hours, for

weeks, for months, and for years, to prevail on them to serve the Lord, but my labours have generally been spent in vain on persons who needed so much persuasion to do good. The Spirit of the Lord does not inspire me to trouble myself any more about men who will do wrong; it is enough for me to do the will of the Lord my God, even those things I am dictated to do by my President, and let every other man act as I do, and be perfectly independent whether to serve God or mammon. I would not now step one step out of my way to head a man's course that is determined to go to the devil, but I will say, Go into the fire, that you may be burned out. He will be saved when he comes to himself, but he never will come to himself, until he is burned out like an old pipe, that has become impregnated with filthiness.

The idea of having places of location is good. The people will gather there as they did in Kirtland, and in Missouri, and in other places. I consider it to be a screen. You know when you carry your grain to the mill, you must take great pains to get out all the smut and dirt, and run it through a screen, that the chaff and other useless matter may drop through, before it goes into the smut machine and hopper. It has also to go through a hurricane, that it may blow off all the dust and make it clean. Many of us have been through a hurricane, and through earthquakes. A smut machine is a fit representation of an earthquake; it proves every kernel, and if it is a smut kernel it bursts it to pieces. After it goes through the hopper and the grinders, it is separated by the bolt into flour of two or three kinds, and the bran passes out by itself. Where there is not a good screen to screen off the kernels of smut and chaff, and other obnoxious substances, they will have an effect upon the flour. But do they destroy the flour? No; they only blacken it a little, and it will not rise so good when you make a cake of it, because there is no life in that filthy substance that is mixed with it; the life is in the flour.

Upon the same principle a great many Saints are emigrating, and also others that are not Saints, but thieves and liars, and adulterers, and fornicators, and murderers, and they make the good flour, in the eyes of the world, to look a little black, but it does not affect the righteous Saint, the holy man, nor the holy woman, nor does it affect the servants of the living God, who bear the Priesthood of the Son of God. I am very much in favour of having in the Lord's mill a good screen smut machine, and bolt. We have ground wheat long enough to know the value of a good screen and smutter; and it is high time these valuable appendages should be attached to the mill, which will be a decided improvement. Every portion of the good wheat is good for something, but the smut is good for nothing; we feed our horses with the bran, and fatten our pigs, and the other part of it is good to feed ourselves and our children.

What are my feelings continually? They are—I would to God this people would all do right, and walk humbly before their God, and do unto one another as they would wish others to do unto them, and when men labour for each other, labour for their brother as they would wish him to labour for them. But I see men who come to labour for the Lord, who are eye servants. A man who will be an eye servant to his God will be to his brother, and that man who will be an eye servant to his brother will be to his God, and he never will work only as you stand and watch him. I see men work on the public works, one hundred, or perhaps one hundred and fifty in a gang, and I have watched them work, and not over twenty men out of the one hundred and fifty will be at work at the same time, while the rest are standing still. I supposed they had agreed to work by turns, so that they would not become wearied before night. Is this doing as you would be done by? I know, gentlemen and ladies, that it is not, and those who do such things will be brought to an account for them, and for all the works of your lives, whether they be good or whether they be evil, whether they be much or whether they be little. You will not receive a reward for anything more than you merit; and whatever you have done, for it you merit a reward, and that belongs to you; but no men or women in the celestial world will be rewarded for that which they have not done.

Do you suppose the Lord will divide His inheritance to the children of men unless they have earned a right and title to it? (I speak with regard to this earth.) No, no more than I would leave my inheritance, to all my children when half of them had turned away from me, and

never tried to build up me and my estate. Are such rebellious children heirs to it? If they are in truth, then you are all heirs to the estate of the Almighty, whether you have been true to Him, or against Him; whether you have striven to build up and increase His kingdom, or pull it down; and the blessings He has promised to the righteous belong to the wicked as well as to the righteous. I tell you, my family cannot claim any portion of my estate, unless they have assisted in gathering it, and when they have assisted in gathering it, and in building it up, they are to be rewarded from that estate according to their merits in building it up and increasing it. That is the way God will deal with the families of the earth, and with this people more especially, and they cannot escape from it. If I seek to build up the kingdom of God, from the time I first come into this Church until I lay down my body in the grave, still my spirit is as capable in another state to continue that work as it is in this. I believe I was active before I came here, in laying the foundation to come here, and continue the work in this world. I have come here and received my body to accomplish that which I could not accomplish in the spirit; and now I have got to leave this tabernacle to go again into the spirit world to perform a work I cannot do in the flesh, that I may be prepared to receive my body again, and enter into the celestial world with the Gods; and if I am faithful, all things are mine, because I have been faithful in my Father's business. But that man who will sit down in idleness, and lounge away his precious moments, doing no good to himself, to his brethren, or to his God, will not be an heir to the inheritance; nor that woman who will sit in the corner, and grunt, grunt, grunt, until she is all grunt together, and the bumps of grunt stick out in every direction, and she cannot move her little finger to do one good action to build up God's kingdom, or assist her husband in doing it. It is just so with a great many men and women in this Church, and I wish there were less of them.

No man or woman has taken a proper step—has pursued a course that is according to the mind and will of God, but what it is for his or her exaltation in His kingdom. Suppose they have pursued a right course, and suffered a little in doing so, and then complain about it, will they enter into their exaltation? I tell you, no. Joseph said they would not, and brother Brigham has said they will not, and God has said they will not.

When men or women, that have entered into the holy order, and are considered quite unholy by the world, and a little so by some of the good Saints, sit down and begin to find fault and murmur about it, they never will attain to that glory they otherwise would.

Take a righteous course, brethren, and build up the kingdom of God, and all will be well with you continually, and all things will work together for your good. I have not language to explain things any plainer than I do. They are plain enough to me, and if you understand them as I do, they will do you good, and build you up and nourish you, and strengthen you, and give you grace, and patience, and humility.

As brother Brigham says, this people are my pride, and my eyes are continually awake to their welfare. This people are a good people, and they are the pride of my heart, and God knows I love to see you do right, and be faithful and work, and exert yourselves, and do good, and work righteousness all the day long, and not impose upon the Church, and upon your brethren, and want them to carry you on their shoulders, and expect them to pity you, and coax you, and flatter you. Do you expect that such a person will ever enter into the celestial kingdom of God and be crowned? No, for if that spirit is in him or her in the flesh, it will be the same in the spiritual world. If any of my family will do wrong in the house, they will do it out of the house; that is, if their spirit will do it in the body, they will do it out of the body. If you do not curb your spirits and bring them into subjection while they are here in their house, you will have to curb them after they have left the house, or they will continue to be refractory. Now, gentlemen and ladies, that is as plain as I can make it to you, and if you do not come to it, it is your own fault and not mine. My prayer is, "O Lord, help me to be faithful, and to continue faithful, and be submissive like the clay in the hands of the potter, that my President can do with me as it seemeth him good." When I hear of his going any where on business, I run over to him and say, "You expected me, did you not?" Why should I wait to be called upon when I am chosen

to nourish, and cherish, and strengthen him; and to go, and come, run, walk, sit, stand, talk, or keep silent, when he tells me? What is a wife good for to me that will not do the same, and then much more, if it is required? What is the Priesthood good for to those who hold the keys of life and salvation to the world, if they are not submissive in the same manner, and more so. This is true, brethren and sisters, and you have got to come to it, the whole of you, or else be burned out, and then become servants to the faithful, who have been perfectly passive in the hands of the Almighty, and are crowned in His kingdom.

He says, "The sheep hear my voice, and will follow me, and a stranger they will not follow." You must learn submission, every soul of you, and then teach it to your children. If disobedient children were under the training of some good man and woman, that would in their own example teach them, and discipline them by good precept, they would become good Saints. I wish parents to take that course, and train their children in the way they should go, and when they become old, they will not depart from it. Are you waiting for the First Presidency and the Twelve to train them for you? It is a hard case for us to manage our own, but we shall not come under condemnation if we do our best towards them. You will come under condemnation, if you do not train your children to flee from all iniquity, and then there will be none for ours to cling to. You justify yourselves in many things because you see others take that course; because our children run into iniquity, you are not justified if you do not train yours. I am speaking upon the principle of discipline.

The night the plates were given to Joseph Smith, from their bed in the summit of the hill Cumorah, I saw, in the firmament above my head, hosts of men in platoons of twelve; and I saw them march until they reached the western horizon, as far as I could see them. After looking upon them for hours with my natural eyes, I never observed a variation of a hair's breadth in their step, or the least disorder or confusion in their ranks. I think of this sight, and then look at this people; they do not compare in this respect with things in heaven. We are praying continually that things may be on the earth as they are in heaven. When there was a rebellion in heaven, they cast out the rebellious. I may not remain in this earthly house to see the day when the rebellious will all be cast out on the earth as they were in heaven, but I shall obtain an organized glorious body, and see the day when, if there is an evil in Israel, it will be cast out, the same as it was cast out of heaven. I shall see that day, by the help of God, and my prayer is by day and by night, "Father, help me to keep thy commandments, magnify my calling and my Priesthood, which will exalt me, and bring me into thy presence, O Lord." That is what the Priesthood is committed to us for; if we magnify our calling, and fill our office, God will magnify us, and bring us into His presence. If you believe this, brethren, why do you not live for it? I suppose a great many do, and a great many do not, and those who do not are the persons we are preaching to.

Having made these few remarks, I pray God to bless you, that His peace may be with you, and help you to be faithful, and train up your children to be righteous, and as soon as they are old enough, do as brother Brigham and myself have done, send them to the nations of the earth. When my son William returns, I want to have another one ready to send, and when he returns, another, and when he returns, another, and when he returns, I want a dozen there. My children I raise to the Lord, and they shall be devoted to His service, or they cannot prosper. May God grant they may, for Jesus Christ's sake. Amen.

MORMONISM.

(*From the "Daily Alta California."*)

About a hundred years since, philosophers congratulated themselves that they had finally "illuminated" civilized nations, and that thereafter the success of religious impostors, pretending to prophetic character by direct commission from heaven,

would have to be confined to the barbarous nations. And the congratulation was not entirely unwarranted; one by one old superstitions, beginning with the belief in ghosts, shrank back into their native night. Year after year saw new light thrown upon science, history, and religion.

The people of the United States were supposed to be possessed of all the enlightenment of the time, and nevertheless some twenty years ago, Joe Smith did set up for a Prophet in the United States, and found such a success as few of those acknowledged to have been worthy of being considered Prophets have encountered. As has happened to prophets in all ages, Joseph found but little favour in his own country, and finally sealed with a martyr's blood the faith which he taught, truly or falsely. A close investigation would perhaps show that no founder of a religious belief has met with such success, if all the circumstances be considered. Smith had nothing to commence with save his talent. He had no education, no wealth, no external aid, no propitious circumstances, not even a reputation. He was looked upon as an idle, worthless fellow. He commenced to teach a new doctrine, not against a weak, poetical mythology, or a degrading idol worship, in dark ages among ignorant and credulous people, but against a multitude of zealous Christian sects, among a people strongly inclined to be incredulous.

And yet within twenty years Mormonism has grown to be considered one of the most important phases of existing religious belief, numbers more than a hundred thousand believers among civilized nations, and is spreading more rapidly, in proportion to its numbers, than any other faith.

To account for this success is difficult. The best reason that can be given is, that Smith's talent was equal to the task. The Mormon Prophets would have us believe that the faith prospered because the Lord looked upon it with favour; but such reasoning would incline us to believe that the Lord has favoured many different and inconsistent doctrines. The martyrdom of Smith, for such the execution deserves to be called, could not have had much influence. There was nothing in the Smith blood, or in any other human blood, which could lend wisdom or success to plans formed long before.

Mormonism was successful before Smith died. The true religious fervor had already taken possession of the majority of the believers and Apostles of the new faith. How little ground for the faith it boots us not to inquire; the faith was sincere, and persecution could not compel its surrender. By what magic power, by what kind of political management, by what kind of church government Smith gained and preserved his absolute power, it will be the duty of the future historian to explain; for as yet we have no book worthy of the subject. Smith is said, by all who knew him, to have been a man of wonderful talent. He was sociable, and even familiar with all, even the rudest of his followers; plain, straightforward, and unostentatious in his manners, exceedingly bold in his plans, ready in his wit and conversation, a very able talker; not an orator, but an unsurpassable debater, speaking invariably to the point, and with convincing clearness; and sure to make himself master of the favour of every person upon whom he exerted his powers.

Though many doubts might be entertained of Smith's talents, upon the testimony of those who knew him personally, there is little room for doubt, after considering the harmony and success of his system, when left to the care of others, long after his death. It is, besides, clear that no ordinary man could have commanded implicit obedience from such men as Brigham Young, Sidney Rigdon, Orson Hyde, and Parley Pratt.

When these men acknowledged their faith, the prospect of worldly gain was but dim, and it was so distant that a keen eye was required to see its success; and since then, the path of the Mormon leaders has not been over a bed of roses. The supposition that Smith and his Apostles were conscious of being impostors, is not without its difficulties. Imposture is something which does not thrive under dangers and difficulties. It seldom happens that a man will seal a lie for its own sake with his blood; and yet Smith did it. He was in constant danger of losing his life from the time he arrived in Missouri until he was shot in Illinois; yet he never swerved. He might easily have modified his doctrines, and by bending a little before the storm, have adapted himself to the circumstances, so that the Mormons would have lived in peace, and himself become, by the natural influence of votes, a

man of high political importance. He might have made far more use of his power, might have paraded himself before the public, might have bowed before the political parties; but his eye appeared too single to the government of his followers and the success of the unadulterated Mormon doctrine.

The position of the Mormon leaders at present is one which most impostors would shun. Brigham Young has shown no disposition to bow before the majesty of the United States; and we know what will be the result if the same stiff-necked policy should continue to prevail. Certain it is, that in no case can the position of a leader of the Mormons be a sinecure. Neither is the position of an Apostle a very desirable one. There are many missionaries in these days, but none are equal in devotion to the Mormons.

To call these men fanatics, fools, impostors, &c., is unwise, unconsoling, unjust, and impolitic. Mormonism can be conquered, not by force and contemptuous treatment, but only by mildness and fair reason. Many doctrines quite as foolish as Mormonism prevail. The belief in the "Holy Coat of Treves," which found so many worshippers in the heart of Europe a couple of years since, was far more foolish. The similarity of the treatment of the Mormons and the early Christians is worthy of notice. The Christians, like the Mormons, were charged with dishonesty and all abominable vices, and the charges found general faith at a distance. It is quite probable that some of the professed Mormons are thieves or worse; but the falsehood of the charge as made against the sect bears the falsehood upon its front. Tacitus speaks of the Christians in terms very similar to those used by a majority of the Americans in speaking of the Mormons.

Into the future of Mormonism it is difficult to see, but it can safely be said that, come what may, so long as the present organization is preserved and the present leaders retain their power, Mormonism must thrive. Utah, a territory four hundred and sixty miles long by three hundred and fifty wide, is under their control. Brigham Young now holds his commission as Governor from the President of the United States, and the appointment was politic and proper. Difficulties may happen when the people apply for admission into the Union as a State. Whether polygamy will he abandoned by the Mormons or permitted by Congress—will be the great question; for that is the great tangible objection to Mormon morality.

THE SANDWICH ISLANDS' MISSION.

THE GATHERING TOGETHER OF THE SAINTS—NUMEROUS BAPTISMS.

ELDER PHILIP B. LEWIS TO THE FIRST PRESIDENCY.

Honolulu, Oahu, Sandwich Islands,
Nov. 2nd, 1853.

Dearly Beloved Brethren — A committee of brethren, appointed by the Conference for that purpose, have paid the island of Lanai a visit, to ascertain its capabilities and resources for supporting an increase of population. They found a place well adapted in many respects for this purpose, the soil being good, the situation a central one, and having ready intercourse with the two principal markets, Honolulu and Lahaina, and sufficiently isolated to be comparatively free from the surrounding evil influences—a great desideratum in making a settlement on these islands. The scarcity of water is the principal obstacle in the way of a settlement in this place, and accounts for the thinness of the population at the present time on the island, but the committee were of the opinion that, if the land could be procured on suitable terms, this might be obviated by digging wells, or by constructing artificial cisterns or reservoirs, large enough to hold sufficient water to supply the wants of the settlement during the dry season, which lasts about five months.

The place examined by the committee is a large basin or valley, gradually descending to the centre from all sides; the hills are low on all sides excepting the eastern, which rises to a considerable height, and from the accounts of the settlers, the place where the settlements would have to get their supplies of timber, wood, &c. The timber is rather scrubby, and not very plentiful, but sufficient for Hawaiians, as they need but little.

The land is owned in part by the king and government, and a chief by the name of Hualelea, who appears to be friendly, and will no doubt aid us in our efforts to elevate his fellow-country-men from their present deplorable state. Since we arrived in Honolulu we have had an interview with him, and he says he is willing to let us have the land on favourable terms. We are desirous of getting the privilege of laying our principles before the king and chiefs, that they may have the opportunity of judging for themselves; but this at present is denied us. We can get an introduction to his majesty by taking the necessary steps, through the minister of foreign relations, but it would be contrary to precedent and the rules of etiquette to enter into a religious discussion, or, in other words, preach the Gospel of life and salvation, and therefore would only be a visit of form and ceremonies.

As you will see by the minutes of the Conference, the work of the Lord has been prospered very much since our last Conference; the branches generally are in a healthy condition; the members and officers are filled with the spirit and rejoicing. The brethren are sanguine in the belief that with the blessing of the Lord, the progress and increase of the work the next six months will exceed that of the past, as the native officers are beginning to feel more and more the spirit of the Priesthood resting upon them, and feel anxious to get into the field.

PHILIP B. LEWIS.

ELDER GEORGE Q. CANNON TO PRESIDENT YOUNG.

Honolulu, Oahu, Sandwich Islands,
Nov. 20th, 1853.

Dear Brother Brigham:—The brethren generally are in their fields of labor; brothers Lewis, McBride, and Farrer, left for the island of Kanai last week; and we have received intelligence of the arrival of the brethren destined for Hawaii, at that island, with the exception of brother Tanner, who is engaged with some others of the committee in seeking out a suitable location for the Saints, in accordance with your letter. Brother Johnson and myself are laboring at present here, preaching, and doing what we can towards getting a press, &c. We are writing this mail to brother Horner, on the coast, requesting him to furnish us with the necessary things (of which we have sent a bill to him), if possible, and telling him that there will be from $600 to $1000 here to his order whenever called for, with the prospect apparently of increasing this to the desired amount. We have thus written to brother Horner, he being the most suitable man of our acquaintance convenient to San Francisco.

It seemed to us necessary to bring every auxiliary, such as a press, &c., to bear, and to aid us in disseminating the principles calculated to raise them from their present degraded and deplorable condition to a situation where they can enjoy and appreciate (which they are incapable of at present) the blessings the Lord has in store for His people. It seems, after all the preaching that has been done here since the work started, as though it had only just commenced, for they are very low, indeed, and it requires great patience to labour among them, they are so slow to hearken and to comprehend the importance of these things. I have oftentimes felt that there is a greater field now than there was when we commenced labouring among them.

The Elders who arrived last from the Valley are not yet sufficiently proficient (with the exception of the brothers Allred) to teach much in the native language, although the prospect is that brothers Lawson and Snider soon will be. Young men have the advantage over middle-aged and elderly men in acquiring this language, as it is so very dissimilar in every way to the English language, and the natives' enunciation is so extremely rapid, that it is very difficult for an ear that is dull in the least to distinguish the sounds, and looking at it naturally, it would seem as though some of the brethren will find it very difficult to ever acquire it sufficiently to make much of a business of preaching in it. The food and accommodation, together with the arduousness of travelling, has been very hard upon the elderly brethren, still they have borne it without complaint. The climate has also been rather debilitating to those who are inclined to be invalids, especially brother McBride and sister Lewis.

We are all pretty well satisfied, as far as we have had opportunities of observing and experiencing here, that it will require young men to perform the labours, learn the language, &c., upon these north and

south Pacific Islands. In conversation with brother Lewis and others of the brethren on this subject, the idea was expressed that it would be advisable, if practicable and according to wisdom, for five or more young Elders to be sent here from home, who would be likely to acquire the language speedily, and who would not consider it a hardship to stay years, should it be necessary so to do. We feel that there will be doors opened before long upon other islands, and this might perhaps be a station for raising recruits or native auxiliaries.

The Protestant Mission here have been engaged these last few months in endeavouring to establish a mission on the island of Fatuhiwa, one of the Marquesas Islands. In the *Polynesian* of the 19th inst., which I forward, you will see a short sketch, which may interest you. We attended the meeting, where Mr. Parker, a member of the Presbyterian Mission here, who accompanied the mission, which consisted of four natives of these islands, two ordained and two catechists or teachers, and a white man, a layman, gave an account of their trip, and of their situation when he left them. The islands are claimed by the French, and there are some French priests on one of the islands—Nunhiwa, at present, but are not doing much. The island where the Protestants landed has, it is estimated, about 3,000 inhabitants upon it, and under several petty chiefs who occasionally have quarrels. Their chiefs do not seem to have much authority: they are a fine, muscular people, superior to these islanders. They rather posed the old gentleman, they were so inquisitive in relation to his views on plurality, &c. (this is one of the reasons of their having to leave when they made their former attempts — their interference with this practice.) He told them that he would teach the Bible (?).

GEORGE Q. CANNON.

ELDER REDDIN A. ALLRED TO ELDER ROBERT CAMPBELL.

Lahaina, Maui, Sandwich Islands,
Jan. 2nd, 1854.

"Elders are now preaching on all of the Islands in the group, and hundreds are flocking to the standard of truth. Over one hundred have been baptized on this Island since the October Conference, and some of the Islands have increased at a more rapid rate; and my prayer is that it may continue to roll until all the children of God are gathered home to Zion.

On the Island of Hawaii, where Elders Tanner and Karren with a native Elder established a Branch of the Church, the children of the Saints were required to pack sand, lumber, &c., for priest Bond's church, and when some refused to comply they were fined by the Judge of that district. When Judge Lee heard of the fact, he wrote Mr. Bond a letter, telling him that "such proceedings were entirely wrong," upon which the Rev. B. replied, denying the charge; but by a letter from Elders Karren and Keeler, under date of Dec. 13th, 1853, we are informed that the practice is still continued. Some have even been fined for going to hear the Elders preach; but this is not the case in all parts of the islands.

The impression has gone forth, and is believed by a great many, that there is a law here to prevent migration, but Judge Lee (the presiding Judge of the kingdom) informed Elder Tanner and myself, while conversing with him a few days since, that it was not the case. He said there was a law requiring masters of vessels to give bonds for the return of all seamen shipped by them, because many had been left on other islands and in other countries, with but little chance of returning, and had thus been lost from their friends; this law was for their benefit, and not to prevent the natives from taking their families and going where they chose. The Judge said he did not think such a law could be made.

Now this is what I would like to see, if it was agreeable with the First Presidency—these Saints emigrating to San Bernardino. I am of opinion that one hundred of them at that place would be of more service to themselves and the kingdom of God than one thousand on these lands. We can do nothing here towards teaching them industry or economy, unless we can procure a place to gather them here, according to the counsel of the President, and that appears not to be very flattering at present, as near as I can learn, but we don't feel like giving it up without a thorough trial. Whenever we are instructed to gather them home, (if it should be even now, (I

believe that means can be obtained to purchase a schooner sufficiently large to transport them to the coast, and there are sailors enough among them to do their own work.

REDDIN A. ALLRED.

[We have selected the above extracts of letters in the *Deseret News* of March 2, 30, and April 27, feeling assured that our readers will be gratified to learn of the position and progress of the work of God in Polynesia.—ED.]

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 22, 1854.

DEPARTURE OF ELDER S. W. RICHARDS.—Brother Samuel W. Richards, late President of the Church in these lands, also Editor and publisher of the *Star*, embarked on board the *Niagara*, Captain Leitch, on the 8th inst., hence for Boston, on his return to his family at the home of the Saints in the Valleys of the Mountains. This worthy and favoured servant of the Lord has departed from these shores under most favourable auspices. He has fulfilled his mission here with advantage to the work and honour to himself, and he now returns to the bosom of the Church, with the approbation of those who are over him in the Lord, and the good will and love of the thousands of Saints in Europe, whose prayers, we are assured, will ascend unceasingly to our Father in heaven, not only that brother Samuel may be favoured with a swift and prosperous journey home, but that his upward course to eternal lives and glory may be as undeviating and as incessantly progressive as it has hitherto been.

FOREIGN INTELLIGENCE—*Italy*.—La Tour, Vallée de Lucerne, Piedmont, Italy, June 16, Elder G. D. Keaton writes—"We are moving steadily onward. Six have been baptized within the last few days, and several more are nearly ready for baptism. The hireling clergy are not backward in opposing us, but they cannot put down 'Mormonism,' neither can they stop its progress. Truth, in all its naked simplicity and beauty, braves the boisterous storms it has to encounter, and rides triumphantly over all opposition, as if unconscious it had any opponents. It is heart-sickening to see the great poverty that exists among these mountains. Last year there was a great falling short of crops of grain, which, together with the grape disease and the potato rot, contributes largely to augment the miseries of the labouring poor. The country is teeming with beggars. I never saw such miserable holes in my life as some of the people dwell in. The rough walls of most of the hovels are as black as the chimney. Some of these hovels are stuck up among the rocks, and in some cases the rock serves for one end and a side. Surely the Lord had reference to such places as these when, speaking by the mouth of the Prophet Jeremiah, He said—"Behold, I will send for many fishers, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks."

Gibraltar.—Elder Edward Stevenson writes from London, July 5, giving us a brief account of the Gibraltar mission. Since his last letter from Gibraltar to us, he had met with much opposition on the part of the authorities, yet four persons had been baptized. The mission numbered 18 members, including one Seventy, one Elder, one Priest, and one Teacher, but six of the above number had recently left the mission, mostly for Asia, with the army. Elder Stevenson had not been allowed to

preach a single sermon publicly, and indeed he was not allowed to visit many of the brethren, and was sometimes obliged to desist from private teaching. Previously to Elder Stevenson's leaving Gibraltar, he applied to the Governor for permission to preach publicly, obtained the same, and went in search of a room, but in a few days the permission was withdrawn. Elder Stevenson then requested a passage to England, which the Governor cheerfully agreed to; but, on the day of sailing, he broke his promise, because Elder Stevenson would not promise never to return. Providence, however, opened up the way whereby Elder Stevenson was enabled to enjoy a respite from the labours and anxieties of his arduous mission.

ARRIVAL OF ELDERS FROM THE VALLEY.—We have much pleasure in announcing the arrival, July 5, of Elders C. H. Wheelock, W. C. Dunbar, and James Ferguson, from Great Salt Lake Valley. These brethren sailed from New York, June 24th, on board the *Pacific*, Captain Nye.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 446.)

[October, 1838.]

Lilburn W. Boggs had become so hardened by mobbing the Saints in Jackson County, and his conscience so "seared with a hot iron," that he was considered a fit subject for the gubernatorial chair; and it was probably his hatred to truth and the "Mormons," and his blood-thirsty, murderous disposition, that raised him to the station he occupied. His *exterminating order* of the twenty-seventh aroused every spirit in the State, of the like stamp of his own; and the Missouri mobocrats were flocking to the standard of General Clark from almost every quarter.

Clark, although not the ranking officer, was selected by Governor Boggs as the most fit instrument to carry out his murderous designs; for bad as they were in Missouri, very few commanding officers were yet sufficiently hardened to go all lengths with Boggs in this contemplated inhuman butchery, and expulsion from one of the should-be free and independent States of the Republic of North America, where the Constitution declares, that "*every man shall have the privilege of worshipping God according to the dictates of his own conscience;*" and this was all the offence the Saints had been guilty of.

And here I would state, that while the evil spirits were raging up and down in the State to raise mobs against the "Mormons," Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; aud among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who had been in the Church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance seemed no longer a virtue, and nothing but the grace of God without measure could support men under such trials, to form a secret combination by which he might rise a mighty conqueror, at the *expense of the overthrow of the Church;* and this he tried to accomplish by his smooth, flattering, and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

In this situation, he stated that he had the sanction of the heads of the Church for what he was about to do; and by his smiles and flattery, persuaded them to believe it, and proceeded to administer to the few under his control, an oath, binding them to everlasting secresy to every

thing which should be communicated to them by himself. Thus Avard initiated members into his band, firmly binding them, by all that was sacred, in the protecting of each other in all things that were lawful; and was careful to picture out a great glory that was then hovering over the Church, and would soon burst upon the Saints as a cloud by day, and a pillar of fire by night, and would soon unveil the slumbering mysteries of heaven, which would gladden the hearts and arouse the stupid spirits of the Saints of the latter-day, and fill their hearts with that love which is unspeakable and full of glory, and arm them with power, that the gates of hell could not prevail against them; and would often affirm to his company, that the principal men of the Church had put him forward as a spokesman, and a leader of this band, which *he* named *Danites*.

Thus he duped many, which gave him the opportunity of figuring largely. He held his meetings daily, and carried on his work of craft in great haste, to prevent a mature reflection upon the matter, and had them bound under the penalties of death to keep the secrets and certain signs—which they had to know each other by, by day and night.

After those performances, he held meetings to organize his men into companies of tens and fifties, appointing a captain over each company. After this organization, he went on to teach them their duty in compliance with the orders of their captains; he then called his captains together and taught them in a secluded place, as follows—

My brethren, as you have been chosen to be our leading men, our captains to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here to-day to teach you, and instruct you, in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privileges to take your respective companies and go out on a scout on the borders of the settlements, and take to yourselves spoils of the goods of the ungodly Gentiles? for it is written, the riches of the Gentiles shall be consecrated to my people, the house of Israel; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands, until it shall fill the whole earth. For this is the very way that God destines to build up His kingdom in the last days. If any of us should be recognized, who can harm us? for we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. [The captains were confounded at this, but Avard continued.] Why do you startle at this, brethren? As the Lord liveth, I would swear a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian; and in this way we will consecrate much unto the Lord, and build up His kingdom; and who can stand against us? And if any of us transgress, we will deal with him amongst ourselves. And if any one of this Danite society reveals any of these things, I will put him where the dogs *cannot bite him*.

At this lecture, all of the officers revolted, and said it would not do, they should not go into any such measures, and it would not do to name any such things; "such proceedings would be in open violation to the laws of our country, and would be robbing our fellow citizens of their rights, and are not according to the language and doctrine of Christ, or the Church of Latter-day Saints."

This modern Sampson replied, and said there were no laws that were executed in justice, and he cared not for them, this being a different dispensation, a dispensation of the fulness of times; "in this dispensation I learn from the Scriptures that the kingdom of God was to put down all other kingdoms, and He Himself was to reign, and His laws alone were the only laws that would exist."

Avard's teachings were still manfully rejected by all. Avard then said that they had better drop the subject; although he had received his authority from Sidney Rigdon the evening before. The meeting then broke up; the eyes of those present were then opened, his craft was no longer in the dark, and but very little confidence was placed in him, even by the warmest of the members of his Danite scheme.

When a knowledge of Avard's rascality came to the Presidency of the Church, he was cut off from the Church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations, but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

And here let it be distinctly understood, that these companies of tens and fifties got up by Avard, were altogether separate and distinct from those companies of tens and fifties organized by the brethren for self defence, in case of an attack from the mob, and more particularly that in this time of alarm no family or person might be neglected, therefore, one company would be engaged in drawing wood, another in cutting it, another in gathering corn, another in grinding, another in butchering, another in distributing meat, &c., &c., so that all should be employed in turn, and no one lack the necessaries of life. Therefore, let no one hereafter, by mistake or design, confound this organization of the Church for good and righteous purposes, with the organization of the Danites, of the apostate Avard, which died almost before it had existence.

(*To be continued.*)

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING APRIL 6, 1854, AT TEN O'CLOCK, A.M., PRESIDENT BRIGHAM YOUNG PRESIDING.

(*Concluded from page* 440.)

Six, P.M.

Meeting opened by singing, "Come all ye sons of Zion." Prayer by Elder Thomas Kington, followed by the congregation singing, "Come let us anew."

The congregation was addressed during the evening by Elders J. M. Grant, Thomas Kington, Wilford Woodruff, B. L. Clapp, and Reynolds Cahoon.

"Redeemer of Israel," was sung. Benediction by Elder A. P. Rockwood.

Second Day, April 7.

Conference was called to order by President Kimball.

Prayer by Elder Benson. Choir sang, "Oh, sift, sift away," composed by Elder W. W. Phelps.

The Conference then proceeded to take up the business before them.

President Brigham Young was presented as the President of the Church of Jesus Christ of Latter-day Saints in all the world, and as Prophet, Priest, and Revelator, and was unanimously sustained.

President Young then nominated Heber C. Kimball to continue as his first Counsellor. Carried unanimously. He also nominated Jedediah M. Grant for his second Counsellor, in the place of brother Willard Richards deceased, which was also unanimously carried.

Father John Smith was sustained as presiding Patriarch in the Church of Jesus Christ of Latter-day Saints.

Orson Hyde was presented and sustained as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were sustained as members of that Quorum.

David Pettigrew was sustained as the President of the High Priests' Quorum; and Reynolds Cahoon, and George B. Wallace, as his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Benjamin L. Clapp, were sustained as Presidents of the Seventies.

John Nebeker was sustained as President of the Elders' Quorum; also James H. Smith and Aaron Sceva, his Counsellors.

Edward Hunter was sustained as the Presiding Bishop of the Church.

Lewis Wight was sustained as President of the Priests' Quorum; also George Deckstader and William Whiting his Counsellors.

McGee Harris was sustained as President of the Teachers' Quorum; also Adam Spiers and Reuben Perkins, his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter, as his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of Public Works; and Truman O. Angel, as the Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Fund to gather the poor: and H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, were sustained as his assistants and agents for said fund.

David Fulmer was sustained as the President of this Stake of Zion; also Thomas Rhoades and P. H. Young his Counsellors.

Heman Hyde, Eleazer Miller, Phineas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Nathaniel H. Felt, and Seth M. Blair, were sustained as Members of the High Council.

President Young then nominated George A. Smith to be the Church Historian and General Church Recorder, and he was unanimously sustained.

The following persons were then appointed and unanimously voted to go on missions, viz.—

To England—Franklin D. Richards (to preside), James A. Little, George D. Grant, Jos. A. Young, Wm. H. Kimball, William G. Young (son of Lorenzo), Edmund Ellsworth, Henry Lunt, William G. Walker, Robert W. Wolcott, Benjamin Waldron, Cyrus H. Wheelock.

To the United States—Benjamin L. Clapp, S. M. Blair, Oscar Tyler, and John Banks. Milo Andrus to stay in St. Louis to preside there, under the direction of Erastus Snow, one of the Twelve.

To the Pacific Isles—Orson Whitney, John Young (son of Lorenzo), Washington B. Rodgers, Simpson M. Molen, George Spiers, Joseph Smith (son of Hyrum), Silas S. Smith (son of Silas), Silas Smith (son of Asahel), Sextus Johnson, John T. Caine, Joseph C. Kingsbury.

To Ireland—James Ferguson.

To British North America—George P. Waugh.

President Young presented a ream of strong brown paper, also a sample of pasteboard, made in Great Salt Lake City; and called upon the Bishops to gather up all the rags in their wards for the manufactory.

Choir sung a hymn. Benediction by President Young.

Two, P.M.

Singing. Prayer by Elder P. P. Pratt. Singing.

Elder Thomas Bullock read the report of the Treasurer of the Perpetual Emigrating Fund Company, also the report of the Tithing Office.

The following persons were voted to go on missions—

To the Pacific Isles—Henry P. Richards, Smith Thurstin, Edward Partridge, Ward Pack.

To the United States—George W. Hickerson, William W. Rust.

To Canada—James C. Sly, Amos Gustin.

To England—Samuel Powell, Richard E. Waddington, Wm. Benjamin Hodgetts.

President Young gave out an appointment for the Seventies to meet in General Conference to-morrow evening, in the Tabernacle.

Choir sang a hymn. Benediction by Patriarch Isaac Morley.

Six, P.M.

The High Priests' Quorum met in the Tabernacle.

April 8, Ten, A.M.

Called to order by President Kimball.

Singing. Prayer by Lorenzo Snow. Singing.

President Young spoke on the subject of consecration and tithing; and his remarks will be published hereafter.

Choir sang, "The Hallelujah Chorus." Bendiction.

Two, P.M.

Called to order by O. Hyde.

Singing. Prayer by Elder Woodruff. Singing.

The Tabernacle not being large enough to accommodate those present, President Young invited all to the north side of the building, where seats had been prepared for about 7,000; and the seats and alleys were soon filled.

The choir sang a piece called "Truth."

Elder P. P. Pratt addressed the congregation.

The following persons were appointed and voted to go on missions—

Parley P. Pratt, to San Josè, to establish a gathering place for the Saints.

Orson Pratt, Orson Spencer, to Cincinnati, to establish a gathering place for the Saints.

Erastus Snow, to St. Louis, to establish a gathering place for the Saints.

Eli Bell, William Clough, M. Devalsen Merrick, Joseph A. Peck, John West, William King, to the Pacific Islands.

James M. Barlow, James McGaw, Franklin Woolley, Haden W. Church, William Trost, Charles Bassett, William Martindale, Albert Crandell, to the United States.

Choir sang, "Redeemer of Israel." Benediction.

Six, P.M.

The Seventies met in the Tabernacle.

Congregation sang "How firm a foundation," &c. Prayer by President Joseph Young.

Presidents B. L. Clapp, Zera Pulsipher, Joseph Young, L. W. Hancock, and Counsellor J. M. Grant, followed each other with appropriate instructions and remarks.

Singing. Benediction.

April 9, Ten, A.M.

Congregation met in the open air, north of the Tabernacle.

Singing. Prayer by Elder Hyde. Singing.

Elder Lorenzo Snow spoke on the subject of life and salvation.

President Kimball presented the following names for missions—

John Toone, Wm. C. Dunbar, Thomas Latey, to England.

John Murdock, Patriarch, to go to Iron County.

Elder Hyde spoke upon the instructions given, and the doctrine of consecration.

Choir sang the chorus, "Judge me, O Lord." Benediction by John Taylor.

Two, P.M.

Singing. Prayer by W. Woodruff. Singing. Sacrament.

George W. Rich was appointed on a mission to California.

On motion, Jesse Thompson Hartley was cut off from the Church of Jesus Christ of Latter-day Saints.

Counsellor J. M. Grant appointed all the Bishops, Elders, Priests, and all the male members of the Church, who live in Great Salt Lake City, to be policemen to preserve the inhabitants in peace, safety, and virtue.

President Young brought the Conference to a close, and adjourned this Conference to the 27th June next, at ten, A.M. to meet at this place.

Choir sang a hymn. Benediction by President Young.

Further remarks of President Brigham Young, and others who spoke during the Conference, will be found in future Numbers of the *News*.

ARRIVAL OF THE GERMANICUS AT NEW ORLEANS.

Steamboat "Uncle Sam," Mississippi River, 400 miles above New Orleans, June 17, 1854.

Dear Brother Richards—I embrace this opportunity of letting you know of our welfare and whereabouts.

I posted a letter for you at the island of Tortugas, at which place we arrived May 30, and left June 4, which letter I hope you have received.

We arrived at New Orleans on the 12th, about twelve o'clock. Elder Brown had left for St. Louis, on account of his ill health. He left letters for me in the hands of one Mr. Cook, which I received.

Within two hours after landing, I had made an engagement with Captain Levensworth, of the steam boat, *Uncle Sam*, to take us to St. Louis, at three-and-a-half dollars per head, luggage free; under fourteen years of age half the above. Between eleven and twelve o'clock the next day we left, having been ten weeks from Liverpool.

There were not any provisions left of your ship stores, so I had to purchase, for the P. E. F. passengers, provisions for nine days, which I did as follows — 400lbs. of biscuits, two barrels of flour, 100lbs. of sugar, and 130lbs. of pork.

We have had two deaths—Sister Mary

Warren died May 21, and was buried at George's Town, on the island of Grand Cayman, on the 22nd; June 21, an infant of brother Richard Major's died about ten o'clock, and was buried, the same day, on the island of Tortugas. With the above exceptions, we have had very little sickness, and are all well at the present time.

I have been requested by the passengers to say—that they express their satisfaction with the quantity and quality of the provisions you furnished, and also with the excellent ship which you provided. And if the good feelings and sincere prayers of a grateful people can in any way facilitate you, be assured that a sense of obligation will ever draw from our hearts the best feelings and most fervent prayers for your prosperity and salvation in time and all eternity.

Previous to our arrival at New Orleans, we had our canvass for tents and wagon covers all made up, so that the Custom House Officers gave us no trouble or delay through that or anything else.

With two or three exceptions this company of Saints have conducted themselves with such propriety as to gain the admiration of Captain Fales, and others that have travelled with us; and if not to convince them of the truth, at least to make favourable impressions upon their minds towards us as a people. You will no doubt wish to know who those exceptions are. We had not been more than two or three days on the ship, when two sisters began to make acquaintance with the officers of the ship, which soon became conspicuous. Some of our good sisters tried to make acquaintance with these two, and lead them otherwise. Myself also, with brothers Hart and Armstrong, talked with them of their improper conduct; but all our entreaties were in vain. Captain Fales and others expressed their disgust with them. They stayed at New Orleans, and I expect one or both of them are married before this. The men that they kept company with stuffed them up with the promise that they would go to the Valley next season.

Alfred Lardent also stayed at New Orleans; he was met by some relation that persuaded him to stay. I talked with him, and tried to show him the danger and folly of staying at such a place. He said he had paid £10, and was willing to give up any further claim on the company.

It was no sooner known amongst the other passengers that these parties had stayed at New Orleans, than I had a dozen applications from parties to take their places, and who expressed their willingness to pay when they got to the Valley whatever might be required, but I said that could not be decided until we saw brother Empey at Saint Louis.

I have just been looking over our journal, kept by brother Armstrong, from which I see that we were in an almost dead calm for twenty days, under a blazing sun, the thermometer standing at 120 on deck in the shade, between decks 110. When I think how little sickness we have had, and the extreme heat to which we have been exposed, and that we are, as a company, in good health, my heart is filled with gratitude to God.

The people around us say that we are too late to get to Salt Lake City this season. They say that we shall be frozen to death in the mountains. Our answer is, the God that has brought us safe through the hot climate, can take us equally as safe through the cold one. We are all in good faith and spirits, with the hope of seeing Salt Lake City sometime in October next.

Brothers Hart and Armstrong join me in love to yourself and father Spencer.

With feelings of esteem, I am your fellow-servant in the Gospel,

RICHARD COOK.

WHY SHOULD LABOUR BE DRUDGERY?—Drudgery is one thing. True labour is another. No man has any right to be a drudge; no man was ever made for that. If true to himself, he cannot but be something more. In his very nature there wait faculties to be unfolded, which he has no right to neglect—faculties, in exercising which he lifts himself above the sense of want, above the power of fear, of fortune, or of death—feels his immortality—becomes himself what God intended him to be. In any kind of business or labour he can find sphere for the exercise of these his greatest faculties; if he cannot, he is bound to labour somewhere else.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30TH, 1854.

CONFERENCE.	AGENT.	Dr.		
London	E. C. Brand	£611	5	9¾
Birmingham	Henry McCreery	242	0	3
Warwickshire	John Hole	157	17	4½
Bradford	John B. Pears	153	6	11
East Glamorganshire	William Sims	150	10	9
Manchester	James Walker	137	16	5½
Newcastle-on-Tyne	James Robson	128	4	10½
Glasgow	Robert Kirkwood	123	5	6
Lincolnshire	Richard Harper.	108	12	0
West Glamorganshire	William Lewis	106	7	4½
South	Simon Irwin	105	0	9¼
Herefordshire	James Reece	104	11	8
Derbyshire	Thomas Parkes.	91	1	2
Staffordshire	Josiah Rhead	90	7	4
Reading	James Frewin	85	3	4½
Norwich	Chas. A. Harper.	75	7	3½
Wiltshire	Samuel Gentle	73	6	1¼
Southampton	Jeremiah Baker.	73	0	4
Bedfordshire	Samuel Church.	72	16	1
Land's End	John Kessell	70	18	8¾
Channel Islands	Francis Kirby	68	1	0½
Nottinghamshire	Josiah Holmes	62	6	2½
Cheltenham	Thomas Clarke	61	7	8½
Preston	John Holsall	60	11	3½
Hull	John Miller	59	2	10
Cambridgeshire	R. J. Townsend	51	1	11½
Edinburgh	John McComie	49	6	5½
Monmouthshire	Ed. Middleton	46	12	4½
Leicestershire	Edward Frost	43	14	6½
Sheffield	John Memmott	43	11	1
Liverpool	James Linforth	41	15	11¼
Kilmarnock	John Aird	39	2	0½
Dublin	H. E. Bowring	38	7	1½
Dundee	A. N. McFarlane	34	0	10
Carlisle	John Threlkeld	33	1	4½
Dorsetshire	William Smith	32	8	3½
Belfast	Charles Kerr	25	4	5½
Worcestershire	Charles Peat	25	5	6½
Late Herefordshire	John Preece	24	17	9
Carried forward		£3600	19	0¼

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3600	19	0¼
Brecknockshire	Thomas Griffiths	15	7	0
Shropshire	Joseph Akers	14	16	0½
Pembrokeshire South	John Price	13	19	6
Llanelly	A. L. Jones	12	0	4
Isle of Man	James Duff	9	2	9
Denbighshire	Griffith Roberts.	6	13	0½
Flintshire	Lewis Davies	5	15	10½
Carmarthenshire	Isaac Jones	4	16	0½
Anglesea	John Roberts	4	13	0
Pembrokeshire North	David Rees	1	16	7
Dyffryn Conway	William Davies	1	7	3½
BRANCH.	**AGENT.**			
Derry	Hugh Sheppard.	5	3	9
Tedbury	Joseph Walker	5	0	10
Jersey	W. Ballan	2	5	2
Australian Mission	Aug. Farnham	161	14	3
Cape of Good Hope do.	Jesse Haven	124	19	0
Sandwich Islands do.	P. B. Lewis	119	3	3½
French do.	A. L. Lamoreaux	76	18	7½
East India do.	N. V. Jones	72	13	8
German do.	George C. Riser.	43	10	0
Malta do	James F. Bell	29	13	4
Gibraltar do.	Ed. Stevenson	18	12	11½
Bombay do.	Hugh Findlay	17	4	7½
Scandinavian do	John Van Cott	6	11	5¾
Italian do.	T. B. H. Stenhouse	3	15	5
Thomas Braidwood		2	13	0
M. G. D. Phillips, New Brunswick		1	15	9
J. W. McLellan, Donegal, Ireland		0	17	9
Philemon C. Merrill		0	10	6
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
Matthew Hicks, New York, U.S.A.		0	8	9
David Roberts		0	3	9
Thomas B. Broderick		0	2	8
(Errors excepted.)		£4376	15	5½

ADDRESS.—Edmund Ellsworth, Mr. Thomas Hewlett's, Abersychan, Pont-y-pool, Monmouthshire.

LIST OF MONIES RECEIVED FROM THE 30TH JUNE, TO THE 7TH JULY, 1854.

Hugh Sheppard	£0	9	0
James Walker	35	14	6
E. C. Brand	20	0	0
John Miller	5	0	0
James Reece	3	3	6
Carried forward	£64	7	0

Brought forward	£64	7	0
John McComie	2	0	0
John Holsall	3	0	0
James Robson	20	0	0
William Sims	3	6	3
	£92	13	3

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 30.—Vol. XVI. Saturday, July 29, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23, RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

June 26, 10, A.M.

OFFICERS PRESENT—*Of the Twelve Apostles.*—Franklin D. Richards.

Presidency of the Church in the British Isles. — Samuel W. Richards, Daniel Spencer.

President of the French Mission.—Andrew L. Lamoreaux.

President of the Gibraltar Mission.—Edward Stevenson.

Presidency of the Church in Wales.—Dan Jones, Thomas Jeremy, Daniel Daniels.

Pastors or Presidents of Districts.—Daniel Tyler, John S. Fullmer, Chauncey G. Webb, Edward Bunker, Israel Barlow, Charles R. Dana, James G. Willie, William Glover, Charles Smith, Sylvester H. Earl, John Barker, James Carrigan.

Presidents of Conferences.—John Robinson, John Chislett, David B. Dille, Thomas Caffall, Joseph Hall, John W. Lewis, George W. Bramwell, James Pace, Charles A. Harper, William Smith, Thomas Williams, William Pitt, Joseph Westwood, John Mayer, Noah T. Guyman, William G. Mills, Martin Slack, Andrew Ferguson, Thomas B. Broderick, Matthew Rowan, Millen Atwood, W. G. McMullin, John M. Brown, Isaac Allred, George Simpson, Philemon C. Merrill, Edward Frost, Osman M. Deuel, Joseph France, Andrew Galloway, William Heaton, Edward Martin, Daniel D. McArthur, Joseph Boath, Patrick Lynch, Spicer W. Crandall.

Elders. — Benjamin Brown, James Marsden, Israel Evans, N. T. Porter, John A. Hunt, William G. Young, Thomas Hardy, William W. Major, Charles A. Foster, Joseph A. Young, William Woodward, Thomas Giles, J. D. Ross, George W. Thurston, Edmond Ellsworth, Thomas Parry, George D. Grant, William H. Kimball, James A. Little.

Meeting opened with singing. Prayer by President Samuel W. Richards.

Elder FRANKLIN D. RICHARDS—Brethren, this meeting has been called for the purpose of seeing you, hearing your words, and bringing us all into a closer union with each other, that we may receive an increase of the Spirit of the Lord, to enable us to do His work more effectually. We wish you to feel at home, and that you are among your brethren. Put away all feelings of false delicacy, and let nothing prevent you from giving a correct and proper account of the condition of your various fields of labour. We wish all the brethren to be of a faithful spirit, and not make an undue use of anything that may be said in this Council.

As I am very hoarse, through being in the crowded meetings of yesterday, I will call upon brother Samuel to give you a further statement of the objects of our meeting.

President SAMUEL W. RICHARDS — Brethren, I am thankful for the privilege of expressing my feelings, and am happy to meet with you on this occasion. I will endeavour to set before you some of the leading features of the business that will occupy the attention of this meeting.

On the arrival of my brother Franklin, I was given to understand that there would be some little deviation from the arrangements existing in this country. It was therefore thought right to convene this meeting for the purpose of making these alterations, and of taking a retrospective view of our past labours.

A meeting similar to this was held about two years ago, when I entered upon my labours as your President. It is my desire that you should speak freely of the counsel which I have given, and the policy which I have adopted, together with their effects upon the Conferences, that my brother Franklin may express his approval or disapproval. You may have thought that in some instances my counsel has been a a little severe, and some may have thought it a little unwise. I know I am subject to weaknesses, and that I have been in the midst of men of greater experience than myself. But I want to improve, and I therefore desire you, in representing your respective fields of labour, to speak freely of anything which you think ought to be done, or of any alterations which you think ought to be made.

This is a kind of parting meeting, and I wish to see if brother Franklin can receive the work at my hands as I received it from his. He will call upon you to speak, as he may deem right.

Elder DANIEL SPENCER — Brethren, I am happy to meet with you. I have been favoured with an acquaintance with most of you since I came to England. I have noticed your arrangements in your various fields of labour. I find you are pursuing different courses, even under similar circumstances. Some think it is of no use to try to spread the work among those who are out of the Church—they think it is about over with preaching to the world. Others are trying all they can to spread the work. Some are afraid to have many Travelling Elders. Others have many of them, because they think the work will and ought to spread. Some of the Elders talk too much of the poverty of the Saints, and by this means make them feel as though they cannot do anything. Others do not do this to such an extent. The poorest portion of the Saints have done the most to build up the kingdom of God, and I believe it is by our faith in the Almighty that we shall be able to do His work. We are to live by our liberality, and it is not right to teach the Saints they cannot trust in God; if we do this, we shall not prosper, and the Saints will not prosper.

I find, also, that some of the Book Agents do not make regular remittances to the Office. This is on account of the Presidents of Conferences not being prompt with the Agents. Likewise, in some instances, the Agents' books are not regularly audited, and the stock is not taken so as to ascertain whether or not there is sufficient on hand to meet the demand upon them. We ought to attend to these things, for it is our duty to do so.

These are some of the things that we may improve upon, through the counsel of our Presidents.

Elder F. D. RICHARDS — We wish the brethren to speak upon those particular items upon which their minds are not clear, and let us hear of all difficulties that operate against the interests of the work. I will call for the representation of the Conferences, commencing with London.

Elder JOHN ROBINSON—The London Conference is in good condition. The Saints are united in rolling forth the work. They rejoice much in the blessings of the Gospel, and have confidence in all the authorities of the Church. We have a good deal of out door preaching, and there are several anti-Mormon lecturers employed against us, but they really do us good. I have nothing to complain of in the London Saints. Some of the Branches have a good many *Stars* on hand, but they will soon get rid of them. I rejoice in having the approbation of the authorities, and hope to spend my life in this good cause.

Elder WILLIAM G. MILLS—Reading Conference is in good standing. We have six Travelling Elders, who preach much in the open air. All our places, except Reading, are small, and the ministers of other religions do all they can to prevent the people from hearing the Gospel. They even withhold from the poor and needy, the blankets and coals they are in the habit of distributing among the poor, if they are known to attend our meetings. We are reducing our book debt, and hope

soon to be rid of it. We have a faithful Travelling Elder, who has a large family, and I think it would be wise to give him another field of labour.

Elder JOHN CHISLETT—In Kent Conference there are nine Travelling Elders, and we have room for ten more, if they will travel without purse or scrip. The Elders and Saints are united with me, both heart and hand, in spreading forth the work. It is prospering more in new than in old places. Elder Harrison is preaching in Canterbury, and is likely to do a good work there. Our Conference extends over a great tract of country, and and most of our Branches are very small. There are many places in which the Gospel has not been preached, and the Saints are willing to make any sacrifice in order to have it preached in those places. The Book Agency, and the funds generally, are in good condition.

Elder DAVID B. DILLE—Manchester Conference is generally in good condition. When I first went there we had not much patronage from strangers, but we placarded the towns, and now many strangers come to hear us. We have room for more Travelling Elders, as there are many large towns that are badly supplied with preachers. Our financial affairs are not in a good condition, but they are improving. Some of the Branches have too many *Stars*.

Elder SPICER W. CRANDALL—The Liverpool Conference is in good condition, as it also was when I was appointed to take charge of it. We have three Travelling Elders, who are united with me in rolling forth the work. Our out-door preaching is often interrupted.

Elder ANDREW FERGUSON—The Preston Conference, with the exception of two Branches, is in good condition. In this Conference I found that the officers and Saints entertained the idea, that it was of no use to preach to the world any more, but they now see the necessity of going forth and giving the people another warning. We have three Travelling Elders. Financial matters are not in a good state, but are improving. The *Stars* do not go off well; we have about one hundred, every week, that are not sold, but we are trying to get rid of them.

Elder EDWARD MARTIN—I feel great pleasure in representing the Glasgow Conference. The Saints have always been willing to obey counsel. We have open air preaching in about fifty places. I am happy to say we have a noble Pastor, and he has a noble Counsellor. I feel happy to labour under such men. I do not think we need any more Travelling Elders at present. We have three hundred *Stars*, every week, that are not disposed of, yet we try to get them off by dividing them among the Branches.

Elder WILLIAM HEATON—The Edinburgh Conference is in good standing. We have two Travelling Elders. They are good and faithful men. We are united together, in rolling on the work; and the Presidents of Branches in particular are united with us. We are in want of another Travelling Elder, and I should like a brother of mine to labour in this Conference. The Book Agency is in good condition, and I believe the Temple and Emigrating Funds will be up to the mark. The south-eastern part of the Conference is without preaching.

Elder D. D. MCARTHUR—The Dundee Conference is in good condition. The Saints are good, and the Elders are doing the best they can. The brethren and sisters are busy distributing tracts. We have plenty of room for more Elders to open up new places.

Elder JOSEPH BOATH—The Kilmarnock Conference is in good condition. We are few in number, and much scattered. When I went there the Saints felt that the people had had preaching enough, but this idea is giving place to a more healthful view of the subject. The Saints are a good people, and are willing to hearken to counsel. The Book Agency is not in good condition. We have room for more Travelling Elders to open up new places.

Elder PATRICK LYNCH—I cannot give a very flattering account of the Church in Ireland. When I went to the Dublin Conference, it was said to number fifty-seven members. Now there are but twenty-seven. Some have emigrated, some have gone to the Eastern War, and others have removed to other places. I have applied for leave to preach in the open air, but have been refused the privilege. The Conference is in debt, and the religious ministers use all their influence against us.

Elder DANIEL DANIELS—In Wales we are doing a good work. The Saints are well united. Those of us who have come back from the Valley, with Elder Dan Jones, are one in all things, and our prospects are good.

Elder THOMAS JEREMY — There is the greatest confidence in the Presidency of Elder Dan Jones. We are united in doing the best we can to roll forth the work. We are baptizing many into the Church.

Elder DAN JONES — The great difficulty in Wales has been that the Saints have received an idea that the work was about finished. It has occupied much of our time to root this out of their minds. We are now trying all we can to spread the work. Many of our brethren work at their employment part of the year, and give themselves up to preach the Gospel the other part. I have a printing press, and we print tracts at a cheap rate, and let the Elders have them at cost price, and thus they are enabled, in part, to sustain themselves. The brethren preach much in the open air, and whenever any particular opposition takes place, we appoint a camp-meeting, and get eight or ten of our most talented Elders to address the people, and thus we are, through the blessing of God, generally enabled to frustrate the wishes of our enemies.

I could not do justice to my feelings without complying with the request of our worthy President, Samuel W. Richards. I believe he has been a God-send to the British Saints. I have been surprised at the able manner in which he has conducted the *Star*. When I have read its pages, I have felt as though I were speaking to him, and also that his spirit and power were in it. I pray that in returning to his family, the angels of God may go before him and preserve him from all evil, and that he may be crowned with blessings for ever more. Amen.

Elder ANDREW L. LAMOREAUX — When I took charge of the French Mission, I found things in a very discouraging condition. Elder Hart was doing all he could to keep the Saints together; and other Elders were with him, acting for the good of the work, as far as they knew. We held a Conference in Jersey, two weeks after my arrival, when I determined to go with Elder Hart to France. We found but three members of the Church in Paris, and met with a very cold reception. There are now about fifteen members there. We find it very difficult to induce the people of France to give their minds to the consideration of religion. They seem to think no more of God and religion than the beast of the field. At present there is considerable excitement in Jersey, and through the blessing of the Almighty we hope to do a good work there.

President F. D. RICHARDS — In consequence of the noise and interruption we are subject to in this room, I move that we adjourn our meeting to the room, No. 23, Ratcliff Terrace, Goswell Road, to convene in that place, at half-past five o'clock. (Carried unanimously.)

(To be continued.)

DEFENCE OF POLYGAMY.

BY A LADY OF UTAH, IN A LETTER TO HER SISTER IN NEW HAMPSHIRE.

Great Salt Lake City, Jan. 12, 1854.

Dear Sister — Your letter of Oct. 2, was received on yesterday. My joy on its reception was more than I can express. I had waited so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge, then, of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all well here, and are prosperous and happy in our family circle. My children, four in number, are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace, and prosperity have attended us all the day long.

It seems, my dear sister, that we are no nearer together in our religious views than formerly. Why is this? Are we not all bound to leave this world, with all we possess therein, and reap the reward of our doings *here* in a never ending hereafter? If so, do we not desire to be undeceived, and to *know and to do the truth?* Do we not all wish in our very hearts to be sincere with ourselves, and to be honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing, and holding sacred, that particular point in the doctrine of the Church of the Saints, to which you, my dear sister,

together with a large majority of Christendom, so decidedly object. I mean, a "*plurality of wives.*"

I have a Bible, which I have been taught, from my infancy, to hold sacred. In this Bible, I read of a holy man named Abraham, who is represented as the friend of God, a faithful man in all things, a man who kept the commandments of God, and who is called, in the New Testament, the "father of the faithful." See James ii. 23. Rom. iv. 16. Gal. iii. 8, 9, 16, 29.

I find this man had a plurality of wives, some of which were called concubines. See Book of Genesis; and for his concubines, see xxv. 6.

I also find his grandson Jacob possessed of four wives, twelve sons, and a daughter. These wives are spoken very highly of, by the sacred writers, as honourable and virtuous women. "*These,*" say the Scriptures, "*did build the House of Israel.*"

Jacob himself was also a man of God, and the Lord blessed him and his house, and commanded him to be fruitful and multiply. See Genesis xxx. to xxxv., and particularly xxxv. 10, 11.

I find also that the twelve sons of Jacob, by these four wives, became princes, heads of tribes, Patriarchs, whose names are had in everlasting remembrance to all generations.

Now God talked with Abraham, Isaac, and Jacob frequently; and His angels also visited and talked with them, and blessed them and their wives and children. He also reproved the sins of some of the sons of Jacob, for hating and selling their brother, and for adultery. But in all His communications with them, He never condemned their family organization; but, on the contrary, always approved of it, and blessed them in this respect. He even told Abraham, that He would make him the father of many nations, and that in him and his seed all the nations and kindreds of the earth should be blessed. See Genesis xviii. 17—19; also xii. 1—3. In later years I find the plurality of wives perpetuated, sanctioned, and provided for, in the law of Moses.

David the Psalmist not only had a plurality of wives, but the Lord Himself spoke by the mouth of Nathan the Prophet, and told David, that *He* (the Lord) had given his master's wives into his bosom; but because he had committed adultery with the wife of Uriah, and had caused his murder, *He* would take *his* wives and give them to a neighbour of his, &c. See 2 Samuel, xii. 7—11.

Here, then, we have the word of the Lord, not only sanctioning polygamy, but actually giving to king David the wives of his master, (Saul,) and afterward taking the wives of David from him, and giving them to another man. Here we have a sample of severe reproof and punishment for adultery and murder; while polygamy is authorized and approved by the word of God.

But to come to the New Testament. I find Jesus Christ speaks very highly of Abraham and his family: he says, "*Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.*" Luke, xiii. 28, 29.

Again, he said, "*If ye were Abraham's seed, ye would do the works of Abraham.*"

Paul the Apostle, wrote to the Saints of his day, and informed them as follows: "As many of you as have been baptized into Christ have put on Christ; and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

He also sets forth Abraham and Sarah as patterns of faith and good works, and as the father and mother of faithful Christians, who should, by faith and good works, aspire to be counted the sons of Abraham, and daughters of Sarah.

Now let us look at some of the works of Sarah, for which she is so highly commended by the Apostles, and by them held up as a pattern for Christian ladies to imitate. "*Now Sarah, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarah said unto Abram, behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarah. And Sarah, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband, Abram, to be his wife.*" See Genesis, xvi. 1—3.

According to Jesus Christ and the Apostles, then, the only way to be saved is to be adopted into the great family of polygamists, by the Gospel, and then strictly follow their examples.

Again, John the Revelator describes the Holy City of the heavenly Jerusalem, with

the names of the twelve sons of Jacob inscribed on the gates. Rev. xxi. 12.

To sum up the whole, then, I find that polygamists were the friends of God; that the family and lineage of a polygamist were selected, in which all nations should be blessed; that a polygamist is named in the New Testament as the father of the faithful Christians of after ages, and cited as a pattern for all generations; that the wife of a polygamist, who encouraged her husband in the practice of the same, and even urged him into it, and officiated in giving him another wife, is named as an honorable and virtuous woman, a pattern for Christian ladies, and the very mother of all holy women in the Christian Church, whose aspiration it should be, to be called her daughters; that Jesus Christ has declared, that the great fathers of the polygamic family stand at the head in the kingdom of God: in short, that all the saved of after generations should be saved by becoming members of a polygamic family; that all those who do not become members of it are strangers and aliens to the covenant of promise, the commonwealth of Israel, and not heirs according to the promise made to Abraham; that all people from the east, west, north, or south, who enter into the kingdom, enter into the society of polygamists, and under their patriarchial rule and government; indeed no one can even approach the gates of heaven without beholding the names of twelve polygamists, (the sons of four different women by one man,) engraven in everlasting glory upon the pearly gates.

My dear sister, with the Scriptures before me, I could never find it in my heart to reject the heavenly vision which has restored to man the fulness of the Gospel, or the Latter-day Prophets and Apostles, merely because in this restoration is included the ancient law of matrimony and of family organization and government, preparatory to the restoration of all Israel.

But, leaving all Scripture, history, or precedent, out of the question, let us come to nature's law. What, then, appears to be the great object of the marriage relations? I answer—the multiplying of our species, the rearing and training of children.

To accomplish this object, natural law would dictate, that a husband should remain apart from his wife at certain seasons, which, in the very constitution of the female, are untimely. Or in other words, indulgence should not be merely for pleasure, or wanton desires, but mainly for the purpose of procreation.

The mortality of nature would teach a mother, that, during nature's process in the formation and growth of embryo man, her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement; while her body should be invigorated with every exercise conducive to health and vigour; but by no means subjected to anything calculated to disturb, irritate, weary, or exhaust any of its functions.

And while a kind husband should nourish, sustain, and comfort the wife of his bosom, by every kindness and attention consistent with her situation, and with his most tender affection; still he should refrain from all those untimely associations which are forbidden in the great constitutional laws of female nature; which laws we see carried out in almost the entire animal economy, human animals excepted.

Polygamy, then, as practised under the Patriarchal law of God, tends directly to the chastity of women, and to sound health and morals in the constitutions of their offspring.

You can read, in the law of God, in your Bible, the times and circumstances under which a woman should remain apart from her husband, during which times she is considered unclean; and should her husband come to her bed under such circumstances, he would commit a gross sin both against the laws of nature, and the wise provisions of God's law, as revealed in His word; in short, he would commit an abomination; he would sin both against his own body, against the body of his wife, and against the laws of procreation, in which the health and morals of his offspring are directly concerned.

The polygamic law of God opens to all vigorous, healthy, and virtuous females, a door by which they may become honourable wives of virtuous men, and mothers of faithful, virtuous, healthy, and vigorous children.

And here let me ask you, my dear sister, what female in all New Hampshire would marry a drunkard, a man of hereditary disease, a debauchee, an idler, or a spendthrift; or what woman would become a prostitute; or on the other hand, live and die single; or without forming those inexpressibly dear relationships of wife and

mother; if the Abrahamic covenant, or Patriarchal laws of God, were extended over your State, and held sacred and honourable by all?

Dear sister, in your thoughtlessness, you inquire, "Why not a plurality of husbands as well as a plurality of wives?" To which I reply: 1st, God has never commanded or sanctioned a plurality of husbands; 2nd, "*Man is the head of the woman,*" and no woman can serve two lords; 3rd, Such an order of things would work death and not life, or, in plain language, it would multiply disease instead of children. In fact, the experiment of a plurality of husbands, or rather of one woman for many men, is in active operation, and has been for centuries, in all the principal towns and cities of "*Christendom!*" It is the genius of "*Christian institutions,*" falsely so called. It is the result of "*Mystery Babylon, the great whore of all the earth.*" Or in other words, it is the result of making void the holy ordinances of God in relation to matrimony, and introducing the laws of Rome, in which the clergy and nuns are forbidden to marry, and other members only permitted to have one wife. This law leaves females exposed to a life of single "*blessedness,*" without husband, child, or friend to provide for or comfort them; or to a life of poverty and loneliness, exposed to temptation, to perverted affections, to unlawful means to gratify them, or to the necessity of selling themselves for lucre. While the man who has abundance of means is tempted to spend it on a mistress in secret, and in a lawless way, the law of God would have given her to him as an honourable wife. These circumstances give rise to murder, infanticide, suicide, disease, remorse, despair, wretchedness, poverty, untimely death, with all the attendant train of jealousies, heartrending miseries, want of confidence in families, contaminating disease, &c.; and finally, to the horrible license system, in which governments, called Christian, license their fair daughters, I will not say to play the beast, but to a degradation far beneath them; for every species of the animal creation, except man, refrain from such abominable excesses, and observe in a great measure the laws of nature in procreation.

I again repeat, that nature has constituted the female differently from the male; and for a different purpose. The strength of the female constitution is designed to flow in a stream of *life*, to nourish and sustain the embryo, to bring it forth, and to nurse it on her bosom. When nature is not in operation within her in these particulars, and for these heavenly ends, it has wisely provided relief at regular periods, in order that her system may be kept pure and healthy, without exhausting the fountain of life on the one hand, or drying up its river of life on the other; till mature age, and an approaching change of worlds, render it necessary for her to cease to be fruitful, and give her to rest awhile, and enjoy a tranquil life in the midst of that family circle, endeared to her by so many ties, and which may be supposed, at this period of her life, to be approaching the vigour of manhood, and therefore able to comfort and sustain her.

Not so with man. He has no such draw back upon his strength. It is his to move in a wider sphere. If God shall count him worthy of an hundred fold, in this life, of wives and children, and houses, and lands, and kindreds, he may even aspire to Patriarchal sovereignty, to empire; to be the prince or head of a tribe, or tribes; and like Abraham of old, be able to send forth, for the defence of his country, hundreds and thousands of his own warriors, born in his own house.

A noble man of God, who is full of the Spirit of the Most High, and is counted worthy to converse with Jehovah, or with the Son of God; and to associate with angels, and the spirits of just men made perfect; one who will teach his children, and bring them up in the light of unadulterated and eternal truth; is more worthy of a hundred wives and children, than the ignorant slave of passion, or of vice and folly, is to have one wife and one child. Indeed the God of Abraham is so much better pleased with one than with the other, that he would even take away the one talent, which is habitually abused, neglected, or put to an improper use, and give it to him who has ten talents.

In the Patriarchal order of family government, the wife is bound to the law of her husband. She honors, "*calls him lord,*" even as Sarah obeyed and honored Abraham. She lives for him, and to increase his glory, his greatness, his kingdom, or family. Her affections are centered in her God, her husband, and her children.

(*Concluded on page* 475.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 29, 1854.

KEY TO THE SCIENCE OF THEOLOGY.—We have now in press a new work, entitled "Key to the Science of Theology; Designed as an Introduction to the First Principles of Spiritual Philosophy, Religion, Law, and Government, as Developed by the Ancients, and as Restored in this Age for the Final Development of Universal Peace, Truth, and Knowledge;" by Elder Parley P. Pratt, one of the Twelve Apostles.

To those who are acquainted with Elder Pratt, and his interesting, lively, and engaging method of communicating his ideas, we scarcely need say anything, further than that he is the Author of such a work, to ensure the desire of all Saints to obtain a perusal of it. The "Voice of Warning," which has now passed to the eighth edition in the English language, in the United States and Great Britain, and which has now an extensive circulation on the Continent, in the French and German languages, is a sample of his pleasing style.

This work was written at an early period of the history of the Church, and immediately took rank with its standard works, and has ever since been found a faithful pioneer in the cause of truth. Thousands who have become obedient to the faith, attribute their conviction, either in part or in whole, to a perusal of this work.

As Elder Pratt there treated the topics upon which hc dwelt, in the boldness and fulness of the light which had then been revealed upon those subjects, so in his "Key to the Science of Theology" he hands his subject along progressively from stage to stage in each succeeding chapter, till he enters upon the Celestial Order of Eternal Lives, when he dwells upon the enrapturing theme, with soul-inspiring strains, and in the bold prominence with which the subject has recently been revealed, giving it in its practical adaptation to the condition and necessities of the human family. A chapter of this work was published in *Star* No. 31, Vol. XV.

The Manuscript has been reviewed by the First Presidency, and is therefore entitled to full credence in matters of faith and doctrine. From the limited acquaintance which it has already made in M.S., we have not less than two thousand copies already ordered from America, and we have bespoke for it an extensive circulation in the British Isles. It will be printed on superfine paper, of size called crown octavo, which is intermediate between the Doctrine and Covenants, and the Harp of Zion, from entirely new letter, and will be stereotyped.

That our readers may have some idea of the nature of the work in question, we here insert the Author's Preface—

"The present is an age of progress, of change, of rapid advance, and of wonderful revolutions.

"The very foundations of society, social, political, commercial, moral, and religious, seem to be shaken, as with a mighty earthquake, from centre to circumference—all things tremble; creation groans; the world is in travail, and pains to be delivered.

"A new era has dawned upon our planet, and is advancing with accelerated force —with giant strides.

"The railroads, the steamboats, with their still progressive improvements in speed, safety, and convenience, are extending and mutiplying the means of travel, of trade,

of association, and inter-communication, between countries, whose inhabitants have been comparatively unknown to, or estranged from, each other.

"But, as if even these means were too slow for the God-like aspirations, the mighty throes, of human thought, and its struggles for light and expansion, man seizes the lightning, tames and subdues it, and makes it the bearer of his thoughts and despatches.

"While these things are in progress by one portion of mankind, another learns to seize and control a sunbeam in a manner subservient to the progress of the fine arts, and by which means a man performs in a minute the work which a short time since would have employed the most active years of a lifetime.

"While every science, every art, is being developed;

"While the mind is awakened to new thought;

"While the windows of heaven are opened, as it were, and the profound depths of human intellect are stirred—moved from the foundation, on all other subjects; religious knowledge seems at a stand-still.

"The *Creeds* of the Fathers seems to have been cast in the mould of other ages, to be adapted to a more narrow sphere of intellectual development, and to be composed of material too much resembling cast iron, or at least not sufficiently elastic to expand with the expansion of mind, to grow with the growth, and advance with the progressive principles, of the age.

"For these reasons, perhaps, more than any other, the master spirits of the age are breaking loose from the old moorings, withdrawing from established and venerated systems; by which means society is distracted, divided, broken up; thrown, as it were, into a chaos of confused, disorganized individualization; without a standard, or rallying point; without a nucleus by which to concentrate or reorganize this chaotic mass—these atoms of thought.

"One thing is certain—according to ancient prophecy, and agreeable to the general expectation of this and other ages, the day approaches which will flood the earth with the pure principles of religious knowledge. A day when none will have to teach his neighbour, saying, Know ye the Lord: for all persons shall know him, from the least to the greatest.

"It should be a matter of serious thought and investigation, without respect to party, sect, or creed, whether there should not, in the very nature of present circumstances and future Millennial hopes, be an entire remodelling or reorganization of religious society, upon the broad basis of revealed knowledge, tangible fact, and philosophical, scientific, and spiritual truth—a universal *standard* of immutable truth, instead of numberless systems founded on uncertainty, opinion, or mere human impression or conjecture.

"Can anything short of such a standard unite society, enlighten the world, establish real peace, brotherhood, and fellowship, and put a final end to all religious ignorance, superstition, jargon, or discord?

"Is not a difference of opinion, or a disagreement, on any given subject, a proof positive of existing ignorance, or want of light or information on the part of the parties disagreeing.

"If so, the present age is certainly in the dark, or in a great measure ignorant on religious subjects.

"A knowledge of the truth can alone bring the desired union, and bid discord cease.

"If the Scriptures be sure, it is not religious *opinion* which will cover the earth, and universally pervade every bosom, but it is '*knowledge*,'—'the knowledge of God.' 'God is truth.' To *know* him is to know the truth.

"The present Volume aims to embody, in a concise and somewhat original manner and style, a general view of the Science of Theology, as gathered from revelation, history, prophecy, reason, and analogy. If the work proves an introductory key to some of the first principles of the divine science of which it treats; if it serves to open the eyes of any of his fellow-men on the facts of the past, the present, and the future; if it leads to investigation and inquiry, and calls public attention to the greater and more particular truths which have been, or are about to be, revealed, as a standard by which to unite the people of all nations and of all religions upon the rock—the sure foundation of divine, eternal, uncreated, infinite, and exhaustless truth; it will accomplish the end aimed at by

"The Author."

Route from Liverpool to Great Salt Lake Valley.—We are not a little chagrined at being unable to issue the first Number of this work according to the Prospectus. The letter-press was ready at the appointed time, is neatly got up, and well executed, and, we believe, will give satisfaction to its readers, and prove creditable to its editor, imparting a fund of valuable information nowhere else to be found. The work has been delayed through our being disappointed in getting the plates engraved and printed. We have seen the plates, and we would take the opportunity to say that they are beautifully executed. As it is of no use for any one else, than those who are getting the work up, to be put about, we recommend the addition of a little patience to the usual quota of faith, and, in the absence of any further promises, see if the *Route* is not before you presently.

Catechism for Children.—As this work is now published in a distinct form, at a price within reach of all, it is deemed needless to insert in the *Star* more of the chapters.

Arrival.—Elder R. W. Wolcott embarked on the steam-ship *Canada*, Captain Stone, at Boston, on the 5th inst., and landed in this town on the 16th, on a mission to this country.

Appointments.—Elder T. B. H. Stenhouse, President of the Swiss and Italian Missions, has been a diligent and faithful labourer in the great work of the last dispensation, since our first acquaintance with him in 1846. He has laboured successfully in Scotland, in different parts of England, as well as in his present field of labour. In England, after a long and diligent effort, he founded the Southampton Conference. He has, for the last three years, laboured with great success in Switzerland. As he desires to gather with the Saints next emigration season, he has our cheerful concurrence and blessing in doing so.

Elder Daniel Tyler will succeed Elder Stenhouse in the Presidency of the Swiss and Italian Missions. It is desirable that Elder Tyler repair to his new field of labour as soon as he can conveniently arrange to transfer the business of his present charge to his successor.

Elder William H. Kimball is appointed to succeed Elder Daniel Tyler in the pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Cyrus H. Wheelock is appointed to labour for a season under the direction of Elder Sylvester H. Earl, Pastor of the Staffordshire and Shropshire Conferences.

Elder William C. Dunbar is appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the South, Wiltshire, and Land's End Conferences.

Elder James Ferguson was appointed by the General Conference in Great Salt Lake City to labour in Ireland.

Franklin D. Richards, President.
Daniel Spencer, Counsellor.

DEFENCE OF POLYGAMY.

BY A LADY OF UTAH, IN A LETTER TO HER SISTER IN NEW HAMPSHIRE.

(*Concluded from page* 471.)

The children are also under his government, worlds without end. "*While life or thought, or being lasts, or immortality endures,*" they are bound to obey him as their father and king.

He also has a head, to whom he is responsible. He must keep the commandments of God, and observe His laws. He must not take a wife unless she is given to him by the law and authority of God. He must not commit adultery, nor take liberties with any women except his own, who are secured to him by the holy ordinances of matrimony.

Hence a nation organized under the law of the Gospel, or in other words, the law of Abraham and the Patriarchs, would have no institutions tending to licentiousness; no adulteries, fornications, &c., would be tolerated. No houses or institutions would exist for traffic in shame, or in the life blood of our fair daughters. Wealthy men would have no inducement to keep a mistress in secret, or unlawfully. Females would have no grounds for temptation in any such lawless life. Neither money nor pleasure could tempt them, nor poverty drive them to any such excess; because the door would be open for every virtuous female to form the honorable and endearing relationships of wife and mother, in some virtuous family, where love, and peace, and plenty, would crown her days, and truth and the practice of virtue qualify her to be transplanted with her family circle in that eternal soil, where they might multiply their children, without pain, or sorrow, or death; and go on increasing in numbers, in wealth, in greatness, in glory, might, majesty, power, and dominion, in worlds without end.

O my dear sister! could the dark veil of tradition be rent from your mind! could you gaze for a moment on the resurrection of the just! could you behold Abraham, Isaac, and Jacob, and their wives and children, clad in the bloom, freshness, and beauty of immortal *flesh and bones;* clothed in robes of fine, white linen, bedecked with precious stones and gold; and surrounded with an offspring of immortals as countless as the stars of the firmament, or as the grains of sand upon the sea shore; over which they reign as kings and queens for ever and ever! you would then know something of the weight of those words of the sacred writer which are recorded in relation to the four wives of Jacob, the mothers of the twelve Patriarchs, namely: "*These did build the house of Israel.*"

O that my dear kindred could but realize that they have need to repent of the sins, ignorance, and traditions of those perverted systems which are misnamed "*Christianity,*" and be baptized—*buried* in the water, in the likeness of the death and burial of Jesus Christ, and rise to newness of life in the likeness of his resurrection; receive his spirit by the laying on of the hands of an Apostle, according to promise, and forsake the world and the pride thereof. Thus they would be adopted into the family of Abraham, become his sons and daughters, see and enjoy for themselves the visions of the spirit of eternal truth, which bear witness of the family order of heaven, and the beauties and glories of eternal kindred ties; for my pen can never describe them.

Dear, *dear* kindred: remember, according to the New Testament, and the testimony of an ancient Apostle, if you are ever saved in the kingdom of God, it must be by being adopted into the family of polygamists—the family of the great Patriarch Abraham: for in his seed, or family, and not out of it, "*shall all the nations and kindreds of the earth be blessed.*"

You say you believe polygamy is "*licentiousness;*" that it is "*abominable,*" "*beastly,* &c.; "the practice only of the most barbarous nations, or of the dark ages, or of some great or good men who were left to commit gross sins." Yet you say you are anxious for me to be converted to your faith; and that we may see each other in this life, and be associated in one great family in that life which has no end.

Now in order to comply with your wishes, I must renounce the Old and New Testaments; must count Abraham, Isaac, and Jacob, and their families, as licentious, wicked, beastly, abominable charac-

ters; Moses, Nathan, David, and the Prophets, no better. I must look upon the God of Israel as partaker in all these abominations, by holding them in fellowship; and even as a minister of such iniquity, by giving king Saul's wives into king David's bosom; and afterwards by taking David's wives from him, and giving them to his neighbour. I must consider Jesus Christ, and Paul, and John, as either living in a dark age, as full of the darkness and ignorance of barbarous climes, or else wilfully abominable and wicked, in fellowshipping polygamists, and representing them as fathers of the faithful, and rulers in heaven. I must doom them all to hell, with adulterers, fornicators, &c., or else, at least, assign to them some nook or corner in heaven, as ignorant persons, who, knowing but little, were beaten with few stripes. While by analogy, I must learn to consider the Roman Popes, clergy, and nuns, who do not marry at all, as foremost in the ranks of glory; and those Catholics and Protestants who have but one wife, as next in order of salvation, glory, immortality, and eternal life.

Now, dear friends, much as I long to see you, and dear as you are to me, I can never come to these terms. I feel as though the Gospel had introduced me into the right family, into the right lineage, and into good company. And besides all these considerations, should I ever become so beclouded with unbelief of the Scriptures and heavenly institutions, as to agree with my kindred in New Hampshire, in *theory*, still my practical circumstances are different, and would I fear continue to separate us by a wide and almost impassable gulf.

For instance, I have, (as you see, in all good conscience, founded on the word of God,) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband whom I love. We have four little children which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man: one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the Legislative Council of this territory.

Now, as to visiting my kindred in New Hampshire, I would be pleased to do so, were it the will of God. But first, the laws of that state must be so modified by enlightened legislation, and the customs and consciences of its inhabitants, and of my kindred, so altered, that my husband can accompany me with all his wives and children, and be as much respected and honoured in his family organization, and in his holy calling, as he is at home; or in the same manner as the Patriarch Jacob would have been respected, had he, with his wives and children, paid a visit to his kindred. As my husband is yet in his youth, as well as myself, I fondly hope we shall live to see that day. For already the star of Jacob is in the ascendency; the house of Israel is about to be restored: while "*Mystery Babylon*," with all her institutions, awaits her own overthrow. Till this is the case in New Hampshire, my kindred will be under the necessity of coming here to see us, or on the other hand we will be mutually compelled to forego the pleasure of each other's company.

You mention, in your letter, that Paul, the Apostle, recommended that Bishops be the husband of one wife. Why this was the case, I do not know, unless it was as he says, that while he was among Romans he did as Romans did. Rome, at that time, governed the world, as it were; and although gross idolaters, they held to the one wife system. Under these circumstances, no doubt, the Apostle Paul,

seeing a great many polygamists in the Church, recommended that they had better choose for this particular temporal office, men of small families, who would not be in disrepute with the government. This is precisely our course in those countries where Roman institutions still bear sway. Our Elders there have but one wife, in order to conform to the laws of men.

You inquire why Elder W., when at your house, denied that the Church of this age held to the doctrine of plurality. I answer, that he might have been ignorant of the fact, as our belief on this point was not published till 1852. And had he known it, he had no right to reveal the same until the full time had arrived. God kindly withheld this doctrine for a time, because of the ignorance and prejudice of the nations of mystic Babylon, that peradventure he might save some of them.

Now, dear sister, I must close. I wish all my kindred and old acquaintances to see this letter, or a copy thereof; and that they will consider it as if written to themselves. I love them dearly, and greatly desire and pray for their salvation, and that we may all meet with Abraham, Isaac, and Jacob, in the kingdom of God.

Dear sister, do not let your prejudices and traditions keep you from believing the Bible; nor the pride, shame, or love of the world keep you from your seat in the kingdom of heaven, among the royal family of polygamists. Write often and freely.

With sentiments of the deepest affection and kindred feeling, I remain, dear sister, your affectionate sister,

BELINDA MARDEN PRATT.

Mrs. Lydia Kimball, Nashua, N.H.

P.S.—My kind love to your husband, and all inquiring friends.

THE CAMP AT KANSAS.

Kansas, June 16, 1854.

President S. W. Richards.

Dear Brother — I have seized a few moments to give you a brief outline of the state of affairs connected with the emigration of the Saints this season.

The Danish company, comprising seventy wagons, under the presidency of Elder H. P. Olsen, have received their outfit, and they rolled out on the plains yesterday.

I have organized other three companies of English, Welsh, and Scotch. Two of these are P. E. Fund Companies, and one is independent. The independent company consists of about fifty wagons, Elder Job Smith President. The other two companies consist of about thirty wagons each. I have appointed William F. Carter President of the one, and Dr. Darwin Richardson of the other.

The three last are on the prairie, and will roll out in a day or two. The health of the Saints in the above companies is good. They are of the *Golconda*, *Windermere*, *John M. Wood*, and *Old England*. The other companies have not yet arrived at Kansas.

On account of the immense emigration to California and Salt Lake this season, oxen range from seventy-five to one hundred and ten dollars per yoke, and cows from twenty-five to forty dollars per head. The price of wagons in St. Louis is sixty-seven dollars, and the freightage to Kansas ranges from six to twelve dollars per wagon. This variation in the prices of freights is the result of the different stages of the river.

In consequence of the high prices of cattle and wagons this season, the independent companies have been made dependent upon the P.E. Fund for means to complete their outfit, the necessary outlay for the same having far exceeded their expectations. Many have expressed that they are sorry that they did not deposit their means in the P.E. Fund.

The companies have been detained at the camping ground, one mile from Kansas, three weeks longer than necessary, for want of wagons.

Elder Daniel Carns has arrived, with the information that three hundred Saints had arrived in St. Louis.

(*Concluded on page* 480.)

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING JUNE 30, 1854.

	CONFERENCE.	Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excom'cated.	Dead.	Emigrated.	Baptized.	Total.!
England.	1 Manchester	36	0	1	171	181	120	59	32	15	145	176	3156
	2 London	35	0	2	211	106	100	68	88	27	102	229	2468
	3 Birmingham	20	0	0	137	146	81	67	99	12	65	131	1792
	4 Liverpool	15	2	2	60	65	43	23	41	6	63	74	1021
	5 Norwich	27	2	0	61	58	49	20	111	9	22	79	946
	6 Sheffield	22	2	1	64	55	34	23	35	4	42	67	894
	7 Bradford	24	2	1	64	58	38	21	17	9	44	51	869
	8 Nottinghamshire	13	2	0	69	55	45	30	93	10	35	73	845
	9 Cheltenham	21	1	0	61	45	38	22	68	4	23	55	765
	10 Newcastle-on-Tyne	16	4	1	82	51	35	27	46	7	57	143	681
	11 Preston	13	0	0	58	50	30	14	15	7	32	25	654
	12 Warwickshire	23	2	0	67	50	23	12	16	1	24	20	651
	13 Bedfordshire	19	1	0	59	35	31	22	23	2	42	73	649
	14 Kent	22	1	0	51	43	33	24	24	3	0	0	634
	15 Herefordshire	18	1	0	65	42	29	15	27	6	11	18	629
	16 South	13	1	0	37	33	22	19	30	3	14	24	584
	17 Southampton	17	4	0	37	27	13	9	51	4	50	48	540
	18 Reading	18	1	0	57	31	33	15	15	4	18	34	520
	19 Worcestershire	13	2	0	28	20	16	12	8	4	22	13	485
	20 Wiltshire	13	2	0	34	29	20	21	18	6	26	43	441
	21 Leicestershire	11	0	0	31	26	18	10	16	2	26	48	416
	22 Staffordshire	12	3	1	65	38	22	12	15	3	15	27	414
	23 Lincolnshire	17	0	0	30	23	15	6	9	0	6	16	375
	24 Essex	17	0	0	34	29	19	19	17	1	12	63	372
	25 Derbyshire	11	1	0	40	20	18	9	19	2	15	30	354
	26 Hull	6	0	0	18	11	12	4	4	3	22	12	266
	27 Cambridgeshire	10	0	0	17	28	12	5	0	0	31	25	244
	28 Shropshire	9	2	0	22	15	9	6	6	3	18	12	236
	29 Land's End	7	2	0	16	17	9	7	12	4	11	50	224
	30 Dorsetshire	4	0	0	15	13	9	9	9	1	19	9	198
	31 Carlisle	4	1	0	17	6	6	4	1	3	2	19	174
Wales.	32 Glamorgan East	32	0	2	266	94	103	65	136	32	98	160	1887
	33 Monmouthshire	19	0	0	83	28	29	21	38	2	28	86	578
	34 Glamorgan West	18	0	0	62	35	22	14	35	1	24	38	462
	35 Llanelly	10	0	0	58	16	7	15	12	4	42	24	288
	36 Pembrokeshire South	13	0	0	31	7	6	8	6	3	7	8	210
	37 Caermarthenshire	6	0	1	24	12	6	5	4	1	13	7	157
	38 Brecknockshire	7	0	0	25	10	6	7	5	2	0	15	151
	39 Denbighshire	5	0	0	17	6	6	2	0	1	6	13	125
	40 Flintshire	5	0	0	19	5	5	2	5	0	6	8	115
	41 Cardiganshire	5	0	0	15	5	3	2	1	2	10	11	113
	42 Dyffryn Conway	5	0	0	19	11	4	4	2	2	0	6	99
	43 Merionethshire	6	0	0	17	8	2	1	0	0	0	2	76
	44 Pembrokeshire North	4	0	0	14	5	2	2	4	0	2	0	57
Scott.	45 Glasgow	18	3	0	96	84	81	23	50	14	66	60	1562
	46 Edinburgh	16	0	0	60	42	43	15	26	1	25	45	735
	47 Dundee	8	1	0	17	15	13	7	12	1	18	21	285
	48 Kilmarnock	7	1	0	25	15	12	9	8	3	5	17	246
	*49 Isle of Man	2	0	0	10	4	1	2	7	0	0	0	67
	50 Ireland	6	1	0	12	5	3	1	14	0	16	5	87
	Total	698	45	12	2648	1813	1336	819	1330	234	1380	2213	29797

* Last Half-year's Report.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy. Daniel Daniels.

PASTORS, OR PRESIDENTS OF DISTRICTS.

President.	*District.*
John S. Fullmer,	Manchester, Liverpool, and Preston Conferences.
Daniel Tyler,	London, Reading, Kent, and Essex do.
Chauncey G. Webb,	South, Wiltshire, and Land's End do.
Edward Bunker,	Sheffield, Lincolnshire, and Bradford do.
Israel Barlow,	Birmingham and Warwickshire do.
Charles R. Dana,	Bedfordshire, Cambridgeshire, and Norwich do.
William Glover,	Newcastle-on-Tyne, Hull, and Carlisle do.
James G. Willie,	Southampton and Dorsetshire do.
Charles Smith,	Derbyshire, Leicestershire, and Nottinghamshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
John Barker,	Cheltenham, Worcestershire, and Herefordshire do.
John Parry, jun.,	Merionethshire, Anglesea, Dyffryn Conway, Denbighshire, and Flintshire do.
James Carrigan,	Glasgow, Edinburgh, Dundee, and Kilmarnock do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*		*President.*	*Secretary.*
1	D. B. Dille,	James Johnson.	26	Thomas Williams,	Augustine S. Green.
2	John Robinson,	E. C. Brand.	27	J. M. Brown,	R. A. Watts.
3	G. W. Bramwell,	C. F. Jones.	28	John Mayer,	Thomas Williams.
4	Spicer W. Crandall,	Samuel F. Corden.	29	Joseph Hall,	James D. Ross.
5	C. A. Harper,	James Woods.	30	William Smith,	Francis Singleton.
6	Matthew Rowan,	John Memmott.	31	P. C. Merrill,	David Wilson.
7	Millen Atwood,	Thomas Young.	32	Dan Jones,	William Simms.
8	Joseph Westwood,	John Pymm.	33	Thomas D. Giles,	Edward Middleton.
9	Joseph France,	William Herbert.	34	Robert Evans,	William Lewis.
10	George Simpson,	Ralph Ramsey.	35	Dewi E. Jones,	A. L. Jones.
11	Andrew Ferguson,	John Foley.	36	John Price,	John Gibbs.
12	W. G. McMullen,	John Hole.	37	Thomas Jones,	Isaac Jones.
13	James Pace,	Joseph Hyde.	38	Thomas Morgan,	James Carter.
14	Thos. B. Broderick,	J. Albon, jun.	39	John Parry,	Griffith Roberts.
15	Andrew Galloway,	Henry Wolden.	40	John Jones,	Lewis Davies.
16	Thomas Caffall,	George May.	41	Benjamin Evans,	James Morgan.
17	Isaac Allred,	J. Francis.	42	Richard Roberts,	William Davis, jun.
18	W. G. Mills,	W. H. Moulding.	43	John Davies,	John Davies.
19	Noah T. Guyman,	James Evans.	44	David Rees,	Thomas Evans.
20	John Perry,	Henry Fulstone.	45	Edward Martin,	John Lynch.
21	Edward Frost,	John Mellor.	46	William Heaton,	Robert Gault.
22	O. M. Deuel,	T. B. Bourne.	47	D. D. McArthur,	James Mair.
23	J. W. Lewis,	E. J. Weaver.	48	Joseph Boath,	Joseph Boath.
24	Martin Slack,	C. W. Penrose.	49		
25	William Pitt,	William Pitt.	50	Patrick Lynch,	Patrick Lynch.

THE CAMP AT KANSAS.

(*Concluded from page* 477.)

A Council was called at St. Louis, by Elder O. Pratt, to examine the state of affairs pertaining to the general emigration of the Saints, in which he advised that none of them should receive their outfit for the Valley, after the 25th instant, on account of the late arrival of the last companies, and some having not yet arrived.

The Saints, this season, as annually, have encumbered themselves with a vast amount of unnecessary luggage, in the shape of boxes, feather beds, &c., the most part of which have been disposed of at a very great sacrifice. I would advise the Saints who may emigrate the following season, not to provide themselves with heavy boxes, but to dispense with their iron-bound chests, feather beds, and other such cumbrous articles, where they may be disposed of to a far greater advantage than they possibly can be in this country. How long will the Saints continue to disregard the instructions they have received concerning this matter!

There has been considerable mortality among the Saints this season. Truly the word of the Lord, through the Prophet Joseph, is receiving a more extensive fulfilment. The Destroyer rideth upon the waters, and the day is at hand when none shall go up to Zion except the pure in heart.

As regards myself, my health is pretty good, at present, although I have had several attacks of diarrhœa, and I am much reduced in consequence of so much care and labour.

With continued peaceful remembrance, I subscribe myself your fellow servant in the New Covenant,

W. Empey.

P. S.—Elders Evans and Bywater join me in sending kind love to yourself and the brethren in the office. W. E.

VARIETIES.

Imitation is the sincerest of flattery.

Learn to hold thy tongue. Five words cost Zacharias forty weeks' silence.

Few persons have the wisdom to prefer censure which is useful to them, to praise which deceives them.

It being desirous that each party of the Wesleyans should be recognised by a distinctive name, and as both the old party and the separated pertinaciously adhere to the term "Wesleyan," a knowing correspondent wishes to suggest the propriety of varying the pronunciation, which he thinks will just meet the case. He proposes that the Reformers shall retain the name "Wesleyan," as ordinarily received, and that the Conference party shall dub themselves "*We-sly-uns.*"

LIST OF MONIES RECEIVED FROM THE 7th TO THE 14th JULY, 1854.

	£	s.	d.
Henry McCreery	15	0	0
Josiah Holmes	10	0	0
Aneurin L. Jones	4	0	0
James Reece	2	0	0
Carried forward	£31	0	0
Brought forward	£31	0	0
Charles A. Harper	10	0	0
Robert Kirkwood	35	16	6
	£76	16	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, Jewin Street, City. and all Boorsellers.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 31.—Vol. XVI. Saturday, August 5, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page* 468.)

5 30 P.M.

Council convened in the Saints' meeting room, 23, Radcliffe Terrace, Goswell Road, Islington, and was opened by singing the 237th Hymn — "The spirit of God like a fire is burning," &c.

Prayer by Elder DAN JONES.

President S. W. RICHARDS expressed his satisfaction and joy that some of the Pastors and Presidents of Conferences, who had been, by circumstances, prevented assembling with us this morning, were now in our midst, as there was no place on the earth, but Great Salt Lake City, where so great a power of the Priesthood of God and of the Holy Spirit could be felt as here. As our object was the building up of the Kingdom of God, this was the place that we could be refreshed by the counsels of God, through His servants, and thus be prepared for future usefulness.

Elder THOMAS CAFFALL—I rise, with great pleasure, to represent the South Conference, as it exists, and in as concise a manner as possible. When I arrived at my Conference, I found things much in the manner in which they had been represented to me, but the whole of the story had not been told. After being there some time, I found that monies which had been collected for certain objects, had been applied to other purposes, therefore we had to get up the means a second time, which was not altogether pleasant. Arrangements had been entered into to liquidate the account of our Book Agency, but had not been carried out. Had those arrangements been carried out, the whole of our book debt would have been paid, but their not having been carried out, has caused us to come short of clearing the debt. We have on hand sixty complete volumes of the *Star*. We have about forty *Stars* accumulating every week, but our stock and our Branch debts are sufficient to meet the demands of the Office at Liverpool.

I have at present four Travelling Elders, and we have occasionally a visit from Elder McAllister.

We have baptized twenty-four persons the last quarter, and we hope to baptize more the next, as the opinion which was prevailing, that there had been sufficient preaching, appears to be vanishing away.

A few months ago, things were in a very depressed state—owing to what had transpired, the Saints had lost confidence in those who had to administer to them, and they looked with an evil eye upon those who came to preside over them. But prospects are brightening, and I trust that in a short time things will be much better than they are at present.

Our Conference extends into four counties. In some instances it is forty miles from one Branch to another, in others fifty.

The Saints are blessed with poverty to such an extent that it is unnecessary for me to tell them they are poor, they all know it. It is no uncommon thing for them to live on bread and water day after day. Some of them are ready to do all that they are requested, while others, who watch with an evil eye, are not in possession of much information; some of the officers have not met in council for three years. They are lacking faith on one principle — the last "cat that was let out of the bag." Polygamy has been got over pretty well, that cloud has vanished away, but they are troubled about Adam being our Father and God. There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along very well with everything else but the last "cat," and as soon as he can see that clearly, he will become a "Mormon." I instructed him to write to Liverpool upon it.

The Travelling Elders and Presidents of Branches are united, and are preaching the Gospel in the open air, when the weather permits, and they bring in very favourable reports. There are plenty of places where the Gospel has never been preached, and consequently there is room for Elders to labour on the Gospel principle. Pastor Webb and I have laid our plans, and I believe we shall do a good work, as the prospects are much better than they were six months ago.

Elder THOMAS B. BRODERICK—I rejoice to have the privilege of meeting with you this afternoon to represent the Wiltshire Conference, over which I have presided the last six months. I have joy in looking over the Conference in its present condition, compared with the condition which it was in when I took charge of it. If poverty were a crime, I should have to represent the Saints in very bad standing. There are two things which are a pest to that Conference—poverty and parsons. When the Elders distribute tracts, the parsons go and take them up, and keep them, or give them up when compelled. They also use their influence over the people, to such an extent, that, if they were convinced, they dare not obey. Some will come and hear the Elders preach, and then go away and tell their neighbours they have heard a *moing sarmon*, but they take no further notice.

We have baptized forty-four or forty-five persons during the last half year. When I left the Saints in that Conference, our parting was with many tears, they were sorry to part with me, and I with them. When I was appointed to the Kent Conference, one of the Saints told me they had taken up a collection for me, and had had a *moing good un*. On my arrival, I found 1s. 1½d. This will give you an idea of the state of temporal affairs there. I have preached the Temple and Emigrating funds considerably, but I find that money matters are very limited. As to the Book Agency, it is not as I would like to see it; there are debts which have been standing for years, for books, room rent, &c.; the said debts for rent must now be paid, or the Saints must give up their meeting room.

We have a great many books and tracts on hand, partially caused by some of the Saints leaving the Conference after taking a few of the first numbers of the *Star*, and the remainder of those volumes being left on our hands. I have never preached poverty to them, neither should I have done, if I had remained, but I feel that a man who has influence over them may make them believe just what he has a mind, by contrasting their circumstances with the position of others. For my own part I never feel poor, but always feel rich.

As regards Travelling Elders, we have been very short of late. Last Conference, I called one out. There is another who will soon be ready to go out also. We cannot extend our labours any great distance, for by doing so we should be encroaching upon some of the other Conferences. If other Travelling Elders were to be sent there, they would have to depend upon the Lord, as the Saints could do nothing for them.

As brother Samuel wished to know our feelings concerning him, I will give mine in a few words. It is my feeling, that President Samuel W. Richards has done everything for the salvation of the British Saints that possibly could have been done, and I will ever pray the choicest of Heaven's blessings to be with him through all coming time. Amen.

Elder JOSEPH HALL—It is with pleasure that I arise to represent the Lands End Conference. They are a good people.

Some of the brethren have alluded to females in the Branches, but I can say that I have a sweeping majority of them—so much so, that I do not think there are more than fifty male members in the whole Conference. It has been remarked that the sisters may go out to distribute Tracts. But the sisters in the Lands End Conference cannot even do that, on account of their families. Relative to the condition of the Saints, poverty is a principle that I detest to speak upon, but there it is, and it stands out in bold relief. If my Saints have not done so much as some others, it has been because they could not possibly do it. We have two collections every Sunday, for one purpose or another. As to general funds we have only one, and it is very small, for the most of the Saints are seamen's wives, and they obtain for themselves and families from 16s. to 24s. per month, which you are aware is not much for any purpose. Those who are not seamen's wives, are widows and servants, and in no better circumstances.

Relative to new places, there are many, but we have nobody to send to them. We have two Travelling Elders, one is Elder Ross, who has laboured indefatigably in Exeter, where a great excitement has prevailed, but it is now abating a little. We have some opposition from the Primitive Methodists, we and they both preaching in one place. On Sunday week they were very opprobrious, and they disturbed the brethren when preaching. In Devonport we had two rooms, but, through some inconvenience, we have given them up and taken one large room. There are several very important places in the Conference, where the Gospel has not been preached, neither can we mission them, not having any Elder to send there, nor any means of sustaining one, except he depend upon the Lord.

Relative to the principles recently revealed, we have not the least difficulty. If Adam's being our Father and God cannot be proved by the Bible, it is all right.

Relative to the Book Agency, the Saints prize their *Stars*, and, when unable to pay for them, they request the Agent to lay them up in reserve until circumstances render them able to pay for them.

As to President Samuel W. Richards, I have laboured under his counsels with the greatest pleasure, and the Saints of our Conference have enjoyed themselves under his counsels and instructions. I never preach poverty to them, for it is totally unnecessary. We are about to devote one day's wages to the liquidation of the book and *Star* debts.

Elder MATTHEW ROWAN—I have been six months in the Sheffield Conference, and have laboured with great pleasure in giving such instructions and counsels as the Spirit of the Lord has dictated unto me to impart unto His people. We have neither poverty nor parsons to contend with. We have had to pay a great deal of money for one purpose or another. At our Conference last Sunday, (yesterday) I found that more than £100 had been got up during the six months, but I trust in a short time we shall have paid all our debts, both for books and other things; then we shall be free indeed.

We have baptized more this half year, than have been baptized in six months for some time previously; still our baptisms are not very numerous, yet I trust they will be more frequent, as we have our officers go out preaching on Sundays, and they bring in favourable reports. We have two Travelling Elders who are labouring diligently to build up the Saints.

It is not necessary for me to take up much time in representing our Conference, only to say it is in good condition. We preach money, for the funds, and for other necessary purposes, all the time, and the brethren expect such preaching, therefore they are not disappointed in the least. The Gifts of the Spirit are frequently manifested in our meetings, and the Saints are increasing in faith and knowledge.

As to President Samuel W. Richards, we had our Conference yesterday, and we took an expression concerning him, in which all were united in expressing their joy and satisfaction with his labours. I pray the Lord to bless Elder Richards and carry him safe to Zion.

Elders W. G. MILLS and J. CAFFALL then begged to speak in behalf of President S. W. Richards. The privilege being granted they both spoke in terms of the highest satisfaction, and only regretted not being able to express their feelings in a more able manner, as their language was inadequate to convey any idea of their feelings.

Elder JOHN W. LEWIS—With reference to the Lincolnshire Conference, I cannot speak upon it as I would like, but a great improvement has taken place

during the last six months. We have laboured diligently, and have restored a general good feeling, which is something towards better times. Our Book Agency is in a *very, very bad* state. There is upwards of £100 due to the office at Liverpool, and I found, by auditing the Books last week, that there was about £44 deficient of the amount to meet that demand. We have adopted a plan to raise the amount, by assuming five shillings apeice around, which will pay it. We have on hand some fourteen or fifteen complete volumes of the *Star*. Travelling Elders and Sub-Agents have left our Conference in debt to the amount of £6 or £7, and have been taken no notice of. There are others who have gone to the Valley and left the Conference in debt, for the last four or five years.

At our last Conference it was agreed to pay the five shillings each by the 1st August. Thirty-eight pounds of this debt I find has been upon the Conference two or three years, and has been called an old debt.

As regards the Conference and Emigrating Funds, we have got up about £7 for each fund since our former President left.

As regards President S. W. Richards, I believe there is not a person in the whole Conference but what feels well towards him. The Saints have frequently inquired whether he was an old or a young man. On being informed that he was a young man, they have been struck with wonder at the wisdom manifest in his counsels. They also rejoice at the idea that brother Franklin has returned to preside over them again.

We are preaching all that we possibly can in the open air. We have had one camp meeting, which has done a great deal of good. We purpose having four or five more. Two persons have been employed in what is termed "Mormon killing," but they have not been very successful.

The poverty of the Conference is very great, and it is now being increased, as many of the brethren, not being able to get work, are fleeing to the coal mines in the Sheffield Conference. That Conference will now reap the harvest. Some of the Saints are as good as any people in the world, and would be happy to do more, provided they had it to do with, while others never did do anything, and I believe never will. The spirit of gathering is very rife, and if the new gathering places be opened, the Saints will make great efforts to go.

Elder Millen Atwood—I repaired to the Bradford Conference as soon as circumstances would allow, but, before my arrival, the former President had left. Elder Bunker was there, and he gave me the information which I desired. I have endeavoured to carry out his counsels and instructions, and I purpose doing so the remainder of my stay, as I know that that is the only way to be right.

There are three Travelling Elders in the Conference. Two of them have come into the Conference since I came. They are good men, and willing to do all that I tell them.

We have a large stock of *Stars*, &c., on hand, some available and some not available. Our stock is increasing every week, and I believe the *Seer* and the *Journal* have a great influence upon the minds of the Saints, and hinder much the sale of the *Star*. Some person has written from the Valley, and says that the *Star* is worth nothing, and may be dispensed with, for the Saints will have to throw it away when they emigrate. Some of the Saints are very poor, but their feelings are good, in fact they are a good people altogether.

Elder George W. Bramwell—It gives me great pleasure to be able to say that the Birmingham Conference is in very good condition, as a whole. There are one or two Branches which appear to be consumptive, but I have made arrangements for special meetings in them, the results of which, I hope, will be satisfactory. We have had some things of a very unpleasant nature to contend with, but I think they are now over. There has been quite a mania for Loan Societies, and the brethren have been bond for each other, and have in almost every case had the money to pay, which has caused considerable feelings, but we hear little of these things now. As to our general Book Agency, it is in good condition, having stock and Branch debts sufficient to meet the demands of the office.

With reference to President S. W. Richards, I will say, for the Saints in the Birmingham Conference, that they are all well pleased with his administrations as President of the British Churches, Editor of the *Millennial Star*, &c., so much so, that, when informed of his being about to

turn to Zion, it caused a deep wound in their hearts. But I am happy to say that as soon as it was made known unto them that his brother Franklin would succeed him, the wound was healed. So far as I am concerned, I could wish myself an artist, to be able to portray the joy and satisfaction which have prevaded my bosom at the wisdom displayed in his counsels, but, knowing as I do, my incapability to do justice to such an undertaking, I will content myself with praying God to bless him in all his future life, and to enable him to obtain a full and complete salvation.

We have three Travelling Elders, who are all good men, and who endeavour to carry out my instructions to them, which is also the case with the Presidents of Branches.

We have but few places in which to introduce the Gospel, being bound up on every side by the other Conferences, but the brethren are preaching on Sundays in every place where they can obtain a hearing.

Pastor Barlow and I have made arrangements for the liquidation of the greater part of our Book debt, which we purpose carrying out at our next Conference. We should have done this sooner, but we have had to raise about £160, since I took the Presidency, to free the Conference from other debts.

Elder W. G. McMullen—I rise with great pleasure to represent the Saints in the Warwickshire Conference in good standing; they all rejoice in the work of the Lord, as it has been made known unto them. The Priesthood are united, and they attend to their duties without any difficulties on my part. We have several good men, men of talent and sound judgment, and who require teachings and examples of the same nature from all who labour in their midst.

We have two Travelling Elders, they are good men, and they labour diligently, and have been a great assistance to me, by visiting the Branches and keeping things in order when I have been unable to attend.

As to the general Book Agency, I find there is from £5 to £8 due to the office, for which we have nothing, either in stock or Branch debts, to show. At the commencement of the year, I ordered no more *Stars* from the Office at Liverpool than the Saints had promised to take, but I find now that they have not been taken according to promise, but they are accumulating every week. Elder Douglas had made some arrangemènts to liquidate the Book Debt, which I have endeavoured to carry out as far as possible. I have three or four prominent men, who have families; they are men well calculated to do good in the ministry; they go out preaching on the Sabbath, and sometimes on the week days.

Elder James Pace—I can speak in the highest terms of the Saints in the Bedfordshire Conference. The authorities of the Church have their entire confidence, both those in the Valley, and those in England.

We have four Travelling Elders, two of whom have just started out, and I believe will be instruments in doing much good. We have good men presiding over the Branches, some of them have good abilities, while others are not so talented. The officers go out on Sunday by twos or threes to preach; they get good meetings, and are in good spirits. We have plenty of room for labourers, but not much means to support them. There are several large towns in which no opening has been made, but I think, if we had faithful Elders to mission them, an opening might be effected. The Branches are generally in good standing, and are willing to obey the counsels of those placed over them.

With regard to our financial affairs, I flatter myself that all will be well. Our Book Agency is in good condition. The Agent is a good man. We are getting off considerable of the old stock. We have shared the blessings of our beloved Pastor, and the Saints have felt built up, and we feel that in coming time we shall be able to reap where others have sown.

Elder John M. Brown—I have been in the Cambridgeshire Conference nearly two years, during which time many things have transpired, some pleasant and some otherwise. We have baptized about twenty-five persons during the last six months, in the whole of the Conference. The Saints generally are in good spirits and in good standing—they wish and are determined to do right. I have no Travelling Elders in the Conference, but there is a large district of country in which the Gospel has been preached little, if any. I have preached a great deal in the open air during the last two months, and I hope to do good thereby. If we had two or three good

men, full of faith, to labour in our Conference, I feel confident they might do good, but whoever comes there to labour must come prepared to live by faith. We have a number of debts which have been accumulating for some time. Our book and *Star* debt is considerable, but we have adopted means to liquidate it. We have about seventy members in Cambridge—of that number there are only five brethren, all the others are sisters.

Elder CHARLES A. HARPER—In regard to the Norwich Conference, I am prepared to state the feelings of the Saints to be good. We are introducing the Gospel in places where it has not been preached, and the places that have been preached in we are leaving alone for the present. We are determined to let the people hear, that they may judge for themselves. As regards temporal affairs, the Saints are very poor, most of them have been out of work for some time, the principal part of them are weavers and shoemakers, and have had to go into the workhouse, which is the reason our funds have not been as large as usual.

We have a very large stock of *Stars*, of the back volumes, but have very few of the present volume, as we pack them up and send them to the country Branches; and those Saints who are too poor to buy them, we take up a collection and give them the *Stars*. There are about 6000 or 7000 *Stars* in general stock. At our last Conference we took a vote for all who were in work to apply one day's wages towards liquidating the book debts. Out of 1000 members we raised about £14, which shows they are not in a position to do much. I have preached the promises of God, and not poverty, to them.

We have not baptized as many as some of the Conferences, but we have baptized a few, and we hope to baptize more in the coming half year.

As regards brother Samuel W. Richards, I can speak for the Saints concerning him—they all feel well satisfied with his labours, and pray the Lord to bless him with all things needful for his future life.

Elder ISAAC ALLRED—I feel it a pleasure to make a statement of the condition of the Southampton Conference, but should feel more pleasure if its circumstances were different. We have had considerable to encounter, both this year and last, but that influence which has been the cause of so much trouble has given way, to a considerable extent. It was in the Southampton and Dorsetshire Conferences that Elders Armstrong and Margetts were suspended. The actions of these men caused a division, both in the feelings and practice of the Saints—so much so, that through it some were cut off before I went to Southampton, and others have been cut off since. I have laboured with all the energy I have had, in connexion with Pastor Willie, to heal up the wounds, but have little faith that we shall be able to heal them up entirely.

We have five Travelling Elders; they are good men, men that love the Saints, and the Saints love them. There has been a great deal of preaching in some of the places; others have had no preaching in. We have territory sufficient for three large Conferences. We have not baptized as many as were baptized last year, neither do I think we have baptized as many as have been cut off. We are distributing tracts in a great number of towns and villages, both the brethren and sisters are rendering themselves useful in that capacity, and many persons are believing our principles.

The Conference is in debt, but our first half year's donation for the Temple offering will be paid in a few days. The former Book Agent, who was hand in glove with Armstrong and Margetts, in their abominations, proved defaulter for £33, and it is confidently believed they were the cause of his defalcation, and that they shared the money with him. We shall hold our Conference next Sunday, when we purpose adopting some means to pay off this amount. We have on hand from thirty to forty copies of the two last volumes of the *Star*, complete and in good order.

The Elder that is labouring in Southampton is a good man, and will do as far as he can, according to the intelligence in his possession. We have some eight or ten preaching places on a Sunday, some of them are well attended, while others are not so well.

I am satisfied with the labours of President Samuel W. Richards, which is the case with all the Saints.

Elder WILLIAM SMITH—I feel happy this evening in having the privilege to make a few remarks relative to the Dorsetshire Conference. It is small, and, like many others, it is very poor. The Saints

generally are united, and desirous to do the will of our heavenly Father. Some, of course, have not got clear of that spirit spoken of by Elder Allred. As this was the Conference in which Armstrong laboured most, it consequently felt most the effects of his abominations. We have not baptized so many as I should have wished; no doubt those things spoken of have had an influence on the minds of the people. As to the general aspect of things, the Conference is prospering, and it feels to prosper every day. In relation to our Book Agency, it is as well as we can expect.

Elder GEORGE SIMPSON—It is well understood that I have but just been appointed to the presidency of the Newcastle-upon-Tyne Conference, but while there I have endeavoured to make myself as much acquainted with its condition as possible. I have examined the General Book Agency, and found that there is about £40 due to the office at Liverpool, for which there is nothing to show.

There are seven Travelling Elders in the Conference, and there is room for a great many more. Those we have are diligent to build up the kingdom of God.

We have baptized upwards of 100 persons during the last three months. The whole place seems alive with "Mormonism," and I feel determined to walk before the people blameless, that no stumbling block may be placed before them on my account. As regards brother Samuel, all the Saints feel well towards him, and would much enjoy a visit from him before he leaves for the Valley.

Elder THOMAS WILLIAMS—I feel to appreciate the present privilege afforded me to represent the Saints of the Hull Conference, for they are a good people. The feelings of some of them have been a little hurt by so many emigrating last season, but all is right again now. Our meetings are well attended by respectable people, and an opening appears to be presenting itself into some families of that class; in fact, some of them have been baptized, and others are to be baptized on my return.

We have about £28 worth of books on hand, which we purpose paying for shortly—we are adopting means to raise the amount.

Elder PHILEMON C. MERRILL—I am truly happy to have this privilege to stand in this Council, with so many with whom I have been in different positions. I have felt well all the time, for the Spirit of the Lord has been in our midst. The Carlisle Conference has borne not one of the best of names, in years that are past, and I thought my representation would be the worst, but I feel encouraged now that there are others as bad, for a great improvement has taken place of late. I found a very good foundation laid for this improvement, on which I have endeavoured to build. There is now a good spirit prevailing in Carlisle, although it is one of the oldest Conferences upon the British Isles. We are distributing tracts, which appear to be doing good. I have no Travelling Elders but myself, neither could the Saints in their present position support more, but they, although very poor, are increasing fast in the riches of faith, and I believe that, if Pastor Glover comes to preach another time or two, they will become quite rich. The Priesthood go out every Sunday to preach; they have houses opened to them, refreshment offered them, and have commenced to baptize. The Saints of the Carlisle Conference think they are nothing thought of by the authorities. I believe that if they could have a manifestation of the approbation of the Presidency in Liverpool, they would feel much encouraged.

With relation to brother Samuel, when they learned he was about to return to Zion, their feelings were wounded, but as has been said before, the wound was healed when they were told that brother Franklin was coming to succeed him.

Elder WILLIAM PITT—Derbyshire Conference is a small one, but the standing and faith of the Saints are good, and they mean to do right, and to do all in their power to roll forth the work of God. Circumstances have been of such a nature that the Saints have not had it in their power to contribute to the funds, according to their wishes, but nothing will be lacking on their part. It is a very old Conference, and has been preached in a great deal, so much so that the Saints thought there had been preaching enough, but instead of cherishing this opinion now, we are preaching in every place in the Conference, and we have men who can preach well.

There appears to be a spirit of inquiry, and the people are favourable to us, for when the police have come to interfere with

the brethren preaching, the people have opened their gardens for us to go into and preach. Our finances are not as the Saints would wish for, but they have made arrangements for paying up their book and *Star* debt. There has been a great deal of money squandered somehow, many pounds have been spent, and no account has been made of it.

The *Seer* and the *Journal of Discourses* appear to me to have an influence on the sale of the *Star*, but I suppose it is all right. Every principle that comes out through the appointed channel is all right for our Saints—they believe all that comes through the publications. They have the best of feelings towards the Presidency, both in Liverpool and the Valley.

Elder EDWARD FROST—The state of the Leicestershire Conference is now far better than it has been for some time, but during the last six months a great many of the Saints have been out of work, and have had to go to the Bastile to get food, which has been the cause of the funds being so low. Of late I have introduced a plan for work for the Saints, that they may be better off. We have about fifty *Stars* lying up in stock weekly, but I think the Saints will shortly be better off. Our prospects are very good indeed. The brethren go out from twelve to fifteen miles on a Sunday to preach, and are very well received by the people, who inquire of them when they will come again.

Whenever I have heard them speak of brother Samuel it has been with the greatest respect. When they heard that he was going home, they wondered who was coming in his place. On being informed that brother Franklin was coming, they rejoiced, knowing that he would lead them in the paths of truth. They have already commenced to pray the Lord to bless and preserve brother Samuel on his way to Zion.

Elder JOSEPH WESTWOOD—It is with pleasure that I arise to represent the Nottinghamshire Conference. A great many of the Saints are in the stocking business, and are in depressed circumstances, but they are united in all their efforts to carry out the work of God. They had an idea when I went there, that it was of very little use to preach to the world, but to take care of the Saints. These views have been changed during the last six months, and we have baptized a good number. I found that the Temple Fund would be far short of the amount required, therefore I drew up a paper, and asked the Presidents of Branches how much they would pay. Some of them paid £1 each, and some of the sisters 10s., &c., by which means I feel assured our half yearly donation will be forwarded by the time.

As regards President S. W. Richards, the Saints sent their love to him, and wished me to invite him to come to see them before he left, if possible.

Elder OSMAN M. DEUEL—It is with some degree of pleasure that I rise to give something of the history of the Staffordshire Conference, though I am scarcely able to speak, from a severe cold. It is about six months since I was appointed to the Presidency of that Conference. Not having been accustomed to preside, I have done my best, although that may have been but little. The Conference was in a very bad condition, and manifested no confidence in the Priesthood. I found a large number of officers, some had been in the Church fourteen years, but through some things that had taken place they were at sword's points with all the authorities. The Macclesfield district, which is about one-third of the Conference, and the Potteries districts, about another third, were in a dreadful state—these made two-thirds in a bad condition. I found myself in great difficulty—what to do I knew not, but I was satisfied that, except unity of feeling and action of the Priesthood could be restored, no good could be done. I consulted with Elder Earl, and endeavoured to restore unanimity in the Priesthood. There were two Travelling Elders there at the time I went, who, in company with brother Earl, assisted me to remove the hard feeling, as far as we could. I told brother Earl that it must be removed, or we might as well leave the place, and give up the salvation of the people, as no good could be effected so long as hard feeling existed. We have succeeded, to a good degree, in restoring a proper feeling, more especially in the Potteries district, which appeared to be the worst. In the Macclesfield district they promise but do not perform; however, I have determined to put down this way of doing business, if I have not a toe nail left on.

As regards the financial affairs, the war appears to affect the Saints very much. The greater portion of them are in the silk business, and are very poor. All the

ministry are preaching every Sunday, and are doing all in their power to roll on the work of God.

The Temple Fund has come up pretty well; concerning the Emigrating Fund I am not in possession of the particulars. As to the Book and *Star* Agency, there is something like £80, which has been called an old debt, and it has been made no less since I went there, but we have adopted a plan to pay it off, and it is working well. We have about three hundred *Stars* coming weekly, fifty-three of which have to be laid by. I have spared no pains while there, but have done all in my power. I purpose to continue to do so while I remain. As to the faith and prayers of the Saints towards brother Samuel, they are just what they should be; they wish brother Samuel well, and would like him to come and see them before he leaves, and I believe it would do them a great deal of good if he could thus far favour them.

President F. D. RICHARDS then made a few very appropriate remarks, relating to the presiding Elders doing their duty before the Lord, in all humility, and putting down every species of evil. He told Elders Earl and Deuel that as they had undertaken to clear out these roots of bitterness, he wished them to make a thorough work of it, and leave no roots broken off under ground, that would spring up after, but cleanse out that spirit of fault-finding and disobedience entirely from the Conference. He had been aware of this spirit existing in the Macclesfield and Potteries district before he left, two years ago. The time had come when if men who had been in the Church ten or twelve years had not learned better than to be fomenting discord and stirring up strife, the Church had learned better than to be afflicted any longer with their foolishness. Brethren, the Lord wishes you to act by the inspiration of the Holy Spirit in all such important matters, and if you do what appears to you to be right, with an eye single to His glory and the salvation of souls, He will bless you in all your undertakings, and enable you to accomplish whatever you undertake.

The 166th Hymn—"Come all ye sons of God, who have received the Priesthood," was then sung in a very spirited manner, and, with benediction by Elder Dan Jones, the Council adjourned till to-morrow morning at 10 o'clock.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 5, 1854.

THE EDUCATION OF OUR CHILDREN is a subject which ought to command the most careful and serious consideration of all Saints. Those who have had the advantages of a tolerable education, know that it is of great value to them, beyond comparison with gold or any paltry consideration which the earth affords. To such we scarcely need urge the importance of this subject—they know it, they realize it, their gift makes room for them, and if they appreciate the worth of immortal souls, committed to them by God for training and culture, it will be with them a primary object to bestow upon their sons and daughters that knowledge which will enable them to escape the evils of this world and come into possession of the joys and glories of the world which is to come, let the expense, self denial, or sacrifice be whatever it may.

But there are a portion of our readers who we think might be benefitted by a hint upon this subject, some who manifest such an apathy in, such an entire disregard for, educational improvement, that it would seem as if they were careful lest their children should become more enlightened than themselves, or were waiting to be told that there could be any advancement made by their children, beyond what themselves had made. Many there are whose humble circumstances seem to require their utmost

energy and diligence to plod along through life with but a scanty reward for their toil, and who feel themselves ill prepared to do anything of importance towards the improvement of either themselves or their children, but all this can scarcely amount to an excuse where there is a Branch of the Church established.

It is the duty of the Presiding Elders and Teachers in particular, to establish Sunday Schools in all places where it is found practicable, and teach the children of the Saints the holy precepts and doctrines contained in the *Catechism* which is just published for that particular purpose. This little work contains an embodiment of the leading items of the faith and doctrines of the Latter-day Saints, and is arranged in questions and answers adapted to the capacities of all children, from infancy to seventy years of age.

All Saints ought to be familiar with the contents of this little work, and for recreation at home, as well as duty at school, ought to seek diligently to acquire and impart the treasure of knowledge therein contained. How little do even the parents realize that the heaven of heavens has been stirred, and the very Godhead has been moved, to hand to fallen man the knowledge and power by which their sins are remitted, and the gifts of the Holy Ghost are conferred. Who realizes that the Great Eternal has appeared, with His Son Jesus on His right hand, and said to brother Joseph—"This is my beloved Son, hear him?" Who appreciates the fact that angels, men raised from the dead, have again visited the earth, laid their hands upon and ordained men in our own day with authority to forgive sins, to confer the Holy Spirit, and build up the Kingdom of God with great power, despite all opposition? Who contemplates in the light of truth that sacred record, the Book of Mormon, that unanswerable proof of the existence of God and the power of His Gospel to all infidelity, brought forth out of the ground, and translated by the Urim and Thummim? Or who is expecting more of the precious words of God and His Prophets to be brought forth from that same sacred keeping, and translated for the comfort and up-building of His people? Who dwells in the understanding of those sublime truths which are recorded in the Doctrine and Covenants, as given by the voice of Jesus and of the Holy Spirit? Or who can yet fully appreciate the untold blessings, resulting to God's people in all the world, from the faithful care, counsels, and labours of a Joseph and a Brigham, to lead forth Israel as a flock, and give to them the laws and ordinances of life? Certainly those who do realize and appreciate these momentous truths will use indefatigable exertions to impart a correct knowledge of them to their children. Vice and iniquity are fearfully increasing in the land daily, stalking abroad in the streets unblushingly; and shall the children of the Saints be left to grow up with all these allurements to sin before their eyes, subject to all its contaminating influences, without an effort to fortify their young, tender, and active minds against these deadly pestilences? We say, No. Let the Saints awake to the importance of this matter. While children are young, they are just as ready to receive the truth, to imbibe virtuous and holy principles, as those which are vicious and impure. They are not the "totally depraved" beings which some teach they are; they are innocent in their beginning, and said our Saviour—"of such is the Kingdom of Heaven." Then let parents be diligent, and before the adversary has time to sow tares, see that their little ones have the seeds of life—the words of God, the precepts of eternal truth, as contained in the *Catechism*—sown in their hearts, and this will fortify them the most effectually of anything the parents can do for them against the wiles of the Devil; and tend the most powerfully to prevent their imbibing the iniquitious habits and vile practices which are so constantly before their eyes in the world. Let parents be diligent to watch over their children, prevent them from associating with those who indulge

without restraint in blasphemy, and other pernicious habits, which drown men's souls in perdition. "Keep them in," and teach them good and holy precepts, with righteous examples, and they will save you many an aching heart.

How many fond parents find themselves awakened from the sleep of ages in the meridian of their days, or perhaps in the sear and yellow leaf of their lives, and find they have but a few short years left in which to work out their salvation and obtain promises. How all important it is to such that they give all diligence to establish the feet of their children in the way of life, that when they have passed off this stage of action, their generation that shall come after them may stand before the Lord in Zion, and establish their fathers' houses before Him for ever.

Let presiding Elders of Conferences and Branches take this subject into their careful consideration, and let it constitute a part of their duty to the congregations of the Saints to teach them in this matter their duties to their children, for the time has come that neglect of this duty is no longer justifiable.

FOREIGN INTELLIGENCE—*Deseret.*—The mail from Salt Lake City, June 1, was handed in on the morning of July 24, including above fifty letters, and our packages of *Deseret News*, Nos. 13 and 14, from which we learn of the decease of the venerable Patriarch John Smith, whose obituary is given at length on another page. What a number of worthies have already passed behind the vail, to engage in another part of the great work which must be accomplished ere the Church on the earth can be brought "to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect!"

His Excellency Governor Brigham Young left Great Salt Lake City May 4, on a tour through the southern settlements, accompanied by Heber C. Kimball, General Daniel H. Wells; also Elders John Taylor, Wilford Woodruff, Ezra T. Benson, Lorenzo Snow, and Erastus Snow, of the Quorun of the Twelve; Joseph Young, senior President of the Seventies; Bishop Edward Hunter, Phinehas Young, Lorenzo D. Young, Truman O. Angell, and several others. Colonel George A. Smith was to have accompanied the party, but the illness of his father prevented. They preached in all the settlements, and found a good spirit generally prevailing. The crops looked well, and much more ploughing and seeding had been done this season than heretofore. Much grain had also been sown for the Indians, who were generally very friendly. At Chicken Creek, a little more than one hundred miles south, they were joined by Indian Walker, also Grospene and Washear, two noted Indians of the Utahs, who accompanied them on their journey.

We are informed the party went as far south as the Rio Virgin, re-established Fort Harmony, a post established by Elder John D. Lee two years since, and evacuated during the Indian difficulties of last summer. "It is ascertained that all tropical productions can be raised there, and as all is peace now, the brethren are going a-head." Having accomplished their pleasant journey, though in a variety of weather, the company arrived home on the 30th of the same month.

Much energy is displayed in the advancement of the public works, and as an evidence of the interested spirit of the Saints there to forward the general interests, we may mention that a call was made in the Tabernacle for a contribution of cash, with which to purchase wheat for the public hands, which resulted in collecting the comfortable little sum of two thousand dollars.

The stress of counsel, and the direction of the energies of the people, seem to be turned to the culture of the earth and obtaining as abundantly as possible its rich

and varied productions, that another harvest may witness an abundance for both man and beast.

A general time of health is also reported throughout the Territory.

Texas.—Elder Seth M. Blair informs us that he is lecturing about four times each week in the best halls of Galveston, the commercial emporium of Texas. Of course his former friends in the law take the liberty to examine him pretty closely, but, as he is familiar with the "cross questioning" exercise, we have no doubt he will do his part admirably, and the more so as the case on trial is one every way worthy of the most brilliant efforts and the profoundest research, and will also admit of much "special pleading." We particularly hope he will make it appear to the enlightened jury of Texas, that their verdict must be rendered strictly according to the "statutes," and agreeably with the "chapter of definitions," and that "common law" is entirely ruled out of the proceedings of the court. Elder Blair has for several years been the United States Attorney for Utah, and having magnified his calling in the courts of the Territory, we earnestly hope that, seeing he has taken a "change of venue," he may be able to produce the requisite amount of unimpeachable evidence in favour of his cause, and then, if justice is outraged, and the verdict not rendered in favour of his client,that he may be abundantly able to obtain a "writ of error," founded on a competent "bill of exceptions," and be fully prepared to meet his opponents before the supreme tribunal from which there is no appeal.

Our personal acquaintance with brother Blair, and the interest he has ever manifested in favour of the truth, and the prosperity of Zion's cause, awaken in us a fervent desire that he may be as successful in the advocacy of the statutes, ordinances, and judgments of heaven, before his countrymen, as he has been in pleading the statutes of Utah before her tribunals. As an evidence that he intends to be, he calls for about two hundred dollars' worth of books, which he will receive from here *via* the office in St. Louis. He wishes to be remembered to his companions in travel over the plains, and those who have been engaged with him in the administration of justice in the valleys of Ephraim, who are now labouring in the British Isles.

NOTICE.—By request of Pastor Fulmer and Elder Dille, the presiding authorities of the Manchester Conference, we give notice that William Woodburn, formerly of the Blackburn Branch, of the Preston Conference, and more recently of the Bury Branch of the Manchester Conference, has been cut off from the Church for attempting to violate the chastity of a female, and using abominable and lying arguments in endeavouring to persuade her to consent to his unholy desires, thereby turning the grace of God into lasciviousness. We are informed this is the third time that he has been similarly dealt with, for various offences, and we say, henceforth he cannot be numbered with the Saints in the British Isles.

He who can boldly undertake to perpetrate such a crime, and prostitute his influence in the holy Priesthood to such unhallowed purposes, must be dried up in the fountain of his spirit to all that is good, and well-nigh fit for the burning.

If it be possible that Mr. Woodburn is not altogether conscience seared, but still possesses a wish to try and reclaim himself, let him make it his first business to gather where society is based upon that foundation that atones for such flagrant outrages by the forfeiture of life.

APPOINTMENT.—Elder Robert W. Wolcott is appointed to labour under the direction of Elder Charles R. Dana, Pastor of the Bedfordshire, Cambridgeshire, and Norwich Conferences.

FRANKLIN D. RICHARDS, President.
DANIEL SPENCER, Counsellor.

DEATH OF THE PATRIARCH JOHN SMITH.

(*From the "Deseret News," May 25.*)

The knell for the departure of one mighty spirit has hardly ceased sounding in our ears, ere we are called upon to announce the departure of another noble spirit, who has laid down a frail body to rest awhile, and passed behind the vail to strike hands and rejoice with his brothers Joseph, Asahel, and Silas; his nephews Joseph and Hyrum, and the faithful of all ages.

JOHN SMITH, Patriarch of the Church of Jesus Christ of Latter-day Saints, after a severe illness of one month, died at his residence in this city, at ten minutes past eleven o'clock, P.M., on the 23rd instant.

Father Smith was born in Derryfield (now Manchester) Rockingham County, New Hampshire, on the 14th of July, A.D. 1781, and was baptized into the faith, which has so long preserved his life in usefulness, on the 9th of January, 1832, and ordained an Elder, after having been given up by the doctors to die of consumption. The weather was so cold that the ice had to be cut, and from that time he gained health and strength.

In 1833 he moved to Kirtland, Ohio, and in 1838 to Far West, Caldwell County, Missouri, and thence to Adam-ondi-Ahman, in Davies County, where he presided over that Branch of the Church until expelled by the mob in 1839, and arrived in Illinois on the 28th of February of that year. He located at Green Plains, six miles from Warsaw, where he put in a crop of corn, split rails, and performed much hard labour unsuited to his health and years, but obliged to be done for the support of his family. In June he moved to Commerce (since Nauvoo), and on the 4th of October was appointed to preside over the Church in Iowa, and on the 12th moved to Lee County to fulfil that mission.

October, 1843, he moved to Macedonia, Hancock County, Illinois, having been appointed to preside over the Saints in that place. In January, 1844, he was ordained a Patriarch, and in November of that year, was driven by mobbers from Macedonia to Nauvoo, where he continued to administer patriarchal blessings, to the joy of thousands, until the 9th of February, 1846, when he was compelled by the mob violence of the free and Sovereign State of Illinois, to again leave his home and cross the Mississippi with his family, in search of a peaceful location, far off amid savages and deserts, in the valleys of the mountains.

After passing a dreary winter on the right bank of the Missouri, at a place called Winter Quarters, he again took up the weary ox train march on the 9th of June, 1847, and reached this place September 23rd, where he presided over the Church in the mountains until January 1, 1849, under the hands of Presidents Brigham Young and Heber C. Kimball.

He moved out of the Fort on to his city lot February, 1849, and this is the only spot on which he has been privileged to cultivate a garden two years in succession for the last twenty-three years.

In addition to a vast amount of varied and efficient aid to thousands in the way of salvation, during his long and faithful ministry, he administered 5560 Patriarchial Blessings—which are recorded in seven large and closely written books, and has closed the arduous duties of a well occupied probation, and passed to a position of rest, where his works will nobly follow and honour him, and where he will continue his able counsels for the prosperity and welfare of Zion.

THE SCANDINAVIAN MISSION.

28 and 29, Gothersgade, Copenhagen, June 22, 1854.

President Franklin D. Richards.

Dear Brother—It is with great joy and satisfaction that I have the privilege of addressing you, when I reflect that but a very short time ago you were in the peaceful Vale of the west, mingling your voice with the sons and daughters of Zion, but more especially with the Presidency, and the Quorum of the Twelve, with whom you are associated, and upon whom rests the responsibility of opening up the way of salvation and exaltation to the nations of the earth.

The work of the Lord here is continually gaining ground.

In Norway they continue to sow the seed of the Gospel, and quite a number have been added to the Church, notwithstanding the usual opposition.

I can say the same of Sweden. I am informed that there have been forty persons baptized in one district since April. Nothing further of particular note has transpired in that part of the vineyard. They are doing as well as can be expected, circumstances considered. There is no apparent improvement in prospects, as regards religious toleration.

In Denmark the King's ministry have become alarmed because of the rapid progress of "Mormonism," and they have accordingly appointed a committee of five—Justitzraad Casse, Provst Becker, Lic Fenger, Conferenzraad Johnson, and Bishop Engelstoft, to investigate the matter, and see what can be done to prevent the spread of the work. The newspapers have mentioned the committee two or three times, and that they were having the subject of "Mormonism" under consideration, but I have not as yet learned the result.

The Lutheran Priests here are quite in favour with the Catholics; they say, notwithstanding they were considered a very dangerous people about three hundred years ago, they feel quite willing to fellowship them now. But at the present time they consider the "Mormons" far more dangerous than the Catholics ever were, so you can see a little how they feel. What they will do, I know not, neither do I care; one thing is certain—that it is not in the power of the King's ministry, neither the police, with all the hireling priests of Denmark combined, to expel "Mormonism" from this land. The seed is sown, and will take root, and break forth upon the right and left, until the honest in heart are gathered into the Gospel net. Many are investigating the work, and there is a gradual increase. There have been fourteen persons baptized here within two weeks. I baptized three of the number—they are the first that I have baptized in the Danish language. Our meetings are interesting, and well attended; many strangers present themselves, and are, apparently, interested. Peace has prevailed; no disturbance of late, until last Sunday, when, as the meeting was about to be concluded, four or five men came in, and began to make a great disturbance. They were requested to desist, but that only made them worse, and the final result was, they found those who had the power to cast them out, notwithstanding their violent resistance, and they very soon found themselves outside of the door, and no one injured.

I consider that the prospects are very good. The work in which we are engaged is the Lord's. No one can stay His hand. His purposes will be accomplished, and I rejoice in it.

You will please accept of my love and best respects. I wish to be remembered to the brethren in the office.

Yours respectfully in the Gospel Covenant.

JOHN VAN COTT.

VARIETIES.

IT requires greater virtues to support good than evil fortune.—*La Rochefoucald.*

THE *Patriot* says—"Polygamy is a *local institution* in Utah, as much as slavery is in the Southern States. Upon the principle of the Nebraska Bill, therefore, it would be equally entitled to Federal toleration and protection. Should this, then, be conceded, fugitive wives may be pursued and recovered under the Fugitive Slave Act."

We have now under our care a girl whose mother has been living criminally with a professed minister of the Gospel, and whom the girl has seen in the pulpit, and listened to his discourse. We have another who is the daughter of a minister; another whose brother is a minister. I wrote to a minister the other day who lives in open criminal intercourse with a young lady; and one, that he lived with before, he has pensioned off in style. Another, whom I wrote to lately, kept a mistress in the house of a minister.—London Correspondent of the *Liverpool Weekly News.*

The *Galveston* (Texas) *Journal* says—"Seth M. Blair, from Salt Lake, who holds the distinguished position of United States Attorney for Utah, arrived in our city by the steamer Charles Morgan. He is an Elder in the Mormon Church, and purposes discoursing to our citizens on the tenets of that religion. Elder Blair resided in Texas in Revolutionary times, and did our State "some service" in 1836—7. He formerly belonged to the Methodist denomination, but became convinced in his mind that Mormonism was the true doctrine, and has since, as his talents entitled him, become one of the expounders of that singular faith. We may not believe, but we have no fears in listening to arguments which are novel, apparently logical, and, to perhaps the ablest theologians, unanswerable, so long as the literal language of the Scripture is taken as a guide. We have found few better Biblical scholars than some of these Mormon preachers, and they can bring any amount of Scripture proof to justify what we consider the most obnoxious feature in their Church relations—polygamy. The ladies of course, will not countenance the doctrine, and men are not all Solomons now-a-days, but still curiosity will prompt many to listen. Elder Blair holds forth at the Lyceum to-night."

TO FRANKLIN D. RICHARDS.

Thy return, brother Franklin, we hail,
While our hearts breathe a kindly adieu,
Also pray for a prosperous gale
For Samuel, brother to you.

His kindness our hearts did oft cheer,
While his counsel directed our way;
He taught us the truth to revere,
And the laws of our God to obey.

Though not seen, he was truly belov'd,
By all who his counsel receiv'd;
And his doctrine, by purity prov'd,
Gave peace to the mind that believ'd.

May his gentle, benevolent soul,
Be replenish'd from mercy's rich stores;
May that mercy each billow control,
And safe land him on Zion's blest shores.

M. A. Walker.

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C. G. Webb, Tiverton Hayes, near Bath.

John Kelly, David B. Dille, Joseph A. Young, Benjamin Brown, 66, Hall Street, off Renshaw Street, Greenheys, Manchester.

Seth M. Blair, care of N. A. Blair, Clinton, Dewitt Co., Texas, U. S. A.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST JULY, 1854.

	£	s	d		£	s	d
Griffith Roberts	1	0	0	Brought forward	10	1	2½
John M. Brown	1	1	2½	Simon Irwin	2	0	6
James Linforth	3	0	0	John Holsall	5	0	0
Edward Middleton	5	0	0	Thomas Clark	10	0	0
Carried forward	10	1	2½		27	1	2½

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LIVERPOOL:

EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 32.—Vol. XVI. Saturday, August 12, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page* 489.)

June 27, 10 A.M.

The Council met pursuant to adjournment, and having sung the hymn on the 12th page of the Hymn Book—"O happy souls who pray," Elder B. Brown offered up a prayer to the Most High God for a continuance of His mercies to attend His people and the labours of His servants.

President S. W. RICHARDS—It is a pleasure to me, my brethren, to meet with you, this morning, to counsel together on the things of our God, and speak good of His name. I have received a letter this morning from Elder Richard Cook, who left Liverpool by the *Germanicus*. He had a very pleasant voyage up to the time of writing, when he was about 300 miles from the mouth of the Mississippi river. It does me good to receive the information pertaining to the safe arrival of all the Saints. It is a manifestation of the approval of God in our proceedings, that, while so many vessels are being lost daily, the hand of the Lord is over His people to preserve them from the calamities to which the wicked are subject. I received information through an American paper, stating that the ship had been ashore, but had got off herself. Elder Cook does not name this.

We will continue to hear from the brethren.

Elder JOHN MAYER—As regards the Shropshire Conference, things are as well there as we can expect them. The Saints are feeling well, and are rejoicing in the truth. The Priesthood are united in all their movements. We have preaching out of doors in six or seven places. The Priesthood are on hand all the time, and wish to do as they are told; I have only to say to them, do this, and it is done. In the places where they are now preaching, they get very good attention, but in some of the places nearer Shrewsbury, the feeling is very bad indeed. Those who are employed against us, go wherever the brethren go, and distribute tracts amongst the people. In Penn's lane, and some other places, there are great numbers of inhabitants, and there has not been much preaching there, but I believe a great deal of good will be done in those parts if we can get to preach in them. In Shrewsbury we have to meet in the brethren's houses, but not many attend our meetings. We have baptized twelve persons during the last half-year, but we hope to baptize many more next. The funds have not been so high as we expected. We had to borrow the money to pay the expenses of a lawsuit, which has kept us back considerably, but I believe we shall be able to do much more

the next six months than we have done the last. We have not done much towards the Office at Liverpool, but we shall do more in the future.

The Saints' feelings towards President S. W. Richards are very good indeed—they love him, and are desirous to do all they can for him. They would have liked to have had him with us at our Conference.

Elder JOSEPH FRANCE—I feel happy this morning to be able to represent the Cheltenham Conference in good standing. The Priesthood are united, to a man, and they have been ever since I went there. When I first took to the Conference I was alone, without either Pastor or Travelling Elder, still the work was onward. At present I have got every Elder and Priest out preaching. Their prospects are good, and they are in every way likely to do a good work. The Saints all feel desirous to carry out the work of the Lord by their faith, prayers, and means. I have established a rule to have a collection once in every month, for the purpose of paying off the *Star* debt. Some of the Branches have got off 400 odd *Stars* the last three months.

So far as President S. W. Richards is concerned, he has my prayers and faith, and this is the feeling of the whole Conference.

Elder NOAH T. GUYMAN—I feel happy to have the privilege, this morning, to represent the Worcestershire Conference in good standing. My brethren in the Priesthood are united, to a man. We are not blessed with so much Priesthood in that Conference, as the Saints are in some others; yet our officers are willing to do their best. I believe that if we had a man who could preach well, he might do a great deal of good in the Conference. Elder Butler, who is now labouring with me, is a good man, and is willing to do anything that I wish him. Although not much used to preaching, he visits the Saints, and shepherds them well.

I found our Book Agency right in every respect. As regards the stock on hand, we have adopted means to pay for the whole of it, which I believe will be accomplished in a very short time. In relation to the Temple Fund, we have done very well for the first-half year. I do not remember how much we have done for the Emigrating Fund.

As to the feelings of the Saints towards President S. W. Richards, they are good, and if he would visit us, he would see them manifest that good feeling.

Elder ANDREW GALLOWAY—I am glad to meet with you on the present occasion. I am also glad to say that the Saints of the Herefordshire Conference are in far better condition than they were some time ago. We have a very large extent of country and scope for labour. We have baptized thirty-four persons, and cut off twenty-two, the most of the latter belonged to no Branch, but I believe they were cut off in wisdom.

As regards the Book Agency, the debt has been increasing ever since I went to the Conference; one reason is, a great many of the Saints have been out of work; another reason is, the Agents have been in the habit of trusting the Saints, some for three months, and some for nearly twelve months. We have entered into arrangements to remedy this evil. We have not stock to meet the demands of the Office, by about £30; this amount has been made use of by some who have previously been there. The Temple and Emigrating Funds will be in Liverpool to-morrow, or Thursday at the farthest.

I have got Elder Ellsworth, who appears to labour with me with the greatest faithfulness. I have travelled four or five times through the Conference, and have learned the circumstances of the Saints.

As regards the feelings of the Saints towards President S. W. Richards, they felt sorry when they learned that he was about to leave, but were pleased again when informed that his brother Franklin was coming to succeed him.

Elder EDWARD STEVENSON, President of Gibraltar Mission—It is with a heart full of gratitude to my God, that I am privileged to meet with you, my brethren, in London, having been for a season on the Rock of Gibraltar, according to an appointment from the Presidency in Zion.

Gibraltar is about three miles in length, and half a mile in width. When I saw the English flag flying there, I thought liberty to preach the Gospel would be given, but this I soon found not to be the case. I wrote a letter to the Governor, asking for permission to preach. When I appeared before the Colonial Secretary, he asked me if I was a Wesleyan minister. I said, no. He then named several denominations, asking me if I was a minister of

any of them. I told him I was a Latter-day Saint. He said that was new to him, but he believed it was "Mormonism." He had heard something of Brigham Young and his wives. I presented him with a tract. He said he had read much about us. I told him that what he had read was only by our enemies, and we were, as them of old, "everywhere spoken against."

Three days elapsed before I could have an answer. I then had to appear before him, and I was compelled to prove that I was born on the Rock, and was an English subject, or to leave immediately. The point in question being proved, I was at liberty to remain, yet if caught preaching in any way, I was to be put out of the gates of the Canton. I have been prohibited preaching publicly all the time, therefore what I have done, has had to be done by distributing tracts, and in private conversation with the people, and in my private room. I conversed with a policeman, and told him that he would obey the Gospel. I also conversed with an artilleryman and his wife and family; two of them I baptized, but the wife was opposed to me going to their house. The captain also interfered, and prevented me going to the house, by saying that he would turn the man out of work. I was also prevented going to the house of the policeman, both by his wife and the superintendant. However, I continued my efforts to spread the Gospel in the best way I could.

I received a summons to appear before the authorities, to answer to charges preferred against me for what was in the tracts. After they had sought in vain for some time for the desired objection, I opened the Bible at the Revelations of John, and read them what he said about it, telling them they were labouring under a mistake, that they had seen their objection in the Bible, instead of in my tracts. Another person was also summoned to appear, but when they found that he would testify in my favour, he was not allowed to speak. After giving me a reprimand about going into the barracks, I told them I was a stranger, and I expected the sentries knew their duty, and they had never attempted to stop me. They gave me a bond to sign, which I refused to do. The result was, I was taken and was about to be put in prison. My rights having been taken away, by my being prevented going into the barracks, I thought it better to sign the bond than be cast into prison, therefore I signed it. I left with the police all my documents from the Valley, for about two weeks, which I have no doubt they read.

The same evening, I had a corporal and sergeant in my room, who afterwards obeyed the Gospel. The sergeant said he never felt so well in his life, as when he heard me preach. I was scarcely ever discovered baptizing, although it was very difficult to do it without discovery, as the ladders were all taken up at the time the gun was fired every evening. My enemies were on the look out for me baptizing, and would have imprisoned me for it, if they had discovered me, but I made such arrangements as preserved me from their tyrannical grasp. I prayed earnestly to the Lord to enable me to establish the Gospel on the Rock, which privilege He has granted me. I organized a Branch of ten members, but never could get them all out at once, on account of their military duties. The power of God went home to their hearts, and God was my friend. I have talked as much as ten hours in one day, and I assure you, my brethren, I began to feel weary.

There are about twelve languages spoken on the rock of Gibraltar. Women, wine, and war, are the things which best please the people who inhabit that place, for these are the three principal topics there.

I have baptized, since I organized the Branch, eight persons, making a total of eighteen. I ordained the best man an Elder, and another, a sergeant, to the office of a Priest. When the call was made for the war, it took away my best men. There are now twelve on the Rock of Gibraltar, the others having gone to the war.

I read an extract from a communication to the Governor of the Rock induced by a letter of complaint from the merchants, that the Governor would not allow them the privilege to meet together. This document was censuring the Governor, and commending him to more liberality, &c. After this I applied again for permission to preach. I was promised an answer from the Governor next day. Accordingly I called, and was told that he did not see why I should not have the liberty as well as other parties. He inquired if I purposed opening a room, to which I replied in the affirmative. After all, when I had looked out for a room, I found that the parsons had stepped in, and I was prevented. I then asked the Colonial Secretary for a free

passage over to England, which was promised, but, when I called for my ticket, this privilege was witheld, on the ground that I would not promise not to return. However, the Lord opened up my way for a passage to England, for which I feel thankful.

I do not think that public preaching will be allowed there during the reign of the present Governor. Were another to be appointed, probably there might be an opportunity, but present prospects are very gloomy.

The Sunday morning before I left, I baptized two women. They received the work with all readiness. I gave one of them a job to translate the "Only way to be saved," into the Spanish language, which she promised to do according to the best of her abilities.

I have received a letter from the Elder who left there for the seat of war, in which he informs me that he has organized a Branch amongst the soldiers in the Turkish dominions. Some have told me they have received a testimony of the truth of the work. As regards the book debt, I am about £4 behind. I have sold some of the works, and others I have given away for the purpose of spreading the truth.

President S. W. Richards, on beholding a number of the brethren reading newspapers, &c., arose, and gave them a very appropriate rebuke for so doing. Brethren, said he, after some other remarks, this would have an influence to revert a portion of the Spirit we should enjoy in our present assembly, as this is an occasion of the greatest importance, both to ourselves and to mankind in general in the nations of Europe; neither is there any place on the earth, but in Salt Lake Valley, where such a body of the Priesthood can assemble together as are here assembled, clothed with the power of God and salvation. Then, brethren, ought we not to concentrate our faith and prayers, and every power and faculty of our minds, on the subject for which we are here? It is your privilege, brethren, to be improved by representations of the different Conferences, and by the remarks of their Presidents, that you may introduce every thing into your Conferences that you can see, by the representations of your brethren, will be for the benefit of your Saints. I should like to take up every remark made by the brethren, pertaining to the Conferences, but the time we have will not allow it. I have been greatly pleased with the representations of the Conferences in general, particularly some which have not been in so good a condition on former occasions. It has been a feeling which I have had in my bosom, to visit every Conference in the British Isles, but circumstances have not allowed me, although I have visited them to a greater extent than any of my predecessors. It will no doubt be a principle that my brother Franklin will adopt as far as possible. I would like to spend about two months in visiting the Conferences, but time will not allow.

Elder Daniel Tyler, Pastor of the London, Essex, Kent, and Reading Conferences—It is with a degree of pleasure that I rise to say a few words pertaining to the Conferences over which I have to preside. I heartily concur with the remarks of my brethren the Presidents, for, taking the Conferences on the whole, they are in good condition, but some of the Book Agencies are in a bad state. In the Reading Conference there are a great many books on hand; some of the Branches have large stocks on hand, as well as the Depôt. Some time since, President Spencer and I visited the Reading Conference. A council was called, and business transacted, the results of which have been as good as we could expect. We laid this matter before the Saints, and they have done their best. A good feeling prevails throughout the Conference, but there are very few attend the meetings, consequently there are few baptisms. The Saints are labouring to the best of their abilities to liquidate the book debt.

As regards the London Conference, I cannot add anything to what was said yesterday by President Robinson. Several of the Branches have been behind with the funds, but they are now coming up. I have had the united operations of the four Presidents in supporting me in all things.

We have more difficulties in the Kent Conference than in all the others, through some cause or other. One of the parties was once a Book Agent, and he made use of some of the money. He has agreed to pay 3s. per week towards the amount, which I thought was as much as he would be able to pay. A similar defalcation has been discovered at

Faversham, but I believe this will be liquidated in a short time.

The Priesthood are all united, and diligent to perform all their duties. In behalf of Elder Chislett, he has laboured, without ceasing, to build up the Saints, and suppress every spirit not of God. The work appears to be progressing throughout the Conference, and new places are opening. There has been a good work done in all the four Conferences; the blessing of the Lord has followed the labours of His servants.

I have thought, myself, with regard to the book debt, to use my influence to keep the Conference free by endeavouring to pay for the *Stars*, &c., as they come out, and prevent the stock accumulating. Some of the Saints having given the last sixpence they had, and have since testified to the Lord's blessing them for this cause, and to having received more through this means than when they took an opposite course. We have laboured to convince the Saints that they are rich, and would receive the greatest blessings by carrying out all the counsels of God through His servants. I know not one Branch which has undertaken to pay off the *Star* debt, that has not been better off since than before.

The Essex Conference is in a very good condition—a good feeling prevails, and the work of the Lord is spreading fast. The Saints have responded to every call, and are doing well. A goodly number of persons have been baptized, and a new impetus appears to be given to the work.

With regard to the Presidency of Elders S. W. Richards and D. Spencer, the best of feeling prevails throughout. At the time it was made known that brother Samuel was about to leave, great grief was manifest, but when it was known that his brother Franklin was about to succeed him, all was right. I hope the Saints will have the privilege to manifest their affection towards brother Samuel by subscribing something for him before he leaves for the Valleys of the mountains. I do not know that ever I heard one pray who did not ask the Lord to bless him, and express thanks for the wisdom made manifest through him.

Elder WILLIAM H. KIMBALL, who labours with Pastor Tyler—I am glad of the chance of meeting with you. I feel well. I should like to be in my own country, that I might shout and give vent to my feelings. The Saints in these Conferences are in good condition. They have been fairly represented. It has been said the Saints are poor, but, as compared with the poverty we have endured in our persecutions, they are rich.

Elder JOHN S. FULMER, Pastor of the Manchester, Liverpool, and Preston Conferences—Beloved brethren, it is with feelings of the greatest pleasure that I arise to represent the Conferences over which I have to preside, and to meet with so many of the brethren with whom I crossed the plains. I have been pleased with the representations of those Conferences given by the Presidents, so far as they have given them. These brethren have my utmost confidence, and are each doing a good work, as good as any others could do under similar circumstances.

Elder Ferguson told me that he had omitted to say anything about the book debt of the Preston Conference. There have been arrangements made to diminish that debt considerably. The financial affairs of that Conference are as well as can be expected, when we consider the circumstances in which the brethren have been placed. But none of them are so poor as some which have been represented here the two last days.

There is one item of doctrine which has prevailed in those Conferences, and with which I have had some trouble. There are places both in the Preston and Liverpool Conferences which have been given up by the Apostles, and they have washed their feet against those places. Through this the idea has been entertained that the Elders have no right to preach in those places any more. I felt and told them that many changes had taken place since those things occurred, and that the Gospel should be again preached in those places. If I have done wrong, I hope to be corrected.

My policy has been to call none to the Priesthood, unless there was something for them to do, and for those already called and holding office I have felt it my duty to find constant employment. I have felt, in ordaining Teachers, not to call any in their minor years, but men of experience, and have ordained the young men to the office of Priest.

We have had considerable difficulty in persuading the Saints to take the number of *Stars* received; but I have laboured diligently in this, as I have felt it our duty to sustain the office in Liverpool;

I have made it my business to teach the sale of the *Star*. We have adopted a plan for those who visit the Saints to take the *Stars* with them in every visit, in order that they may be distributed, and not allowed to accumulate. Besides, I have contended that every individual has a work to do, and, consequently, ought to take the *Star*, if even he gives it away to his neighbour. I am satisfied that a great deal of good may be done by the Saints, even in private capacities. The financial affairs of the Preston Conference have been in a worse condition than at some former periods. I believe this quarter's report will be more favourable than the last. At first when I went to that place, very few of the Saints attended the meetings, but this is not the case now—we have very large meetings on almost every occasion. A number of the Saints thought they knew every thing, and consequently, that it was unnecessary for them to attend any meetings.

As to the Presidency in Liverpool, all is just as I wish it to be, the Saints are perfectly satisfied, and they rejoice in the wisdom of God made manifest through His servants.

Elder Israel Barlow, Pastor of the Birmingham and Warwickshire Conferences—I should feel a great pleasure in giving a particular and minute representation of those two Conferences, but I do not know that a more brief one would not be preferable, under present circumstances. The Birmingham Conference is composed of good people, who feel in their hearts to do right. We have done some pulling to fetch up all matters to the spirit of "Mormonism." We have pulled with a long pull and a pull altogether. I do not feel able to say that things are just as I should like to have them, but they are much better than they were, and are on the improving scale all the time. I should be glad to have our finances be at the very top. When we have got through with some things that we have now on hand, we purpose to have a strong pull for the Book agency. We are taking 1,200 *Stars* weekly. We could have done with 1,000, but we feel ready to do all that the Presidency desire at our hands. I feel the spirit of blessing towards the Saints in Birmingham; they are a kind-hearted people, and they do all that we can wish for. There are those who have erred in doctrine, but we have not found much trouble in correcting them. The Priesthood are ready to do everything they are told. Elder Bramwell and I have been endeavouring to convince the brethren that there is a responsibility resting upon them for the accomplishment of God's purposes upon the earth.

As to the Warwickshire Conference, when brother M'Mullin went there I learned that the Saints were very still and quiet. They are still now, although much more lively than for some time back. The spirit of "Mormonism" has not been kept up there as it has in Birmingham. The Saints have got it into their heads that "they cannot," and it appears very difficult to convince them otherwise. A portion of the Conference has manifested a desire to do their best, while the others do not appear willing to try to do anything whatever. The richest have removed away from that Conference, and left the debts to be paid by the poor. Elder M'Mullin has not been able to get over the Conference much, as his health has been delicate, but Elder Evans has travelled about considerably. I have been teaching the Saints to live their religion, and the Lord would provide for them, both for their journey and everything else.

As to President S. W. Richards, he lives in the affections of the Saints in Birmingham; they all love him, and would be most happy to see both him and brother Franklin.

Elder Chauncey G. Webb, Pastor of the South, Wiltshire, and Land's-End Conferences—I am not well prepared to represent my Conferences, not having been long with them. I am able to judge a little of the spirit of them, by what I have heard, but I should have been far more happy had I been personally acquainted with them. I will just state, that in my former field of labour I laboured with great satisfaction in connection with the brethren there. This is one of the most happy days that I have spent on the British Isles, for the Spirit of the Lord is here, and has been from the commencement of our Council. I have been in the South and Wiltshire Conferences, but have not been in the Land's-End Conference as yet. The South Conference I believe is in tolerable condition, at least I see nothing but what can be surmounted, and I believe the brethren are good men. I believe that the principal difficulties there, arise from

private debts, and not from debts to the General Office. For the sake of temporary relief, some of the brethren have borrowed money of the other Saints, and have not paid it back, by which the confidence of the Saints is destroyed. I have laboured diligently with the Priesthood in my field of labour, and have observed a great many influences in some of the Conferences on the British Isles in which I have travelled. I have witnessed a little in the pressing of the *Stars*, &c. The Saints are depending upon the Emigrating Fund for their emigration to the Valley, and they reason that they are only allowed to take with them 100 pounds weight across the plains, and they conclude that they will never be able to take the *Stars* to the Valley.

The Wiltshire Conference, I believe, is in the best condition, and is the largest in my Pastorate.

The South Conference is not in good condition, for the confidence is entirely destroyed by the proceedings I have before alluded to—borrowing money and leaving the poorer portion of the Saints to pay the debts, which I consider unjust. Wages are very low, and provisions very high, which renders the brethren unable to do what they would like. We have adopted measures to remove the difficulties which now exist.

As regards the financial affairs of those Conferences, I cannot give so many particulars as have been given by the Presidents, which statements I believe to be correct.

As to the Priesthood we have called out three or four young men to the ministry. We need two efficient Elders, for the two we have just sent out are not qualified to govern, as they have not had experience; I should like to have two if possible.

I am not acquainted with the Land's End Conference, but have heard a good report of the President, and I believe we shall be able to labour together. I wish to have the brethren united, because I know we can do nothing without this state of things exists. In some places I have found that the course pursued has tended to destroy people, instead of to remove the evil and save them. There is another principle that I wish to speak upon, and that is the subject of nationality. This is a feeling that I find to exist to a great extent, which ought not be. I have watched the movements of men, to find out their good qualities, and to embrace them, and, if evil, to endeavour to save them from those evils. I have seen this principle acted upon by the First Presidency and the Prophet of this Church, and I feel it a good policy too.

According to the information I have received from Elder Hall, the book agency is in good condition, and a large field is open for preaching. There is another little circumstance I wish to name—Elder Ross has delivered a few lectures in a town called Wellington, and has found a few Saints there; the question is, whose presidency do these Saints belong to? If to ours, we will attend to them, and try to make more; if not, we will leave them in the hands of their rightful Presidents. We have found a few more in other places, and I would like information concerning them, for if they are in our charge we will try to make Branches of them.

With reference to President S. W. Richards, I have known him for a number of years; he has always acted like a man of God. This is about as great a eulogy as can be offered in any man's favour. It is the same with brother Franklin. They have both done their duty all the time, and have proved themselves men in which every confidence can be reposed, and, in a word, servants of the Most High God.

Elder EDWARD BUNKER, Pastor of the Sheffield, Lincolnshire and Bradford Conferences—I am happy, brethren, to meet with you, in connection with the Presidents of those Conferences to represent them. I was pleased with the accounts given by those Presidents. I never felt better in my life, and the brethren who have spoken before me have spoken my mind.

The Lincolnshire Conference is small, and we have many children amongst the Saints, which makes their circumstances much worse. The debt is heavy, and the Saints are very poor, and unable to pay it. We have seventy-four volumes of the *Star* on hand. Last year we paid only £7 towards the Temple Fund, this year we have already paid £11 for that purpose.

It will be of no use for me to add anything to what was said by Elder Rowan, relative to the Sheffield Conference. At the first Conference I attended in Sheffield, we inquired if they had all the Saints represented in the records. When we came to search them out, we found forty who utterly refused to come forward and mag-

nify their calling before the Lord; these we cut off.

The Book Agency in the Bradford Conference is in a very bad condition, and has been for years.

With the exception of the Bradford Branch, all the Saints are increasing in numbers, and prospects are better than they have been for some time past. During the time I have laboured in that district I have enjoyed the Spirit of the Lord, and I find the spirit of "Mormonism" in the whole of the Conferences.

The brethren of those Conferences have expressed themselves in terms of the highest satisfaction upon the subject of President S. W. Richards—they all love him in their hearts, and rejoice in the intelligence made manifest during his Presidency.

Elder CHARLES R. DANA, Pastor of the Bedfordshire, Cambridgeshire, and Norwich Conferences—I feel thankful, in connexion with the Presidents of the Conferences over which I preside, in being able to say that those Conferences are in a far better condition now than they were six months ago. The Presidents and I have seen eye to eye all the time. They have laboured diligently and faithfully, and I feel sure they will continue to do so, for I feel that I shall return to my field of labour with renewed energy, which I believe will be the case with all the brethren present.

With regard to the poverty of the Saints, when I first came into this country I thought I should almost be starved to death, but I have found it is not the case. I have not had to make calls upon any of the Saints, for the small presents I have had have met my demands.

In the Norwich Conference there has been some difficulty for a length of time, through some of the officers having got a little too large. But the Conference will soon be held, when I believe all will be set right. We have six travelling Elders in that Conference, who are all good men, and determined to do their duty. The financial affairs are improving, and I trust will continue to do so all the time. We have had a day's consecration for the book and *Star* debt, but have not realized as much as we at first expected—we got about £14. I shall teach the Saints that the best way to get to Zion is just to do their duty in all things, and not to pinch their pence before they can part with them, and that such will be the ones to be thought upon.

The Bedfordshire Conference is in a good condition. The Saints are united, and are getting off their books and *Stars* by littles, and circulating them as tracts. I keep a vigilant look out after the book agents, and find it to be the best policy.

The Cambridgeshire Conference has got a large stock of books and *Stars* on hand, and the Saints are very poor, but I have never preached poverty to them; on the contrary, I have told them that they are the richest people in the world. There are quite a number of places in this Conference where Elders are wanted, and where they may do much good.

So far as President S. W. Richards is concerned, I have never heard one word of murmuring, only about his going home, but the breach is made up by brother Franklin being appointed to this mission. I have been acquainted with brother Franklin for a great many years, and with his family too, and have found them all to be the people of God.

Elder JAMES G. WILLIE, Pastor of the Southampton and Dorsetshire Conferences—I rise with pleasure to give a representation of the district in which I have been appointed to labour. When I was first appointed to this district, I presume that no Conference on the British Isles was in a better condition than the Southampton Conference—everything was prosperous and everything looked well. We took every precaution that we considered necessary to carry out the instructions of the Presidency in Liverpool. We baptized ninety in the first five months. Elder Bramwell and I were one in all things which we had to take in hand. So it is with Elders Allred and Smith—we are united in our labours. The Presidency of the British Isles are acquainted with all the particulars pertaining to what has transpired in this Conference, which extends over a country of about 110 miles in length. It is an Agricultural district, and through parsons and farmers it is with the greatest difficulty that an Elder can get into a village to preach the Gospel. We have two Elders from the Valley, who have been labouring indefatigably, but have accomplished nothing, on account of the priests and the farmers. If you want to see tyranny and oppression, go down to the Southampton Conference, there you will find sufficient of them. The

difficulty that I complain most of in the Southampton Conference was created last year, and has not been fully removed. It is a very easy thing for another brother to come from the Valley and destroy the influence of a faithful Elder for a time. Probably Elder Bramwell and I and Elder Allred had more trouble last year than any other three Elders on the British Isles. It was not with the travelling Elders as with the Saints, for the Elders were united after being shown their true position by Elder Bramwell; some of them had got the same spirit which caused us the trouble, but when it manifested itself before Elder Bramwell he showed them the consequences, and they at once renounced it, and laboured faithfully in connexion with us afterwards. We were in hot water all the time, and have yet to cope with a portion of the same influence.

In the Dorsetshire Conference there are 198 members. They have had the same things to contend with as the Saints of Southampton Conference have had, and which have arisen from the same causes. I will say a word about Elder Smith at Dorset. He is a good man, and is beloved by the Saints in that Conference, and looked upon as a gentleman by those out of the Church. The Saints are very poor, and not able to support brother Smith's wife, who is obliged to remain at Birmingham, and do the best she can. Those Saints that were this morning represented as scattered belong to this Conference, and are regularly represented. I have no doubt but if a Branch could be built up in Wellington, it would be better for those Saints to be amalgamated with them. The prospects of a work being done there are tolerably good, if we had any means to take a room with, but we have not. Elder Smith would like to go in there, and I would also, as Taunton is my native town, but we have no resources to assist us in such an undertaking. If an Elder be sent there we are willing to relinquish those places.

As to President S. W. Richards, the Saints love him, and would like to see him, but his multiplied labours will not admit. I travelled with brother Samuel twelve or fourteen years ago, and had it not been for his care of me at that time I should now have been in my tomb.

The 46th hymn,—"Come, come ye Saints," &c., was then sung; and with prayer by President S. W. Richards, the meeting was adjourned until five o'clock P.M.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 12, 1854.

A Word to our Readers.—It must be evident to all thinking minds, that to become familiar with the business of the *Millennial Star* Office, which has its agents, and does business, in each of the great divisions of the earth, viz., North and South America, Europe, Asia, Africa, and Australasia, also in the Pacific Islands, besides the many important considerations connected with the rapidly growing subject of Emigration, together with the varied and multiplied considerations involved in the presidency of the Church in the British Isles, and adjacent countries, is not the work of a day, a week, or a month; indeed, had we not been familiar with the general policy and leading features of the business, only the short period of about two years ago, we could not have received the business in the short space of one month and four days, with any hope of being able to conduct it successfully.

With this view of the subject before them, our readers and correspondents will not wonder that we have not had time to converse much with them, either through the columns of the *Star*, or in answer to their numerous and interesting communications by letter; and we offer the foregoing reasons as a general apology, for all apparent delinquencies on that score. Nor have we felt ourself spurred up to the subject

so particularly, on account of the highly interesting and very important matters contained in the General Epistle, Addresses of Presidents Young and Kimball before the General Conference, with the minutes of the same; all which we wished to get prominently before our readers, and to a careful consideration of which your attention is most urgently invited. Let not one perusal, or even two suffice, but study and ponder upon them in your hearts; for the deliberations and decisions of that Conference, will affect the condition and prospects of the Saints throughout the earth; more particularly in their gathering, proving themselves, and relying more extensively upon their own native energies, and faith toward God, than heretofore. The parents and older children cannot always give their attention to carrying about, and nursing the young members of the family; this duty must be passed to the hands of those nearer their own age, who are capable for the task, while the elder ones, enlist their energies in the manlier duties of the great household of God. Who, then, has obtained strength of God to *stand?* Who has learned to *walk* before Him holy and unblameable? Who is able to discern spirits and doctrines, and can choose the spirit and bread of life, from the spirit and doctrine of men and devils? or if able to discern and select, who has the spiritual strength to masticate, digest, and reduce to *practical life* those high and holy principles that have been revealed for the exaltation and glory of man? for, be it remembered, it is he who best *practises* his religion that is greatest in the Kingdom of God. There are those who have attained unto this degree of manhood and ability in the Church; such are Brigham, Heber, Jedediah, and others we might mention, who are associated with them in establishing the Kingdom —men who are righteous and holy in their day and generation; whose labours are accounted unto them for righteousness; whose households are set in *order* before the Lord, even in the most *holy order* of God—men who have passed through the fiery trials, persecutions, and temptations of the last days, without even the smell of unholy fire upon their garments; who receive revelation continually for the guidance of the Church, their families, and themselves. These are they who have attained pre-eminently to the dignity and honours of the elder brotherhood in the Church. It now becomes more particularly their duty, to *sanctify the people;* to teach them the Statutes, Ordinances, and Judgments of the Almighty; and adminster to transgressors the penalty of a broken law, that fearfulness may surprise the hypocrites, sinners in Zion become afraid, and thus iniquity be put away.

Already the celestial light that shines from Zion's hill, is too powerful for the vision of many, who have followed afar off, walking in *Star* light; and shall they, whose senses are tried, and who are able to endure strong meat, and labour manfully for God—shall they be hindered in their progress by the hanging on of dead weights, who have only a name to live? shall they be vexed in their souls by the base reproaches of those who have been picked up, almost without care or consideration on their own part, and carried to the bosom of the Church? Shall the murmurer, and complainer, always be allowed to scatter their poisonous influences among the people? It would seem not; a wise and just remedy is found in the appointment of new places for gathering in the States; that while those who can bear the greater light of the celestial law, who have obtained grace to run and not get weary, to walk and not faint, will press forward, with renewed energy, to the mark of their prize, they who are fifteen or twenty years behind, in their faith and knowledge of God, can walk in a degree of light to which their understandings are better adapted, and therein prove their worthiness to receive the greater things of God's law.

Notwithstanding these arrangements, many of those who have been used to walking in its light, and observing its luminous properties, will be led to follow the *Star* in the East,

until like the shepherds, they will arrive with their gifts, and presents at the great rallying point of the righteous, where they can make, with all their hearts, presents unto the Lord of Hosts that will be acceptable in the eyes of the Beloved; and where they in turn, will realize the rich treasures of Eternal Life. Doubtless the Saints are wondering when emigration will be opened upon the new plan. We answer, quite as soon as they will be ready to engage in it; therefore let all be diligent to get their arrears straightened up, whether for hall rents, book agencies, or amounts that may have been assumed for other purposes, no matter what. Get all incumbrances honourably cleared off; spare no pains in sending forth a knowledge of the truth to those who have not heard it; and you will find emigration at hand quite as soon as you are prepared to embrace it in its spirit, wisdom, and power. Then let all be diligent to magnify their callings, and make the same honourable, from the least to the greatest; that when the people of God arise up to go hence, their emigration may evidence the integrity, and sincerity of their acts, to all beholders; that they may be left without excuse.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 460.)

[October, 1838.]

The mob began to encamp at Richmond on the twenty-sixth, and by this time amounted to about two thousand five hundred, all ready to fulfil the exterminating order, and join the standard of the Governor. They took up a line of march for Far West, travelling but part way, where they encamped for the night.

Tuesday, 30th. Their advance guard were patrolling the country and taking many prisoners, among whom were brother Winchester, and brother Carey, whose skull they laid open by a blow from a rifle barrel. In this mangled condition, the mob laid him in their wagon and went on their way, denying him every comfort, and thus he remained that afternoon and night.

General Clark was in camp at Chariton under a forced march to Richmond, with about a thousand men, and the Governor's *exterminating* order.

For the history of this day at Hawn's Mills, on Shoal Creek, I quote the following affidavit of Elder Joseph Young, First President of the Seventies—

On the sixth day of July last, I started with my family from Kirtland, Ohio, for the state of Missouri, the county of Caldwell, in the upper part of the state, being the place of my destination.

On the thirteenth day of October I crossed the Mississippi at Louisiana, at which place I heard vague reports of the disturbances in the upper country, but nothing that could be relied upon. I continued my course westward till I crossed Grand River, at a place called Compton's Ferry, at which place I heard, for the first time, that if I proceeded any farther on my journey, I would be in danger of being stopped by a body of armed men. I was not willing, however, while treading my native soil, and breathing republican air, to abandon my object, which was to locate myself and family in a fine, healthy country, where we could enjoy the society of our friends and connexions. Consequently, I prosecuted my journey till I came to Whitney's Mills, situated on Shoal Creek, in the eastern part of Caldwell County.

After crossing the creek and going about three miles, we met a party of the mob, about forty in number, armed with rifles, and mounted on horses, who informed us that we could go no farther west, threatening us with instant death if we proceeded any farther. I asked them the reason of this prohibition; to which they replied, that we were "Mormons;" that every one who adhered to our religious faith, would have to leave the state in ten days, or *renounce* their religion. Accordingly they drove us back to the mills above mentioned.

Here we tarried three days; and, on Friday the twenty-sixth, we re-crossed the creek, and following up its banks, we succeeded in eluding the mob for the time being, and gained the residence of a friend in Myer's settlement.

On Sunday, twenty-eighth October, we

arrived, about twelve o'clock, at Hawn's Mills, where we found a number of our friends collected together, who were holding a council, and deliberating upon the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighbourhood, under the command of Colonel Jennings, of Livingston, and threatening them with house burning and killing. The decision of the council was, that our friends there should place themselves in an attitude of self defence. Accordingly about twenty-eight of our men armed themselves, and were in constant readiness for an attack of any small body of men that might come down upon them.

The same evening, for some reason, best known to themselves, the mob sent one of their number to enter into a treaty with our friends, which was accepted, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further hostilities upon either party.

At this time, however, there was another mob collecting on Grand River, at William Mann's, who were threatening us, consequently we remained under arms.

Monday passed away without molestation from any quarter.

On Tuesday, the 30th, that bloody tragedy was acted, the scenes of which I shall never forget. More than three-fourths of the day had passed in tranquillity, as smiling as the preceding one. I think there was no individual of our company that was apprised of the sudden and awful fate that hung over our heads like an overwhelming torrent, which was to change the prospects, the feelings, and circumstances of about thirty families. The banks of Shoal Creek on either side teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers employed in guarding the mills and other property, while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant, the sun shone clear, all was tranquil, and no one expressed any apprehension of the awful crisis that was near us—even at our doors.

It was about four o'clock, while sitting in my cabin with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal Creek, and saw a large company of armed men, on horses, directing their course towards the mills with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairie they seemed to form themselves into a three square position, forming a vanguard in front.

At this moment, David Evans, seeing the superiority of their numbers, (there being two hundred and forty of them, according to their own account,) swung his hat, and cried for peace. This not being heeded, they continued to advance, and their leader, Mr. Nehemiah Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about one hundred rifles, aiming at a blacksmith's shop into which our friends had fled for safety; and charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers. There were several families tented in rear of the shop, whose lives were exposed, and amidst a shower of bullets fled to the woods in different directions.

After standing and gazing on this bloody scene for a few minutes, and finding myself in the uttermost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill, we were discovered by the mob, who immediately fired at us, and continued so to do till we reached the summit. In descending the hill, I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an under tone, telling me that the mob had gone and there was no danger. I immediately left the thicket, and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom died before morning. Here we passed the painful night in deep and awful reflections on the scenes of the preceding evening.

After daylight appeared, some four or five men, with myself, who had escaped with our lives from the horrid massacre, repaired as soon as possible to the mills, to learn the condition of our friends, whose fate we had but too truly anticipated. When we arrived at the house of Mr. Hawn, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front, literally mangled from head to foot. We were informed, by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then cut to pieces with a corn-cutter by a Mr. Rogers of Davies County, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house, and after viewing

these corpses, we immediately went to the blacksmith's shop, where we found nine of our friends, eight of whom were already dead; the other, Mr. Cox, of Indiana, struggling in the agonies of death, who expired. We immediately prepared and carried them to the place of interment. This last office of kindness due to the relics of departed friends, was not attended with the customary ceremonies or decency, for we were in jeopardy, every moment expecting to be fired upon by the mob, who, we supposed, were lying in ambush, waiting for the first opportunity to despatch the remaining few who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, of Carroll County, who presented his rifle near the boy's head, and literally blowed off the upper part of it. Mr. Stanley, of Carroll, told me afterwards that Glaze boasted of this fiend-like murder and heroic deed all over the country.

The number killed and mortally wounded in this wanton slaughter was eighteen or nineteen, whose names as far as I recollect were as follows—Thomas McBride, Levi [N.] Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith, [aged twelve years,] George S. Richards, Mr. [William] Napier, Mr. Augustine Harmer, Mr. [Simon] Cox, Mr. [Hiram] Abbott, Mr. [John] York, Charles Merrick, (a boy eight or nine years old,) [John Lee, John Byers,] and three or four others, whose names I do not recollect, as they were strangers to me. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, Mr. [William] Yokum, two brothers by the name of [Jacob and George] Myers, Tarlton Lewis, Mr. [Jacob] Hawn, and several others, [Jacob Foutz, Jacob Potts, Charles Jimison, John Walker, Alma Smith, aged about nine years.] Miss Mary Stedwell, while fleeing, was shot through the hand, and, fainting, fell over a log, into which they shot upwards of twenty balls.

To finish their work of destruction, this band of murderers, composed of men from Davies, Livingston, Ray, Carroll, and Chariton counties, led by some of the principal men of that section of the upper country, (among whom I am informed were Mr. Ashby, of Chariton, member of the State Legislature; Colonel Jennings, of Livingston County; Thomas O. Bryon, Clerk, of Livingston County; Mr. Whitney; Dr. Randall; and many others,) proceeded to rob the houses, wagons, and tents, of bedding and clothing; drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life; and even stripped the clothing from the bodies of the slain. According to their own account, they *fired seven* rounds in this awful butchery, making upwards of sixteen hundred shots at a little company of men, about thirty in number. I hereby certify the above to be a true statement of facts, according to the best of my knowledge.

JOSEPH YOUNG.

State of Illinois,
County of Adams, ss.

I hereby certify that Joseph Young this day came before me, and made oath in due form of law, that the statements contained in the foregoing sheet are true, according to the best of his knowledge and belief. In testimony whereof I have hereunto set my hand, and affixed the seal of the Circuit Court at Quincy, this fourth day of June, in the year of our Lord one thousand eight hundred and thirty-nine.

C. M. WOODS,
Clerk Circuit Court, Adams Co., Ill.

[A younger brother of the boy here killed, aged eight, was shot through the hip. The little fellow himself states, that seeing his father and brother both killed, he thought they would shoot him again if he stirred, and so feigned himself dead, and lay perfectly still, till he heard his mother call him after dark.]

Nathan K. Knight saw a Missourian cut down McBride with a corn-cutter, and also saw them stripping the dying, and heard the boys crying for mercy. Brother Knight made his escape across the mill-dam, after receiving his wounds through his lungs and finger. After the massacre was over, he was led to a house by a woman, and whilst lying under his wounds, he heard Mr. Jesse Maupin say that he blew one of the boys brains out, and one day whilst walking the streets of Far West he was met by three Missourians who threatened to butcher him, and one of them by the name of Rogers drew a butcher knife, and said that he had not got his corn-cutter with him, that he cut down McBride with, "but by Jesus I have got something that will do as well;" but by a great chance he made his escape from the ruffian.

General Atchison withdrew from the army at Richmond as soon as the Gover-

nor's exterminating order was received; although up to this time we were ignorant at Far West of the movements of the mob at Richmond, and the Governor's order of extermination.

On the 30th of October, a large company of armed soldiery were seen approaching Far West. They came up near to the town, and then drew back about a mile, and encamped for the night. We were informed that they were militia, ordered out by the Governor for the purpose of stopping our proceedings, it having been represented to his Excellency, by wicked and designing men from Davies, that we were the agressors, and had committed outrages in Davies, &c. They had not yet got the Governor's order of *extermination*, which I believe did not arrive till the next day.

Wednesday, 31st. The militia of Far West guarded the city the past night, and threw up a temporary fortification of wagons, timber, &c., on the south. The sisters, many of them, were engaged in gathering up their most valuable effects, fearing a terrible battle in the morning, and that the houses might be fired, and they obliged to flee, the enemy being five to one against us.

About eight o'clock a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Colonel Hinkle went to meet the flag, and secretly made an engagement—1st, To give up their [the Church's] leaders to be tried and punished; 2nd, To make an appropriation of their property, all who had taken up arms, to the payment of their debts, and indemnify for damage done by them; 3rd, That the balance should leave the State, and be protected out by the militia, but be permitted to remain under protection, until further orders were received from the Commander-in-Chief; 4th, To give up the arms of every description, to be receipted for.

(To be continued.)

THE MALTA MISSION.

Malta Florianna, *55* Strada Mercato, July 1, 1854.

Dear Brothers Franklin D. and Samuel W. Richards—Letters and parcel have been gladly received, but not so some portion of their contents—I allude to the deaths, that of brother Willard in particular. For, however, the Church may feel to submit to the dispensations of Providence, it appears to me impossible but that in every such bereavement our nature must suffer a corresponding pang, at least it was so with me on receiving the sad tidings of his demise. But we have this consolation, that, dying in the Lord, he was blessed, and that his death was precious in the sight of God.

I write to inform you that our brethren, eight in number, who went from here to Turkey, have, since their arrival, found three of the Saints from Gibraltar, and three from England, and baptisms have taken place to the number of three, others bidding fair for that important ordinance. The brethren were in high spirits, and they anticipated a good work. They numbered by the last date about 15 or 16. Others had been heard of in the first division of the army. Our brethren, of whom I have written, are in the second. The Branch is called "The Expeditionary Force Branch," and in their last a desire was particularly expressed that I would inform you of their proccedings and prospects. Their meetings were regularly held, and well attended by Saints and strangers. Two of those baptized in Turkey belong to the 41st, or Welsh regiment, of whom I told you I had hopes of baptising many. We have now six Saints in that regiment. The other regiments in which there are brethren are the 30th, 95th, 93d, 2d Battalion of Rifles and Royal Sappers. Seven or nine others who have been in the Church are in Turkey also, and may yet renew their covenants.

The President of that Branch is brother M'Lean from Gibraltar, with Elder Ross as Counsellor, and Priest Russell from Malta as secretary.

Previous to our brethren leaving Malta, they were desirous that I should ordain one

of their number an Elder, but not feeling led to do so, I assured them that God would provide for them in that respect in His own due time and way, the fulfilment of which is now evident to them.

By a letter from one of them I learn that his brother, John Ballard, has been instrumental in leading seven of his family to the waters of baptism in England, since obtaining his discharge at Malta.

I am happy to learn also that several persons in Scotland have obeyed the Gospel, in a great measure through Elder Burridge, who went from here. In all this we can discern the purposes of God rolling on, and coming about through various means.

Our meetings are still very indifferently attended, and the treatment we receive is worse and worse. It has become quite a common thing to insult us.

But I am happy to inform you of the baptism of Mr. Vassalli, who obeyed the ordinance on the 21st May, under my hands, at S. Paul's Bay, a few yards from the spot where the palace of Publius is supposed to have stood. He goes on well, speaks freely and boldly of the work, and testifies to the blessings of God upon his temporal affairs, and of the enjoyment of the spirit of prophecy.

I am inclined to think, from such frequent repulses as we meet with now, that some agency is at work against us. The 62nd and 68th Regiments, now stationed here, seem to have set their faces like a flint against us, and the Gospel too. The majority of the 62nd are, I believe, Romanists, and I may say that they are not only destitute of knowledge, on even their own principles, and ignorant of the Scriptures, but they are destitute, in many cases, of common civility. Were it not that the Gospel has a two-fold mission—to save the believers, and condenm the unbelievers, I should regard many, very many, of my visits, &c., as just so much time thrown away.

I am devoting, therefore, more of my time to the study of the language, so as to qualify myself to converse more perfectly with the natives.

I have but little news to send, but I trust that some portion at least of what I have written will prove interesting and acceptable.

I congratulate brother Samuel on his returning to the Valley, and do joyfully anticipate the time of my departure for the same desired haven; and as brother Franklin has no doubt by this time arrived, I gladly bid him welome, and congratulate the British Saints on his presence among them.

The majority of us are well, for which we daily discover fresh reasons to thank God; and those of us who are not well, we trust will be so in a short time. Meanwhile your prayers are earnestly desired for us all.

We trust our brothers Richards and the brethren in the Office are well and in good spirits.

With many thanks for parcel, letters, and all favours, we remain, dear brethren, yours, &c.,

J. F. Bell & G. Burridge.

DESERET.

BY ELDER PHINEHAS RICHARDS.

Deseret, Deseret! to glory arise;
The queen of the world, and the child of the skies!
Thy genius commands thee, with rapture behold,
While ages to come will thy splendour unfold;
Thy reign in these last days, the noblest of time;
Most fruitful thy soil, and inviting thy clime;
Let the crimes of the earth never crimson thy name—
Be freedom, and science, and virtue, thy fame.

To conquest and slaughter let nations aspire,
Stain garments in blood, and wrap cities in fire;
Thy heroes the rights of mankind shall defend,
And triumph pursue them, and glory attend.
A world be thy realm, for a world make thy laws,
Enlarging thine empire, maintaining thy cause;
On freedom's broad base cause thine empire to rise,
Extend through the earth, and reach up to the skies.

Fair science her gates to thy sons shall unbar,
While the East is invited to follow the star;
New bards and new sages unrivall'd shall soar
To fame unextinguish'd when time is no more.
To thee, the last refuge, the faithful design
To fly from all nations—the best of mankind;
And, grateful to heaven, their all they will bring,
With incense more fragrant than odours of spring.

And now shall thy fair ones to glory ascend,
While genius and beauty in harmony blend;
While graces of form shall awake pure desire,
And the soul with her charms ever cherish the fire;
Their sweetness well mingled with manners refin'd,
With virtue's bright image enstamp'd on the mind,
While peace and soft rapture shall teach life to glow,
And light up a smile in the aspect of woe.

Thy priests to all regions thy Gospel display,
The simple admire, and the righteous obey;
All realms to thy glory their tribute unfold,
The east, south, and west yield their spices and gold.
As the day springs unbounded thy splendour shall flow,
And earth's mighty kingdoms before thee shall bow;
While thy ensign to nations is truly unfurl'd—
Stop the raging of war, and give peace to the world.

Then to thy lone valleys, with verdure o'erspread,
From mobs' dread confusion Saints hastily fled;
Let the gloom from the face of all nature retire,
The Saints cease to murmur, the wicked expire.
Perfumes as from Eden, what pleasures they 'll bring,
While voices of angels enchantingly sing—
"Deseret, Deseret! to glory arise,
Thou queen of the world, and thou child of the skies!"

Great Salt Lake City, March 25, 1854.

ERRATUM.—In the "List of Monies Received," No. 31 *Star*, for "John Holsall," read John B. Pears.

ADDRESSES.—John D. T. McAllister, Mr. John Thorne's, near the Brewery, Straight street, St. Philip's, Bristol.
Millen Atwood, 12, Crossland street, Holbeck, Leeds.
Lorenzo D. Rudd, at Mr. John Hicks', 6, Beacon street, Falmouth, Cornwall.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH JULY, 1854.

	£	s	d
Thomas Parks	7	0	0
John Price	4	0	0
Edward Frost	5	0	0
John Van Cott (Scandinavian Mission)	6	6	4½
Carried forward	£22	6	4½
Brought forward	£22	6	4½
James Reece	2	0	0
Henry McCreery	10	0	0
James F. Bell (Malta Mission)	2	0	0
	£36	6	4½

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 33.—Vol. XVI. Saturday, August 19, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page 505.*)

June 27, 5 p.m.

Council assembled pursuant to adjournment. Meeting opened with singing. Prayer by Elder Dan Jones.

President F. D. RICHARDS—Brethren, it is with difficulty that I speak much, on account of the severe cold and hoarseness with which I am afflicted, and for this reason I put most of the duties upon brother Samuel. But I hope to feel better, that I may have an opportunity of addressing you, and unbosoming my feelings to you, for I desire that the influence of this meeting, and the instructions which will be here imparted, may go forth to every part of the British Isles.

I do not feel it would be wise to break up these meetings without partaking of the Sacrament. It would have pleased me much to have partaken of it this afternoon, as it is the day on which the Prophet and the Patriarch—Joseph and Hyrum, were killed; and also the day on which the Conference is being held in Salt Lake City; but business being unfinished, we shall defer it till to-morrow.

It is with pleasure that I reflect upon the measures that were brought forth during my last mission in this country, for I find the blessing of the Lord has been upon them, and they have prospered. It was during that period that the first appointment of Pastors took place, and I find it has been a good arrangement.

Elder SYLVESTER H. EARL, Pastor of the Staffordshire and Shropshire Conferences—It is with pleasure that I rise to represent the field of my labours. The Staffordshire Conference is the largest of the two. When I entered upon that field of labour there were difficulties existing, and they had been in existence several years, even since the time that Elder Clements presided over them. When a difficulty has arisen, the Saints have felt that some one from Liverpool ought to come and settle it. This is that spirit alluded to by the President last evening. The people are improving, and Elder Deuel is just the man to set matters right.

We have books on hand to meet the debt due to the Office at Liverpool. We have fifty-three *Stars* every week that are not sold, and the funds generally are not supported as well as I could wish.

In the Shropshire Conference they are burthened with some debts, and we have met with much opposition, but the Saints are firm, and rejoice in the work.

We have many places where the Gospel has been preached very little, and I should be glad to have some Elders to go forth and preach in those places.

The Saints have the best of feelings towards brother Samuel, as I also have.

Elder WILLIAM GLOVER, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences — I feel satisfied with the brethren who are labouring in my district, for they labour to build up the kingdom of God. As yet I do not know much about the Hull Conference, but the other Conferences are in good condition.

The Newcastle Conference is very large, and there are many places in the northern district where the Gospel has not been preached. We send fourteen Elders to various places on Sundays. We have six Travelling Elders, and they go forth to break up new ground. We have good Sabbath schools, and the older maids attend the schools, while the younger maids distribute tracts. We have a large field of labour in the Newcastle Conference, and many Travelling Elders might be employed.

Our book account is rather behind; this is owing to many of the brethren being seafaring men.

President Samuel knows that I love him, and that the Saints love him also, for we try to do the things he tells us.

Elder CHARLES SMITH, Pastor of the Derbyshire, Leicestershire, and Nottinghamshire Conferences—It is with pleasure that I rise to represent the district over which I have been appointed.

In Nottinghamshire Conference the Book Agency is in good condition.

In Leicestershire Conference we have weekly about fifty *Stars* that are not sold, yet I believe the Agent sent the money for them the last month.

The Derbyshire Conference was in difficulties when I went there. During the last six months business has been very slack indeed, or I believe we should have paid most of the debt before now.

I think the *Seer* and the *Journal of Discourses* have made against the sale of the *Star*.

I believe the three brethren who preside over the Conferences are one with me in all things. Since brother Westwood was released from the Staffordshire Conference, he has felt as one raised from the dead.

The Saints feel well towards all the authorities, and feel willing to do all that may be required of them.

Elder JOHN BARKER, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences— It is with pleasure that I rise to represent the district to which I have been appointed, so far as I am acquainted with it. As it is but a short time since I received my appointment, I am indebted to the Presidents for what information I possess respecting the Saints in this district.

In Herefordshire Conference they have a heavy debt upon them. Some of the Branches are in bad condition, particularly Newport Branch.

The other Conferences are in a better state. We shall be glad to have one or two more Travelling Elders. I am satisfied with the Presidents; they seem to have the work at heart.

With regard to President Samuel, I believe he is the representative of God to us, and therefore I am determined to obey his counsels. The Saints, so far as I know, have the best of feeling towards him.

Elder JAMES CARRIGAN, Pastor of the Scotch Conferences—Beloved brethren, I esteem it a high honour conferred upon me to have the privilege of representing the Saints in Scotland. When I entered upon my labours there, the idea had gone abroad that Scotland was sealed up. I have called upon the brethren to turn their attention to preaching to the world. The Presidents in Scotland are universally united. The Saints generally are a willing people, ready to do all they can.

In the Kilmarnock Conference they have a large dead stock of *Stars*.

In Glasgow, and in each of the other Conferences, they are burthened with debts or unsaleable *Stars*.

In the Dundee Conference they have room for several Travelling Elders.

The Saints feel well towards brothers Franklin and Samuel, who, for their good works, will be remembered by them to all eternity.

Elder GEORGE D. GRANT, who labours with Pastor Carrigan — I am happy in this meeting. I was warmly received in Scotland, and so far as I can see, they are good Saints. I think fifty more preachers would be none too many in Scotland. I think the brethren who are out of work should go and preach the Gospel. What is the use of starving to death in the midst of plenty!

President DANIEL SPENCER — President and brethren, I feel it a pleasure to have an opportunity to speak to you on

this occasion. I have been gratified to hear the brethren represent their fields of labour; they have spoken with sincerity and truth. Concerning their fields of labour, their speaking the truth shows they are interested in the work, and have kept nothing back, by which means the Presidency may give them such counsel as they require.

In some few instances the brethren have adopted a little different policy than what I would have adopted had I been in their position. In most places I have heard remarks made concerning the disposal of the old stock of *Stars* and books on hand. I have recommended them in general to adopt means for the Saints to consecrate one day's wages to liquidate the Conference debts in this respect. In some of the Conferences this has been done, and the results have in general been satisfactory. I know that the Conferences feel burdened a little with the book and *Star* debts, and it appears to me to be necessary to endeavour to keep them nearly free from debts, as the Conferences are easier governed in this way, and are prepared to do more good.

Some of the brethren are content if they can just keep the numbers of the Saints good, and make little or no effort to spread the work; while others are in the habit of spending all their energies to roll on the work. I have also seen a disposition in some of the brethren to speak evil of those who have preceded them in the various fields into which they have been sent. I find also that in many old Conferences there are some old members who are totally dead, and are doing no good whatever; there are no baptisms in such places, neither will there be until these old dry branches are removed. During the time I have been travelling amongst the Saints, I have seen a backwardness in their feelings to live their religion, also a backwardness in their desires to learn of the Gospel of Jesus Christ — some are careless about learning anything further than they have learned, and they pay no regard to their lives being in accordance with what they profess, while others are diligent in these things. The Pastors and Presidents are in general united, and labouring with power to roll on the work, but I do not think that there is such energy as might be manifested on their part. We are dull and stupid in comparison with those who have gone before us from this state of action. We are the men who have to labour and point forward for the salvation of mankind, and we ought not to feel afraid to be starved to death. We do not realize our positions sufficiently, or we could create means for the building up of the kingdom of God. We are told that the Lord will cut His work short in righteousness; this will have to be accomplished by our rendering obedience to every word that proceeds from the mouth of God, and teaching others to do so. Then let us not be afraid of trifles. See the blood that has been shed for the salvation of the children of men in the various dispensations! Ought we not, then, to be up and doing, to redeem mankind. We are the representatives of God upon the earth; it has been created for our benefit. Then let us carry out the principles that will exalt and ennoble the heart of man. There is not one moment of time but what we can employ for the benefit of mankind. I feel desirous to do all in my power. We have got to have our hearts enlarged, brethren, by the Holy Ghost, to enable us to accomplish this work upon the earth, as it cannot be done by the power of man.

I feel well, and have felt well, in visiting the Conferences, and I am desirous to add to the comfort of the Saints.

I have felt well in company with President S. W. Richards, both in this land and in America. I know his desires and feelings in all things pertaining to the kingdom of God. I feel obliged for his wise counsels, and other manifestations of his kindness to me, and I move that we give him a testimonial of our love towards him for his unceasing labours in presiding over us. (The motion was seconded by a number of the brethren, and was carried unanimously, to the great joy and satisfaction of all present.)

President F. D. Richards — As the brethren have testified concerning brother Samuel, I will also testify a little concerning him. I feel glad and thankful that I have such a brother in the flesh as brother Samuel. He and I have always laboured together with great pleasure when we have been permitted to. While doing so we have dreamed alike, thought alike, and been united in all things. As the brethren wish to give him a testimonial, I know that he will receive it with joy, and will consider it a precious memento in

time to come. With your concurrence I will nominate Elders Daniel Spencer, Dan Jones, James Carrigan, James Marsden, and W. G. Mills a committee to prepare an expression of your feelings to brother Samuel, as you and they may think proper. (Seconded and carried unanimously.)

President S. W. RICHARDS—I do not know, my brethren, that it would be becoming in me to say much upon my feelings relative to the subject spoken of. I feel proud of the manifestation which has been shown towards me, and I feel that what has been done will create in me a stronger desire to roll on the great work of God committed to us. I do not know how to express my gratitude to my God for this blessing, and the favour His servants manifest towards me.

In rising to speak a little to you, I must say there are so many things brought before us, that I do not know where to begin. I feel to say that the representations given by the brethren have been good. In almost every place there are things which we would like to see removed, and the object of all the brethren labouring is to remove these things, which will in all probability be the case so long as we are under the influences of this wicked and ungodly generation, seeing the Lord has taken upon Himself to gather His people out in these days.

It appears that as soon as an Elder gets fairly into a Conference, and has made himself acquainted with the duties he has to perform in that Conference, it falls to his lot to gather to Zion, and there is appointed to succeed him probably one that has not been acting in that capacity; and when some men arrive in a field of labour, and find policies adopted, they are not fully able to see the circumstances which caused those policies to be adopted, and therefore do not see the necessity of carrying them out, which is instrumental in causing division. All these things I have had to put up with, and have had a good share of them from one side or another. I have endeavoured to carry out in every respect the measures adopted by my predecessors, which appears to be the case with those who are labouring in the various Conferences at present, and I feel to say that my feelings are as firm and good towards my brethren as theirs are towards me.

About two years ago, when in council here, my feelings were overcome, and I could only give vent to them in tears. I can look upon men who are now here, who have been in the Church about twenty years. I saw all these brethren before me, who had had far more experience than myself, and I really felt myself unable to teach and counsel this people. When I have spoken to them it has been with a desire to promote the glory of God, and with diffidence. I have felt that I was weak, and the brethren were watching me in my weaknesses, but the Lord gave me the spirit of His Holy Priesthood, and has enabled me to do as well as I have done. I have felt that the brethren who have laboured with me have had to bear with my weaknesses, but they have sustained me before the Lord. I have never given counsel but it has been responded to with the greatest pleasure; this has strengthened me through the labours I have had to perform, which have been from early in the morning to early in the morning again. I have felt the Lord to be blessing me all the time, which has given me great joy, and I feel, like brother Spencer, that we should feel the importance of our duties being performed with an eye single to the glory of God.

With reference to my duties, it has been my object to make the best of existing circumstances and matters; and while I have done as I have, the brethren have not always known the reason why. It has been said that more *Stars* have been sent to the Conferences than they ordered, and as some of the works, such as portraits, &c., may be sent back, they inquire why it cannot be the case with the *Star!* When the *Star* was first published it was sold at sixpence per copy. After it had been published some time it was reduced by Elder Orson Pratt to one penny per copy. The motive and object was good, for by this means the whole of the Saints have the privilege to read the *Star*. This was done on the principle that those who were in the habit of taking one *Star* should take three, by which means they could keep one, and distribute the remainder amongst their friends.

At our last Council in this place it was determined, instead of circulating the *Star* semimonthly, to publish it weekly, that the printed word might be put into the hands of those who otherwise would not read them, and this more frequently.

When the *Seer* was sent, it was not intended to militate against the sale of the

Star, but was only to be sold in connection with the *Star*.

In the course of time the *Journal of Discourses* was published, by the instructions of the Presidency in Zion. This has also had its bearing upon the sale of the *Star*. I reduced the number of the *Star* from 22,500 to 15,500, at the commencement of this year. Such a reduction was called for by the Presidents of the Conferences, that I was under the necessity of sending more than they ordered. I felt that the number of Saints now in the British Isles had occasion for the number of *Stars* I have published. I felt that we should soon have another of the Twelve Apostles here, and he might adopt what measures he thought proper. When the *Seer* was first commenced it was not expected to continue more than one year, but it has continued up to the present, and another publication has also come forth. It has been observed, by some of the Elders, that this has had a tendency to prevent so much means being raised for other funds; I considered that it did not matter so much whether they came through the Book Agency or through any other source, as the Presidency had instructed me to apply all monies on hand to emigration purposes.

There has been something said about some delinquencies. This we must expect will be the case sometimes, but it is the duty of the Presidents of Conferences to give these things their attention. If an Agent makes use of the Church monies without being able to render an account of them, he should be dealt with, to save any further trouble. I am sorry to see there are so many of these cases as there are.

I now feel to speak on another item; that is, if a man be called to act in the capacity of a Pastor, let him seek to become acquainted with his duties, and to act in the capacity in which he is appointed to act; and if a man be called to act in the capacity of a President, let him act as a President. When a man is called to act as Pastor, he is capacitated to act in looking after the Saints, and building them up, and he should not let the devil get hold of him, and lead his mind to desire to fulfill the duties of other officers. It is the duty of Pastors to appoint men to preach, and not to go and preach to the Gentiles; and when a man who has been appointed to that office, cannot find work enough without going to preach to the Gentiles, he does not feel the importance of his position. The Saints all the time require to be fed, and these Pastors should be the very men to feed them, by giving them that instruction needed, and appointing, in connexion with the Presidents, others to preach to the Gentiles. I have thought sometimes the brethren might improve a little in these things, and act more in the spheres in which they are placed to act. I felt to rejoice in the remarks by Elder Webb on this subject. It may be that the brethren feel a desire to move without responsibility upon them, and preach to the Gentiles, but we have got to take the responsibility of the world upon us, which is more than the responsibity of a few Conferences. Brethren, it is our business to extend our views, enlarge our feelings, and act accordingly. All will have to do this before they receive much exaltation.

There is another principle, on which I wrote an epistle just after I came here, relative to sending travelling Elders out, and letting them rely upon the Lord. I know what the feelings of the Presidency and the Elders in Zion are upon this subject. I know that when Elders are sent out to depend upon the Lord, they feel then all the while that they have got a strength that will never fail, but will carry them in triumph over all opposing powers. But on the other hand, if they rely upon a little money for their support, it is possible they may have to go home to-morrow, for when their money has all gone, they are then bankrupts, not being able to rely upon the Lord. You, brethren, who have been in Zion, and have received your endowments, and who keep your garments unspotted, ought to know that you have got the angels of heaven at your command, to minister salvation to you all the day long. If you feel in this way, you must and will accomplish a great work upon the earth. Then what have we to fear in going to open new places, and relying upon the Lord? The angels of heaven are all watching over us, our fathers are ready to wait upon us, and as soon as we get this work to a proper position, the angels will come to assist us in our labours. These feelings support me, brethren, and when I get upon my bed at night, I am supported by these thoughts and hopes, by which I can rejoice

before the Lord. This privilege belongs to the whole of you, my brethren, therefore what have we to fear? We have nothing to fear. Then let us, my brethren, magnify our callings, and fulfill our every duty, for if the President says unto us, "Go forth through the earth, and gather around you that which is good," we can do it, inasmuch as we are faithful.

President F. D. Richards—In connexion with what brother Samuel has said concerning the sale of the *Star*, I will remark that the reason why such efforts and counsel have been employed to keep up the circulation of the *Star* is to avoid increasing the price of it, which would have been the case had its circulation been reduced any considerable number.

In 1850 the Saints in nearly all the Conferences, responded cheerfully to the proposition to quadruple the number of *Stars*, and which they seemed to maintain without any particular inconvenience to themselves, but with much advantage to the work, until the more recent issue of the *Seer* and the *Journal of Discourses;* both of these they seemed anxious to obtain, but which, in connexion with the double price of provisions, and the diminution of labour in many places, has been more than they have felt able to continue to do. As the *Seer* is now probably near its close, that will lighten up the matter a little; and the Conferences will feel less need of reducing the number of their *Stars*. However, as we anticipate the privilege of opening, before long, emigration to the new places appointed for gathering in the States, and as it is of the utmost importance that all things be put right throughout the Churches before it commences, I propose to aid and encourage your efforts, and the efforts of the Saints, in the following manner—at the close of the year, I will receive back as many complete volumes of the *Star*, that are not soiled, but are clean and in good, merchantable condition, as the Agents may have on hand. Do not misunderstand me in this matter. Those *Stars* which have been disposed of by the Agents, cannot be received back by them to complete broken volumes now in their hands; of such volumes the remaining odd numbers must also be disposed of. Only the clean volumes, and of which none of the numbers have been sold, can be received again at the office—these will be credited the Conferences at the wholesale prices at which they received them.

As the accumulation of the *Stars* in the hands of the Agents appears, from your representations, to be a generally prevailing inconvenience, and a cause of increasing the debts of the Conferences, I have felt to offer this relief, hoping that the Conferences may thereby feel encouraged and enabled to take hold with new energy and spirit, and pay off all their arrears. Brethren, do you think this will so far relieve your Conferences as that they will feel able to do it by the close of the year? (Yes, was unanimously responded throughout the room.)

More than seven years past a rule was established throughout the British Churches, making the Conferences responsible for the payment of all debts contracted by them through their Agents with the Office in Liverpool, and also for all delinquencies which might occur by Agents of their appointment. I cannot understand how it is that so many cases as have been reported, of Agents leaving their Conferences and taking the Book money with them, can exist, except that the Pastors and Presidents have not been sufficiently vigilant. You are the men whom I expect, and to whom the Saints look, to see that their interests are faithfully protected, and that their means are not misapplied, nor they imposed upon by unprincipled men. It is not only your business to teach Agents and officers their duty, but to *know that they do it*, or to remove them, and let their places be occupied by good and faithful men, who will do the duties. I repeat, it is not only your duty to instruct that it be done, but to have your hands on the doing of it.

It has been the case that some of the Foreign Missions have made heavy drafts upon the Churches, by Elders being appointed to travel and collect funds for the purpose, or otherwise; hereafter I shall adopt other means to supply what aid it may be deemed important to bestow.

At the close of the year you will ascertain the number of *Stars* and *Journals* which your several Conferences may require for the ensuing year, taking into account the probable reduction of members by emigration, and I will endeavour to supply the desired number of each, and I hope to be able to do it at the present prices.

The sale of these and other works of

the Church should be a subject of frequent instruction to the Saints; they should be in the houses of, and be read by, every family and person who belong to their number.

I understand some have written back that it is of no use to take the publications of the Church, as they cannot be carried over the plains. I know of only one way to account for this, and that is, that such persons have probably wanted to carry a quantity of lumber, to the exclusion of their books. I have seen such instances, where some heavy iron-bound box must go along, to the exclusion of no matter what else, however much more valuable it might be. If the Saints who go by the P. E. Fund will carry their clothing in good strong sacks across the plains, as they are repeatedly counselled to do, they will find 100 lbs. each sufficient to include all their good clothes, and their full sets of books and *Stars*, which all ought to take with them by all means, for they cannot be got in the United States, nor in Utah, for love or money, while both boxes and clothes can be had there in plenty. If it were me, I should take my books, if I had to leave almost everything else.

Upon the subject of Emigration I am not prepared to speak very definitely or lengthily, but it will doubtless be opened by the usual time, and I hope some months earlier; therefore continue your exertions in behalf of the Temple Offering and the P. E. Fund as heretofore, until you shall receive instructions to the contrary; which, together with preaching the Gospel to the world, in all places, as you can get opportunity, and labouring to get the Conferences free from their incumbrances, will be the best summer's work you can do.

Allow me to suppose that from any exigencies of war or other cause whatever, it might be necessary to remove the publishing interests of the Church in these islands to America, how long would it take with the present state of the Agencies to effect a balance of our accounts! Yet it ought to be so that in one week, if necessary, all the available stock in the hands of the Agents could be received at the Office in Liverpool, with cash to balance each Agent's account, and the whole affair gone to sea. If counsel was observed, and the works were sold for ready pay only, this might be done just as well as not. Let us then go to, and, before another New Year, have things got into this shape, and then keep them so. We shall then be always ready, and if a whole Conference were to emigrate at once, all would be right, and no loss sustained.

I shall have an eye to the wants of those Conferences which are young, or which are arousing from a state of backwardness, and shall aid in promoting the cause among them, by appointing Elders to labour in their midst as opportunity presents.

I feel to second the remarks of Elder Spencer, and brother Samuel, that we require more energy, for the world wants another testimony, and they must have it by our going forth with boldness, and preaching the Gospel to them. If the Elders will go in faith, and strengthen themselves in the name of their God, they will yet win multitudes into the Church in these islands.

When you return to your various fields of labour, the Pastors will please inform me, by letter, of the amount of stock in the hand of the several Agents, both of that which is available and that which is unavailable, stating particularly how much is in *Stars*, both of complete volumes and of odd numbers; and also, if you particularly need travelling Elders, how many beyond what you can yourselves supply, and I will endeavour to make the best use of such help as is sent unto us.

Concerning ordinations. Do not ordain men to offices in the Priesthood, unless they are prepared to engage at once in the duties of their calling. Let the younger men be ordained Priests or Elders, and go out to preach to the world, but for Teachers select the most faithful and worthy from among the Fathers in the Church, that have had experience in life, and can sweetly blend the counsels of the Holy Spirit with their own experience to comfort the afflicted, succour the tempted, humble the proud, and in all cases command that attention and respect which are always due to that important office in the Church. The poor of God's people are laden with the cares of life, which too often choke the word and lead to carelessness and indifference. When any get slack, instead of their being looked upon with coolness and indifference, they should be reasoned with, and encouraged, with long suffering, while a desire is found in them to do well. I particularly wish that you whose duties are to the Church, would

give this your attention, and let a proper care be taken for the salvation of the Saints, and do not suffer so many to be cut off by wholesale, without endeavouring to reclaim them, as has been sometimes the case.

After singing and prayer, the Council adjourned till to-morrow at 10 a.m.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 19, 1854.

GENERAL COUNCIL.—WASHING OF FEET.—VISIT TO THE HOUSE OF COMMONS, &c. —After our arrival in the British Isles in June last, it was deemed advisable to call a Council of the Pastors and Presidents of the Conferences in the United Kingdom, to take into consideration the condition of the Churches, and see whether the prospect of more extensive emigration might not seem to require some change of policy in their business affairs; also that we might obtain a more general and correct understanding of the condition of the work, the advancement it had made during our absence, and any new features which it might present after a growth of two years, the promulgation of new revelations, and the extension of emigration, which had been so cheering to all the Saints, and to ourself not less than any others.

We also wished to see the faces of our official brethren with whom we were more nearly associated in the Presidency of the Churches, and in the business relations in which we were more intimately connected as pertaining to the welfare of the Saints, and hear them speak of the goodness of God to them, and to the people among whom they laboured; that we might feel the spirit which they were of, and if we or they needed information about any matter, that we might ask each other face to face, familiarly, like friends, and take sweet counsel together of the Holy Spirit. Truly a happy time we had. Well did the ancient sage declare, that as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." There we met those who had stood the test of almost every trying scene through which the Church had been called to pass; men who, for tried integrity, could not be surpassed; who had, with all they possessed, ever been upon the altar, at the service of the Church, in her most dark and trying days; who, by throwing themselves in the gap, had been the personal safety of the Prophet, and others, whose lives were sought by mobs; men too, who had stood in the fore front of the battle, when bullets were showered around them like the driving hail; and had met the glistening steel of the foeman, unterrified, in the strength of the God of battles. The heartfelt satisfaction of meeting with numbers who had experienced what it was to want and to abound, to stand in the house of the Lord and in the battle-field, as well as of many others whose warfare for the cause of Truth and Zion had so far been of a more pacific kind, in advocating the principles of righteousness and salvation to their countrymen, yet in whose bosoms burned a fervent desire for an opportunity to prove to God, angels, and men, that they also were ready to spend and be spent for Zion's sake; whose spirit seemed to be

> "Then let the trial come; and witness thou,
> If terror be upon me; if I shrink
> Or falter in my strength to meet the storm,
> When hardest it beset me"—

to be associated with such a company of dauntless spirits, already inured to the toil

and self-denial, consequent upon preaching the Gospel, without purse or scrip, to a proud and corrupt generation, awakened and renewed in us feelings of brotherhood and affection, which will ever be cherished with the utmost fondness while the Spirit of God warms our bosom with charity and love to our fellow creatures, or memory gives us the ability to review our acts.

The Minutes of the Council, which are continued in the present Number of the *Star*, can give but a feeble idea of the joys of that occasion; still we considered, that to give the representations and instructions, so far as we might be able, would aid members and officers to profit thereby, in adopting what was good and worthy of other Conferences, and thus promote emulation in each other. Letters of the most interesting and cheering character have since reached us, from almost every Conference in the Islands, manifesting the same renewed energy and faith, the fruits of which are already abundantly manifest.

Among other subjects which were noticed on that occasion, was that of the Elders washing their feet and bearing testimony thereof concerning the city, town, house, or person that refused to receive them. This subject, which was presented by Elder J. S. Fulmer, it appears, has been misunderstood by some in his district, where the ordinance has been at some previous time administered.

In order to comprehend something of the extent to which this ordinance, as recorded and commanded in *Doc.* and *Cov.* iv. 16, becomes a savour of life to believers, and of death to unbelievers, or those who reject the servants of God, and their testimony, we shall do well to consider the nature of the ordinance, which, like all others of divine appointment, has its own particular signification and import in the economy of heaven for the salvation of mortals. All the ordinances of the Gospel are in their nature and effect purifying; they also tend to exalt those, who are their worthy partakers, in the scale of intelligence. And as the Elders are particularly exhorted to be faithful in all things, and to abide in all the ordinances of the Lord's house, it is of importance that they understand somewhat of their nature and power.

That the ordinance of washing of feet is essential in its place is abundantly evident from the words of our Saviour to Peter, when he modestly declined the condescending service of his Lord and Master—"If I wash thee not, thou hast no part with me." John xiii. 8. That it is also cleansing or purifying is equally apparent from the continuation of the instruction as given in the 10th verse—"He that is washed needeth not save to wash his feet, but is clean every whit," which was also afterwards confirmed by telling them "ye are clean, but not all," alluding to the one that should betray him.

Having ascertained so much from the ancient Scriptures, we will notice what the Lord has said of the nature of this ordinance, in his revelations in these last days, through the Prophet Joseph, while instructing him to organize the school of the Prophets—"And ye shall not receive any among you into this school, save he is *clean from the blood of this generation:* and he shall be received by the ordinance of the washing of feet, *for unto this end was the ordinance of the washing of feet instituted,*" &c. Doc. and Cov. vii. 45, 46—read the two paragraphs. It appears, then, from our Saviour's own words, that this ordinance was instituted by himself, in the beginning, for that special purpose—that those to whom it was worthily administered might thereby be made clean from the blood of their fellow-men or their generation. Now we inquire, did his performing that ordinance upon his chosen Twelve, in which he pronounced them clean from the blood of their generation, excuse them from any further travelling to preach to the people? So far from that, they were then required to "go into all the world, and preach the Gospel unto every creature," whereas before they were only sent to the Jews; so that if the ordinance excused

them from duty to any, it could only be the Jews, to whom alone they had been previously sent. But we ask, were they excused from further duties to the Jews, seeing they were now sent to "every creature?" Let the example of the same men whom Jesus pronounced clean, answer. On the day of Pentecost, the Twelve being gathered together, and also many Jews from various parts of the earth, Peter rose up, and with more power than ever before, preached, and bore testimony of the crucified and risen Jesus, so convincing his hearers that three thousand went forward and were baptized the same day.

If the notions of some at the present day were correct, then it would have been of no use for Peter or any of the Twelve to preach to the Jews on that occasion, for none could have received their testimony, being sealed up to destruction through the washing of their feet, the shaking off the dust from their feet, and the many testimonies of the Saviour and his Apostles which had been borne against them from time to time. Yet notwithstanding all this, we find the first and most successful effort of the Twelve made right in Jerusalem, where the most heinous crimes were committed against the Son of God, and against which he had denounced the heaviest woes. Well, then, if the washing of the Elders' feet does not seal up the hearts of the people against the overtures of mercy, what is its signification and import? Simply this—that the minister has done his duty in carrying the Gospel to that man, family, village, town, city, or nation, as the case may be, and he or they have rejected him and his testimony. The minister, by the washing of his feet, and testifying thereof to the Lord, virtually says—"The Lord judge between me and thee;" I have done my duty, I am clean of your blood. All this should be done under the guidance of that spirit which says, "Father, forgive them, for they know not what they do;" and then, if in a future day others should go there and baptize three thousand in one day, the first minister also would be led to glorify God, and forgive them the evil they had done him. The Lord condemns people according to the amount of light and knowledge they reject. Let us not therefore be vexed if He bears long with sinners, neither should we cast them out if they do not give God thanks, but, by every grace, gift, and virtue we may possess, seek to reclaim them with good words and kind acts, for "with what measure ye mete it shall be measured to you again." He that said, "whoso rejecteth you rejecteth me," will administer judgment upon such, except they repent, until the righteous will be ready to say—"Father, forgive, it is enough."

It should not be lost sight of, that although the Twelve were so eminently successful on the day of Pentecost, after the washing of their feet, still the ordinance has had all its dreadful virtue upon those who had rejected Christ and his Kingdom, even until this day. "Vengeance is mine, I will repay, saith the Lord."

Brother Samuel W. Richards writes us from Boston July 20. He landed there that morning, and was to leave the same evening for St. Louis. He had a pleasant passage and good health all the way. The change seemed very great from leaving the company of icebergs for the very uncommonly warm weather which was being experienced in the States—indeed the weather was so warm there, that many people and animals were being sun-struck, falling dead in the streets, and while at their labour.

Some time previous to his departure from these shores, he received a communication from John O'Connell, Esq., M.P., Chairman of a Select Committee of the House of Commons on Emigrant ships, requesting his attendance or appearance before said Committee, to answer such inquiries as might be made upon the subject of emigration, &c. Accordingly brother Samuel repaired to the House of Commons, and underwent the contemplated examination. The Committee consisted of Messrs. John O'Connell (chairman), Anderson, Davidson, Fagan, Fortescue, Hamilton, Han-

key, Herbert, Higgins, Liddell, Meagher, Milnes, Peel, Scobell, and Smith. The result of brother Samuel's examination appears, from the annexed paragraph from the *Morning Advertizer* of June 2, to have left a favourable influence upon the minds of the members of the Committee—

"On Tuesday, says the London Correspondent of the *Cambridge Independent Press*, I heard a rather remarkable examination before a Committee of the House of Commons. The witness was no other than the supreme authority in England of the Mormonites, and the subject upon which he was giving information was the mode in which the emigration to Utah, Great Salt Lake, is conducted. This curious personage is named Richards; he is an American by birth; is a dark, rather good-looking man; I should judge, of fair education, and certainly of more than average intelligence. He gave himself no airs, but was so respectful in his demeanour and ready in his answers, that, at the close of his examination, he received the thanks of the Committee in rather a marked manner. According to his statements about 2,600 Mormonite emigrants leave Liverpool during the first three months of every year. They have ships of their own, and are under the care of a president. The average cost of the journey to Utah is about £30—that is, to steerage passengers. On arriving at New Orleans, they are received by another president, who returns to Mr. Richards an account of the state in which he found the ship, &c. They have then 3,000 miles to go, and after leaving the Mississippi, 1,000 miles are traversed over land in waggons. Questions from Mr. F. Peel elicited many interesting facts relative to the sect; but I will only stop to notice generally, that, according to Mr. Richards, the great hope of the Mormons is to form a nation by the Great Salt Lake. At any rate there is one thing which, in the opinion of the Emigration Committee of the House of Commons, they can do—viz., teach Christian shipowners how to send poor people decently, cheaply, and healthfully across the Atlantic."

The foregoing we consider quite too good to pass into the oblivion of forgetfulness; and as brother Samuel modestly declined noticing it, we feel to enter it on record, in the columns of the *Star*, as being no less worthy from the good spirit and feeling manifested by the Committee—several of whom propounded many side questions of a very interesting nature touching the doctrines, placing it at his option whether to answer or not—than the apparent good will with which several cotemporaries of the press have been passing the fact around to their readers. Since the "Chambers" of the north have opened to a degree of favour, and the *Westminster Review* has welcomed us to the arena of Christendom, we have a right to expect a diminution of those vindictive feelings and strictures which have so often appeared concerning the Latter-day Saints; not that they are indeed any more worthy of favour than heretofore, but being reformers, they rejoice in the adjustment of the public perception of their virtues; for it is no less strange than true, that their most virulent declaimers have been those who made the greatest pretensions to godliness, or who from position have successfully arrogated to themselves qualities *par excellence*. Virtue and Truth must triumph!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 510.)

[October 1838.]

The enemy was reinforced by about one thousand five hundred men to-day, and news of the destruction of property by the mob reached us from every quarter.

Towards evening I was waited upon

by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders which they had received from the Governor. I immediately complied with the request, and in company with Elders Rigdon and Pratt, Colonel Wight and George W. Robinson, went into the camp of the militia. But judge of my surprise, when, instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. After we arrived in the camp, brother Stephen Winchester and eleven other brethren who were prisoners volunteered, with permission of the officers, to carry brother Carey into the city to his family, he having lain exposed to the weather for a show to the inhuman wretches, without having his wounds dressed, or being nourished in any manner. He died soon after he reached home.

Thursday, November 1st. Brothers Hyrum Smith and Amasa Lyman were brought prisoners into camp. They held a court martial, and sentenced us to be shot, on Friday morning, on the Public Square, as an ensample to the "Mormons." However, notwithstanding their sentence and determination, they were not permitted to carry their murderous sentence into execution. Having an opportunity of speaking to General Wilson, I inquired of him the cause why I was thus treated. I told him I was not sensible of having done anything worthy of such treatment; that I had always been a supporter of the Constitution and of Democracy. His answer was, "I know it, and that is the reason why I want to kill you, or have you killed."

The militia then went into the town, and without any restraint whatever, plundered the houses, and abused the innocent and unoffending inhabitants. They went to my house, and drove my family out of doors. They carried away most of my property, and left many destitute. General Doniphan declared he would have nothing to do with such cold-blooded murder, and that he would withdraw his brigade in the morning.

Governor Boggs wrote General Clarke from Jefferson City, that he considered full and ample powers were vested in him to carry into effect the former orders; says Boggs—

> The case is now a very plain one—the Mormons must be subdued, and peace restored to the community; you will therefore proceed without delay to execute the former orders. Full confidence is reposed in your ability to do so; your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer of Fort Leavenworth, for such as you may need. You are authorized to request the loan of it in the name of the State of Missouri. The ringleaders of this rebellion should be made an example of; and if it should become necessary for the public peace, the Mormons should be exterminated, or expelled from the State.

This morning, General Lucas ordered the Caldwell militia to give up their arms. Hinkle, having made a treaty with the mob on his own responsibility, to carry out his treachery, marched the troops out of the city, and the brethren gave up their arms, their own property, which no government on earth had a right to require.

The mob (called Governor's troops) then marched into town, and under pretence of searching for arms, tore up floors, upset haystacks, plundering the most valuable effects they could lay their hands on, wasted and destroyed a great amount of property which could do themselves no good, compelled the brethren to sign deeds of trust at the point of the bayonet, to pay the expenses of the mob even while the chastity of the place was desecrated. About eighty men were taken prisoners, the remainder were ordered to leave the State, and were forbid to be

more than three in a place, and if they were, the mob would shoot at them.

Friday, 2nd. About this time Sampson Avard was found by the mob secreted in the hazle brush some miles from Far West, and brought into camp, where they were "hail fellows well met," for Avard told them that Daniteism was an order of the Church, and by his lying tried to make the Church a scape goat for his sins.

We were taken to the town, into the public square, and before our departure from Far West, we, after much entreaty, were suffered to see our families, being attended all the while with a strong guard. I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time, to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, and were only thrust from me by the swords of the guards who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. I was then taken back to the camp, and then I with the rest of my brethren, namely, Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were started off for Independence, Jackson County, and encamped at night on Crooked River, under a strong guard commanded by Generals Lucas and Wilson.

(To be continued.)

JOSEPH SMITH A PRISONER.

The following letter to the Editor of the *Deseret News*, referring to that portion of the History of Joseph Smith contained in the present Number of the *Star*, will we are assured be very interesting to our readers—

Great Salt Lake City, Nov. 7th, 1853.

"Dear Brother Richards—In the last number of the *News*, the history of Joseph Smith is brought down to November 2, 1838. It leaves him, myself, and others as prisoners in the hands of the enemy, encamped on Crooked River, on the way to Independence, Jackson County, Missouri, under a strong guard, commanded by Generals Lucas and Wilson.

"Those scenes bring to my mind a few incidents in the life of our illustrious Prophet and martyr, of which I was a personal witness, and which, perhaps, have not yet found their way into the public history or records of the Church.

"As we arose and commenced our march on the morning of the 3rd November, Joseph Smith spoke to me and the other prisoners, in a low, but cheerful and confidential tone; said he, "*Be of good cheer, brethren; the word of the Lord came to me last night, that our lives should be given us; and that whatever we might suffer during this captivity, not one of our lives should be taken.*" Of this prophecy I testify in the name of the Lord, and though spoken in secret, its public fulfilment, and the miraculous escape of each one of us, is too notorious to need my testimony.

"After our removal from Independence to Richmond, Ray County, and our being delivered to General Clark, we were placed by that General in charge of Colonel Sterling Price, now Governor of the State of Missouri, if I mistake not.

"This said Colonel Price placed us in a room without beds, chairs, or any other convenience, and chained seven of us all together, with a kind of trace chain, extending from one man's ankle to another, and fastened round one ankle of each with a padlock. In this situation we were

guarded night and day by about ten men at a time, who stood over us with loaded pistols in hand. At night we were all stretched on the floor in a row upon our backs, and we tried to sleep, but the hard floor, the cold, the inability to change our position because of our chains, and the noise of the guards, effectually prevented sleep.

"In one of those tedious nights, we had lain as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained while we listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies, and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, &c., which they had committed among the "*Mormons*," while at Far West and vicinity — they even boasted of defiling, by force, wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children—I had listened till I had become so disgusted, shocked, horrified, and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph, or any one else, although I lay next to him, and knew he was awake; on a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words—

"'SILENCE—*Ye fiends of the infernal pit. In the name of Jesus Christ, I rebuke you, and command you to be still; I will not live another minute, and hear such language. Cease such talk, or you or I die* THIS MINUTE.'

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon—calm, unruffled, and dignified as an angel, he looked down upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended upon a breath, in the courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones, and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri.

"Your brother,
"P. P. PRATT."

ADDRESS TO THE SAINTS IN THE SOUTHAMPTON AND CHANNEL ISLANDS' CONFERENCES.

Dear Saints—Believing that you will be glad to hear from me, I take pleasure in writing a few lines, as I always feel interested in your well-being in the kingdom of God.

Through the goodness and blessing of the Almighty, I am once more permitted to labour in this country; and when I reflect upon what dangers I have passed through—having my wife and children killed, and barely escaping with my own life; and the distance I have come; I cannot help praising the name of the Lord for His goodness unto me.

I left Great Salt Lake City on the first day of last May. I spent about twenty-five days in the States, in which I did not travel, and in forty travelling days arrived in Liverpool. When I left the Valley, everything was prospering, peace and salvation dwelt among the Saints in all the settlements, the Indians also were quiet, and desiring to make peace. I cannot tell you how great a contrast there appears to me to be between that place and this country—when I think of the *pure mountain air, the clear water, and the fruits the earth yields to the labourer*, but above all, when I think of the *pure word of God*, and the light of revelation, in which the Saints live every day, *without* the corrupt and unholy influence which hinders to some extent the free intercourse of the spirit of truth in this land, I do feel as if I had come from heaven to a very inferior place. There, in every street, you meet a brother and a friend. There, the name of the Almighty

is honoured. There, the principles of virtue, chastity, and righteousness are practised. The industrious reap the reward of their labours, and worship God, with no one to say, "Why do ye so?" During the two years I resided there, I learned more about God, truth, righteousness, and salvation, than in all my life previous. I resided in Salt Lake City all the time, and had the privilege of both seeing and hearing the servants of God every day, and I bear testimony that as good a people as the Latter-day Saints cannot be found.

As for Brigham Young, he is indeed a man of God—his fatherly care over the people, his continual anxiety for the building up of the kingdom of God, his unceasing exertions to gather the poor, and his determined, although merciful, course against all manner of unrighteousness or injustice, gain him the confidence and love of all the good; and any persons saying otherwise are liars, and the love of the truth is not in them. I have the same to say of his Counsellors, of the Twelve, and of all the servants of God; they are men who have themselves, their wives, children, and property, ready to give for the building up of Zion, and the salvation of Israel.

Do not think, however, that there will be nothing to try you in Zion; you will *all* have the opportunity of proving whether you love the Lord and His kingdom, or not. Some get tried so much that they cannot stay there—they cannot eat the bread of idleness, they become covetous in their hearts, get a greedy desire after the things of this life, and, forgetting their God who has delivered them, they search for evil every where but in themselves, where it really exists. Thus, if ever they had the Spirit of truth, they lose its influence, their minds become darkened, their eyes blinded, and everything partakes of the darkness reigning in their own minds.

Dear Saints, recollect what I have often told you, that if ever you enjoy a Millennium, a Zion, or a heaven, you will have to put to your hands and assist to make it. In the "Mormon" beehive all are coworkers together. According to your *works* you will be rewarded; as you *sow*, so shall *you reap*. Sow the seeds of *righteousness*, *peace*, and *industry*, and you shall *reap* a harvest that will bring you joy and happiness in time and all eternity. Work, then, for the Lord, and death or hell will not rob you of the reward of your labour, and you shall rise in the morning of the resurrection to inherit honour, glory, immortality, and eternal lives.

But while looking so far ahead, do not forget that *now* is the time to lay the foundation. Do not imagine that by neglecting your duties in this land, you will get any sooner to Zion, or that you will be blest if you go there. If you desire to be able to pass through the circumstances of trial and affliction which you must undergo in journeying to Zion, if you desire to be blest when you arrive there, secure *now* the Spirit of the Lord, seek to live in the performance of every duty devolving upon you, so that it may abide with you continually. The Lord has commanded a temple to be built. Send in your tithes and your offerings then, and see if the Lord will not open the heavens, and pour out a blessing upon you, greater than your hearts can at present conceive. Remember, also, that you can assist yourselves and others by donating all you can to the Perpetual Emigrating Fund; do so, and the day of your deliverance will soon come. In fine, be obedient to the counsel of those set over you, support the servants of God, leave nothing undone that would in the least assist the great work of salvation, and in the midst of darkness, trouble and adversity, you will stand unmoved, be gathered when *the Lord's time* comes, receive your blessings in holy places, and inherit celestial glory, which I pray may be the happy lot of all those who love God and keep His commandments.

Your servant,
W. C. DUNBAR.

VARIETIES.

BATH ROAD TO WIT.—Some of the "disorderlies" in the neighbourhood of the Bath-road would do well to take warning from what occurred at our police court yesterday. It seems that in Clare-place is a chapel or "tabernacle" of the Mormonites, or Latter-day Saints—opposite which a number of idle persons are in the habit of assembling—breaking

the windows—and otherwise creating a disturbance. One of the offenders, on being brought before the magistrates yesterday, was bound over to keep the peace, besides spending a night at the stationhouse; and another of his companions who came to the police office drunk, and ripe for a row, was also sent to the station-house until next morning. The magistrates very properly express their determination to put an end to these disturbances, remarking, that as long as the parties who frequent the chapel conduct themselves quietly, they have as much right to protection as any other sect or congregation.—*Cheltenham Examiner.*—"When the righteous are in authority, the people rejoice."

VERSES WRITTEN WHILE CROSSING THE ATLANTIC FOR ZION'S LAND.

BY ELDER WILLIAM PAUL.

Great God, thy majesty is seen
By those who meditate on thee;
Thou good to all thy Saints hast been,
Both on the land and on the sea.

While we prepar'd to leave our home,
Thine arm did us protect and save;
And when assail'd by rudest storm,
Thy power controll'd the angry wave.

"Praise ye the Lord!" O, joyful day,
When we shall reach yon distant land,
And on the sacred mountains stay,
Obedient to His great command.

For this I left my native shore,
And journey to the land I love—
To learn from Prophets, more and more,
The truth that cometh from above.

Adieu, then, Bab'lon's shores, adieu!
I'll have no more of scenes like thine,
Unless for me the Prophet shew
A greater work in coming time.

LITERARY NOTICE.—We are occasionally asked for a list of the back *Stars*, *Seers*, and *Journals of Discourses* still in print; we therefore give a list of those we have on hand, and which will inform applicants for back Numbers what they can procure. *Star*, Vol. I, Nos. 1, 4, 6, to 12, title-page and index; III, 6 to 9, 11; IV, 10 to 12; V, 1, 4, 6 to 12; VI, 7 to 12; VII, 3 to 12; VIII, 2 to 11; IX, 3 to 24; X, 5, 7 to 11, 13 to 24; XI, XIII, XIV, XV, complete, bound or in Numbers; Supplement to Vol. XIV. *Seer*, all the back Numbers. *Journal of Discourses*, all the back Numbers. We have also one copy of *Times and Seasons*, Vol. VI, unbound; one copy of ditto, wanting Nos. 1, 7, and 17; a number of copies of Vol. IV, wanting No. 14; and Vol. V, wanting No. 23.

LIST OF MONIES RECEIVED FROM THE 28TH JULY, TO THE 4TH AUGUST 1854.

	£	s	d
John Memmott	10	0	0
William Lewis	5	0	0
William Smith	2	14	0
Josiah Holmes	5	0	0
John B. Pears	5	0	0
Samuel Gentle	2	0	0
Carried forward	29	14	0
Brought forward	29	14	0
John M. Brown	2	0	0
James Robson	5	0	0
James Linforth	3	0	0
James Walker	15	0	0
	54	14	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 34.—Vol. XVI. Saturday, August 26, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page 520.*)

June 28, 10, A.M.

Council assembled pursuant to adjournment.

Meeting opened by singing. Prayer by Elder C. G. Webb.

The names of those present were called.

Elder BENJAMIN BROWN—The Pastors and also the Presidents have represented my field of labour, but I may be able to throw a little additional light upon matters. I am happy to say, that where I have been labouring, the work of God is in a prosperous condition. The Saints are increasing in faith, and are receiving many spiritual blessings.

When I first entered upon my labours, few strangers came out to hear, but latterly great numbers have begun to inquire after the truth, new fields are opening up, and this rejoices my heart, and stimulates me to action. The brethren and sisters are more faithful than they were. I can truly say I have felt the power of my mission, and have been much blessed in my administrations. I felt rather home-sick when I left my last field of labour, but I find that the Saints are all good. Many of them saw me in visions and dreams before I went among them.

I have learned more of the power of the Priesthood since I came on this mission, than I ever knew before—all things must be subject unto it both in and out of the Church. When all the Saints carry out this principle, the Devil will have no power over them.

With regard to brother Samuel, the Saints feel well towards him, and I, above all others, have reason to feel well towards him. I am glad that brother Franklin has come to labour among us.

Elder WILLIAM W. MAJOR—The ten Branches under my care are doing well. We have baptized thirty-four within the last three months, have a good attendance of strangers, and many earnest inquirers after truth. We have got our book debts and Hall rents nearly all paid off, and some of them were heavy. As to the Presidency at Liverpool, we always hold them in honourable remembrance, and sustain them in mighty faith and prayers. We always intend to honour those whom the God of Israel honours.

Elder GEORGE D. GRANT—Brethren, I highly appreciate the privilege afforded me to speak for a short time. I have enjoyed myself first rate during this Council. I am thankful that men in the last days speak by the power of God, as they did in former times. I have been with President Brigham Young, both by night and by day, and have been his guard. I have been with him, and have ever been ready

to obey his mind as the mind of the Lord, and I desire to be ever ready to obey every one who is entitled to my obedience. If I have lacked anything towards brother Brigham, I desire to make it up by obeying brother Franklin. All the blessings come by obedience to the servants of God. So long as the children of Israel acknowledged the hand of God they were blessed. We can see the hand of God in leading us through the wilderness into the valleys of the mountains, and feel to tender Him our thanks for it. I have been in various circumstances with these brethren, and have learned lessons from it, and continue now to learn in England, and for this knowledge I would not take all the riches in the world. I am unable to express my thanks for the goodness of God in preserving us across the waters, and shielding us from every evil. We had brother Franklin with us, who was as a father to to us all the time.

I would say to you all, brethren, be faithful in keeping the commandments of God. It is the strength of the Saints to pray to the Lord. I should be happy if I could preach, but my capacity has not been for preaching.

I feel that the *Star* which is published in this country should be sustained, as it is a mighty engine for the rolling forth of the work of God. Brethren, let us not feel when we speak about money that the people are poor, but let us feel that we are rich all the time. Let us feel, brethren, when we talk to the people, that they are rich.

I have been in many close places, calculated to try many people. Well I want to be tried in every other place. Never let money buy you or poverty push you, but push on the kingdom of God. Lehi saw a rod of iron, and those who clung to it and held on to the word of God received salvation, while those who left the rod of iron went down to destruction, so it will be with us. Brethren, if we hold fast the truth and keep the commandments of God, we shall be saved, if we do not, we shall be lost.

Elder JAMES A. LITTLE—I have enjoyed myself in this Council. The Spirit of the Lord has been with us, and it has filled every heart. I believe the Lord is going to do a great work in these lands, and I rejoice that I have the privilege to help to do it. The God of heaven has sent us here to preach the Gospel to this people. My very heart bled when I heard the Presidents say there were thousands of poor souls who had never heard the principles of salvation, but there were no means to support the Elders. Great God! Has it come to this, that the paltry dollar stands in the way of saving the people! This grieves me to the heart. I can see no other way of doing the work, than to keep the idea before the mind that there is a God in Israel, and that we are His servants. I believe in the principle of obedience; and if I am told that Adam is our Father and our God, I just believe it. Brethren, I feel well, and have felt well all the time.

Elder EDMUND ELLSWORTH—Brethren, for some years past, my labour has been of a very different character from that of most of you. I have been in the habit of doing anything I was told to do, no matter whether I was familiar with it, or whether it was something that I was a stranger to: and I have been enabled to accomplish whatever has been required at my hands.

I had command of the little company, at the engagement in which brother Higbee was shot. I know that nothing but the power of God could have preserved the rest of us. Brother Higbee would not have fallen, if he had obeyed the injunctions which were placed upon us before going to the battle. There is no rule of safety but walking in the counsels of those who are appointed to counsel us in the Lord. My love for those who are over me in the Lord is stronger than the love of women. Why is this? Because women cannot save me in the kingdom of God, but those men can if I do my duty to God and my fellow men.

I feel that the Spirit which prevails in Zion is here, and I just feel that the work of God will roll on mightily in these Islands.

Elder JOSEPH A. YOUNG said he was no speaker but would try and say a few words. He alluded in pungent terms to the vile conduct of some who had corrupted their ways before the Lord; exhorted his brethren to purity of life, that they might have the Holy Spirit to be with and to guide them in all their labours, as the only rule of their lives that could give truth and efficacy to all their acts. The Scriptures were like the fingerboard, to direct us in the absence of a living guide, but when we have a living

guide we do not need a finger-board. We were surely engaged in the work of God, and it would roll forth. May God bless you. Amen.

Elder WILLIAM H. KIMBALL—I am happy to be with you. When I left the Valley I did not think I should have the privilege of attending a meeting like this, in distant lands, where so much of the Spirit of God, and the power of the Priesthood, are manifest. The part of the work which I have been engaged in has been such as to make me know, in a particular manner, that President Young is a Prophet of God, for I have seen and known his words fulfilled in many remarkable instances. [Here Elder Kimball narrated thrilling instances of the fulfillment of Prophecy on the battle field, during actions in which he was himself engaged, while in the late Indian war, in Utah; alluded to the one mentioned by Elder Ellsworth, bore testimony of wonderful manifestations of the power of God in delivering His servants, as he did the five hundred of Ammon, from death, in fulfillment of the prediction of President Young and his father Heber, and expressed a fervent desire to still live and help roll on the great work of the last days.]

Elder WILLIAM G. YOUNG—I will say that what my brethren have said is true, every word of it. My determination is to press forward, and obey all the counsel that has been given unto us. It is in our power to secure every blessing that has been promised to us. Then let us try and keep ourselves pure, let all try and go home as brother Samuel is going.

When cousin Franklin was speaking, I thought of a dream I had before we started from the Valley. I dreamed that uncle Brigham sent a number of us on a mission, and I saw that many of my brethren who are here to day were sent with us. We were sent across a large stream or body of water which lay east of Salt Lake City, and were commanded to go and cut the poles, and pile them, but not to cut any of the large timber until we should receive word from him, as he wished the large trees to remain until the season for bark peeling, when the logs could be sawn and the bark used for tanning. We went and cut the poles and piled them, by thousands, and I thought there was one brother whom we could scarcely restrain from cutting a large tree. He did strike his axe into it, which caused me to feel very sorry, and I awoke. Let us be diligent, my brethren, to do that which we are commanded to do, and leave that alone entirely which we are commanded not to do.

Elder C. G. WEBB—I am thankful for the privilege of standing before you, but my feelings are such that I scarcely know what to say. Still I feel proud to stand before you, and I believe that if I had an assembled world before me I should be happy to speak to them upon the principles of the Gospel. In fact my whole interest is bound up with this people, and has been for nearly twenty years. I have been associated with this work when all has seemed to be over with it; I have now the privilege of seeing it occupying a position such as is filled by no other religious society upon the face of the earth. I have listened, with much pleasure, to the remarks of President Franklin, and I also believe that the influence of this Council will spread forth and be felt throughout the land.

Since my arrival in England I have seen many things among the Branches, that I have grieved over, but I have generally adopted the policy of putting away the evil, and saving the Saints, and I have great pleasure in finding that my labours have been blessed.

It is an easy matter to tell the people what they must do to be saved. But this is not enough; it is necessary that we should use an influence that will arouse them to do their duty. It has been my preaching all the time to save the people from their errors, and it has never been my lot to meet with a man that I could not labour with. There are men with whom it is easier to labour than with others. Some will scarcely go at all: some will go along by themselves; and I have met with men who could and would help me along. I have always tried to avoid misunderstandings with my brethren, for it is better to endure for a season than to give the Saints to know there are difficulties between the brethren.

Since I have been in this kingdom I have noticed how the Prophets of God act, and I find they try to act as much like the Almighty as possible. And I have learned the best way to get along is to endeavour to pull up all those who are below us. I believe it is important that those who hold the Priesthood should have cor-

rect views, for, in all places where I could get the Priesthood properly organized, the work has gone on well.

Pastor J. S. FULMER—I rejoice that I have been able to track so nearly the counsel that has been given this day. I am satisfied that the spirit of the Lord is with us, and this is a blessing to me; it is so to us all. I have thought the work was only just budding in these lands, and I am happy to learn the authorities have a similar view. The Elders who are labouring with me have concluded to take the Gospel among the farmers, to whom it has not been preached before. I have been spending my faith and time among the Saints, and the other Elders go among the strangers.

We ought to bring our minds into a state of subjection to those above us. To be sure we have a right to think when we think right, but we should endeavour to think as those think who are placed to preside over us. I rejoice to be with my brethren in this place, and I pray the Lord to bless us all.

President S. W. RICHARDS—I will speak of the emigration, so far as I may have had to do with it. I, together with Elder Spencer, thought it right to send off as many persons as possible during the last season. Last year we sent persons for £10 each. It was found to be a successful experiment, with the assistance of a little loan. With the advice of President Brigham Young, this year, we fixed the price at £13 per head. We also borrowed a little money, on the principle that two brethren advance £5 each, one of them to emigrate at once, and the other as soon as the money is paid back. By this means many have been sent out, and both the Church and the individuals have been benefitted.

We likewise proposed that all the Saints who could raise £10, and were willing to emigrate, should make a donation of it to the P. E. Fund, that they might show their disposition to help their poor brethren and sisters. Many responded to this call. It was also suggested that all who were in possession of means should lend it, so that I might be able to fulfill my promise to the Saints in lending £3 to each person who could raise £10. By these means we were enabled to assist at least one thousand persons who emigrated this year. I feel satisfied with what we have done, and I believe all is well. The money lent the office will be returned in proper time. The object in gathering the Saints to the States is merely that they may be the better able to go to the Valley. All who can go through will be expected to do so. The brethren should not hold out promises to the Saints, that they will be emigrated at any particular time, for they may not be able to fulfill such promises.

Last winter many came to Liverpool without means to support themselves till the time of sailing. This was a matter of great expense to me. I hope the Elders will see that this is not the case in future, for everything which affects the interests of the Saints should be attended to with the utmost care.

Some of the Elders who are presiding may emigrate this next year; if so, I hope they will see that all financial affairs they may have to do with, are properly arranged before they leave. There have been some delinquencies in these things, and hence I speak of them.

There are some Saints whose names appear on the Church books, but they are not known. Some of the Elders have thought proper to cut such persons off from the Church. This is not right. No person should be cut off unless he has done something wrong, and will not repent. Those absent persons may, for aught we know, be in good standing, and circumstances may keep them away. Those, however, who are known, and will not do their duty, should be dealt with. I should think some means might be used, to find those Saints who are missing. For instance, their names might be published in the *Star*, and in this way we might find some of them.

In some Conferences a number of preachers are wanted. There are several brethren coming from the Valley, but still it will be necessary to ordain many native brethren, and send them forth, and let them go without purse or scrip. Let the Pastors and Presidents see that these things are attended to. This is the principle upon which we are to prove the world, and also the brethren. I fully approve of the remarks made yesterday, in reference to not ordaining men unless you have something for them to do.

It is not expected that the *Star* and other publications will be sold on credit. This arrangement has been violated, and hence the Conferences are in debt. The early numbers of the *Star* are generally

sold, and there is a falling off in the latter part of the volume. The design of the counsel given respecting returning the *Stars* to the Office, is not to give permission to hunt up all the odd numbers to make up complete volumes, but simply to return such complete volumes as have not been sold. Brethren, we have got to exercise our powers, that they may increase. And these things should be attended to in a proper manner. We ought always to feel that we are the servants of God, and that we have the Holy Priesthood. When we lose sight of our Priesthood, we are without influence of our own, and perhaps we shall be trying to lay hold of that which belongs to some other person.

I was pleased to hear Elder Glover speak of establishing Sunday Schools, and I am happy to say that the brethren in Liverpool are doing the same. I would recommend this to all the Pastors and Presidents. A very excellent Catechism, by Elder Jaques, has been published, which it would be wise to introduce into your schools.

A delinquent Book Agent can be dealt with wherever he may go, even if he should go to the Valley.

President F. D. RICHARDS—I desire the brethren to carry out the counsels of brother Samuel in reference to the establishment of schools. In thinking over the subjects that need to be spoken upon, I know not where to begin, nor where to end. But you know what should be done, for you have the spirit of your offices.

With regard to the American brethren returning home, I do not feel in a hurry to dismiss so many good men. You have come here for a good and glorious purpose, and you should be willing to stay until you have done a good work. I feel there is a great work to be done in this land, and it is a work that will enlarge your hearts and cause you to rejoice. Brethren, I want you to feel there is yet a great deal to be done in this country. It is your business to stay with the Saints, and teach them and build them up, and the young Elders should go out and preach to the world. I want my young brethren from America to go and try it a while, and I am sure they will find it so sweet that they will want to go again. I want them to go and preach the Gospel on Gospel principles, and then the spirit of the Gospel will be with them. Some have paid too little attention to this principle, and hence there has been a lack of the Spirit.

Do not let anything of a pecuniary nature bedim your minds, but seek to know what the Lord would have you to do; and He who raiseth up and casteth down whom he pleases, will provide for all our necessities, for we must learn, if we have not, that it is good to trust in Him. Then let us maintain an eye single to the glory of God, let us seek first the kingdom of God and His righteousness, and all else that is good for us will come along in its own proper time and way. Beside, a little, with the blessing of God, and the blessings of His people upon it, is better than much with the injured feelings of the faithful. Yes, "Better is a dinner of herbs where love is, than of a stalled ox and hatred therewith." Then let us take that course, in all our administrations among this people, that will prove to them that we are their deliverers; that we have come to bless them in every possible way; to administer to them forgiveness of sins, and the Gift of the Holy Spirit; to teach them to work righteousness, and increase in confidence towards each other; to guard their interests, and prevent unnecessary burdens being placed upon them; and if they are burdened with debts, &c., to aid them, by devising good and wholesome plans to get them paid off, and then to so counsel them, and manage their affairs for them, as to prevent their becoming so burdened again. And when you leave to go home to Zion, being thus free, they will feel free and joyful to do what they are justly able to do to help you to emigrate, and you will have the pleasure of feeling that you have left them in a free and prosperous condition, prepared to adopt and carry out any measures that may be presented by the Presidency, however unexpected. The prayers of the Saints will then follow you across the sea to Zion and bring lasting blessings upon you.

It is necessary that a general change be brought about with regard to these matters, in the Conferences; and when any President is about to emigrate he must see to it that he leaves no debts or responsibilities, except such as his successor, with the unanimous consent of the Conference, feels free to assume and carry out. Then all will have joy in their labours, the love of God will increase and abound in the hearts of the Saints, and they will greatly increase their love toward you.

Among all the evils which are entailed upon the human family there is one which has so deeply pervaded the human mind, that it is difficult for the Saints and Elders always to avoid its evil effects—that is, national distinction. Everything of this kind should be done away from among the Saints; and only those who are the most diligent to keep the commandments of God, and teach others to do so, should have our preference.

He who has made of one blood all nations of men that dwell upon the face of the earth, has undertaken an effectual cure of this evil by gathering the honest in heart from all nations to Zion. There they become one people, the people of God, uniting their efforts to build up His kingdom, throwing off their national distinctions, and imbibing from each other whatever is excellent and praiseworthy, no matter whatever nation he, she, or they may be from who possess it, while that which tends to division, discord, or death is studiously put away. Thus union and confidence are restored, and the Saints progress in solving the great heavenly problem of becoming *one*—a people unto God.

When an Elder is appointed to preside or labour in any Mission or Conference, it matters not which of the United Kingdoms he may be of, let the Saints receive him affectionately as the minister of God, and he shall be made a messenger of life unto them; and thus let us teach the Saints here in their own native land, to be diligent in overcoming and breaking down all these middle walls of partition which now tend to divide and distract, that the Saints may manifest when they get to Zion that they have been taught of God, and are worthy to be numbered with His people. It is necessary that the Saints be instructed in all their duties, that they may be faithful when they have not the Elders and Teachers constantly with them, that they may know how to lean upon the Lord in a dark and cloudy day. I feel that if I could, I would gladly carry them from here to the Valley, so that they might escape all the trials of the journey. But this is not the will of the Lord. They must have experience, they must be tried, they must learn for themselves whether they have got faith to stand and not be shaken from their foundation. It is because that many have not been sufficiently tried, that they are so easily persuaded to leave the Valleys, after being gathered from Babylon, to go in pursuit of gold or other favourite objects. If they had passed through what those have who founded and established the gathering places in the mountains, they would be so thankful for such a place of rest from the persecution of their enemies, that nothing but a high sense of duty to their fellow men could induce them to leave their peaceful, blessed homes which God had there given them.

Concerning the item of doctrine alluded to by Elder Caffall and others, viz., that Adam is our Father and God, I have to say do not trouble yourselves, neither let the Saints be troubled about that matter. The Lord has told us in a revelation which he gave through the Prophet Joseph, January 19, 1841—"I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (Doc. and Cov. sec. ciii. 13.) I would like to know where you will find Scripture to prove those things by, which have never before been revealed. Some seem to feel it their bounden duty to prove everything which belongs to our faith from the Bible, but I do not, and I will excuse you from all obligation to prove this from the old Scriptures, for you cannot, if you try. You may bring much collateral evidence from the Bible and other revelations that will dissipate objections, and serve to strengthen the position, but to directly and substantially prove it, as the world require, and as we can do the first principles, it will puzzle you to do it, and from henceforth we may expect more and more of the word of the Lord giving us instructions which are nowhere written in the old Scriptures. If we feel ourselves, or teach the Saints or the people generally, that we are only to believe that which can be proved from the Scripture, we shall never know much of the Lord ourselves, nor be able to teach the children of men to any very considerable extent. If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, *the Prophet and Apostle Brigham has declared it, and that it is the word of the Lord.* That is vastly stronger proof than Christendom can give for much that they profess to believe. Tell the Saints that if this stone does not

seem to fit into the great building of their faith just now, to roll it aside. You can help them to roll it aside out of their way, so that they will not stumble against it while at their daily duties, and it will be but a very short time till they will find a place in their building where no other stone will fit, then it will be on hand all right, and will come into its place in the building without the sound of hammer or chisel.

The advancement of the Saints in their departure from the traditions of their fathers, has become so great, that the sudden transition from Babylon to Zion is more than many can bear. To acquire the truths of any science is a progressive work, and most especially is it so in acquiring a practical knowledge of the science of Theology, for, in the great school which heaven has established, the principles of life, salvation and exaltation, are matters of practical adaptation. There the axiom is laid down, that the past time of our life sufficeth us to have wrought the will of the Gentiles, and students of that school are expected to do the will of God, learn the laws of heaven, and live in them. But this sudden filling up of old bottles with new wine sometimes proves disastrous to the bottles, and wasteful to the wine.

Israel, in the days of Moses, could not enter the rest of God, which was the fulness of his glory, therefore He gave them the law of carnal commandments and outward ordinances, which should be their school-master till it should bring them to Christ.

Such is the nature of men, and such the power of their traditions, that few can receive and walk in all the fulness of the revelations of God, until they have had a round of discipline and experience to prepare them for it; indeed the windows of heaven are already so widely opened, and the treasures of life so richly poured out, that in the hearts of many there is not room to receive them. In thus wonderfully blessing His people He expects wonders at their hands. He does indeed demand that the interest of His kingdom on earth shall be their first, great object of solicitude and toil; and to all the honest and pure, the return and complete establishment of the kingdom of God and His righteousness again on the earth is the great, favorite object for which they pray, labour, and toil with unceasing hungering and thirsting.

It is in view of the rapid advancement which the Saints in the valleys are making, and the still more rapid advancement which they will make henceforth, that the intermediate places of gathering are appointed in the States, where the Saints will be instructed progressively in those principles and doctrines which they can there receive and live in, and prepare themselves for their journey onward to the mountains; while those who cannot feel to adopt at once the full order of society as it exists in Zion, can dwell in this kind of intermediate or terrestrial glory till they prove themselves, and obtain faith to live by every word that proceeds from God and His servants, or find the way to be too straight and give up the race. This order of things presents, in beautiful gradation, an illustration of the three glories of the heavens. The terrestrial glory is typified by the moon, and as the moon *waxes* and *wanes*, becoming old and new, so with those Saints who leave this lower or old world and go there—they will either *wax* strong in God, and in the power of the Gospel, and go on to the Valley, the celestial, or they will *wane* in their faith, and turn back to the beggarly elements of the world, which is typified by the stars, like the dog to his vomit, and the sow that was washed to her wallowing in the mire. All the faithful who can, will make sure of their passages from here direct through, and it will be my diligent effort to get as many through as possible, unless the plan of operation which will be furnished me shall prove otherwise.

While it is a primary object with the Saints to get through where they can receive instruction more fully, and make more permanent arrangements for a livelihood, it will also be better for many to get part way than to remain here, seeing they will be under the instruction and presidential care of one of the Twelve Apostles. Everything omens a more vigorous and energetic movement for the work of the Lord in gathering His people. Let us then be up and doing, be active in putting away all disobedience and impurity, that the Spirit of God may more abundantly lend us its gracious aid to carry on the glorious work.

Meeting closed with singing, and adjourned till 5 p.m. Prayer by President S. W. Richards.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 26, 1854.

We rejoice in the increasing power of the work of the Lord, and that many are being born again and brought into His kingdom. Rulers and those in authority are beginning to look upon us with some little favour and a disposition to grant us, as Latter-day Saints, that even-handed justice which is due to all. By reference to the last Number of the *Star* it will be seen that some of the magistrates in Cheltenham are disposed to protect us in our rights, in common with our neighbours. Another instance of a similar nature occurred a short time since in Glasgow, which we notice on page 542.

This Number of the *Star* contains an interesting letter from brother E. Ludington who went forth trusting in the Lord, without money or friends, into the dark and benighted kingdom of Siam; and the Lord in his case is fulfilling His promises made to all such, by opening his way before him, and making him the honoured instrument of planting the Gospel in that dark corner of the earth.

We would say to all brethren under similar circumstances that we remember them continually before the Lord, and say, be comforted in your hearts, for your reward is sure and none shall hinder it.

The hand of the Lord is at work mightily with the nations. The light of revelation is increasing in the earth, making the darkness which broods over the minds of men, more visible to those who can comprehend it. As the world is disorganizing, the Saints should increase their efforts to cultivate confidence in and union with one another; and receive with more implicit faith, the revelations of the Lord through his servants, whom he has appointed to rule in his kingdom.

The time has come when the old landmarks of prejudice and education must give way; and Latter-day Saints be led by the living oracles of God, and be able to discriminate the truth wherever found, or in whatever form it may appear, by the light of the Holy Spirit dwelling in their hearts. Our Saviour said, "if ye love me keep my commandments." If we love the servants of the Lord, let us keep His counsels through them, which will lead us in the way of salvation.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 510.)

[November, 1838.]

November 2nd. The following letter gives the particulars relating to the movements of the Governor's troops in conjunction with the mob—

Head Quarters, Camp near Far West,
November 2nd, 1838.

To His Excellency L. W. Boggs, Commander-in-Chief, Missouri Militia.

Sir—On Monday, October 29th, the troops ordered out by Major-General Atchison and myself, (as per our report to you of said date,) took up their line of march from camp near Richmond, for Far West. We encamped on the night of the 29th at Linville's Creek, (a short distance from the road,) about sixteen miles from Far West, at which point we received an express from Brigadier-General Doniphan, informing us that he was then encamped on Log Creek with a force of five hundred men, and that he would join us at the crossing of said creek, on the road from Richmond to Far West, by ten o'clock the next morning.

On the 30th October, the troops got together at the last named point, when we mustered about eighteen hundred men. Whilst at this place we received your orders of the 26th ultimo, and I received an order of the 27th ultimo, and a letter from you of the same date. At this point Major-General Atchison left me for Liberty, when I was left in sole command. I then took up my line of march for Goose Creek, one mile south of Far West, which point we reached about one hour by sun in the evening. Just as the troops were encamping, I received intelligence from General Doniphan, from his position on the right, that he had discovered a party of mounted Mormons approaching Far West from the East, and requested permission to intercept them, if possible. Leave was granted, and his brigade started off at nearly full speed to accomplish the order, but the Mormons succeeded in reaching the fort. General Doniphan approached within two hundred yards of their fortress, when they displayed a force of about eight hundred [150] men. At this juncture, I ordered General Graham's brigade (holding General Parks' and part of General Wilson's mounted in reserve) to march full speed to the relief of the First Brigade, Third Division, but from the inequality of the force of the first detachment, (being only two hundred and fifty strong at that time, and the Mormons 800) [150] it was considered prudent to withdraw the troops, and march against them in the morning, which was accordingly done, and they all returned, as dark set in, to camp. At this place I established my head-quarters, and continued there during the expedition against the Mormons. The detachment under General Wilson returned about nine o'clock, P.M.

The next morning, 31st of October, I received a message from Colonel Hinkle, the commander of the Mormon forces, [Caldwell Militia] requesting an interview with me on an eminence near Far West, which he would designate by hoisting a white flag. I sent him word I would meet him at two o'clock, P.M., being so much engaged in receiving and encamping fresh troops, who were hourly coming in, that I could not attend before. Accordingly at that time, I started with my staff officers and Brigadier-Generals Wilson, Doniphan and Graham, General Parks being left in command. We met him and some other Mormons at the point before mentioned. He stated that his object in asking me to meet him there, was to know if there could not be some compromise or settlement of the difficulty without a resort to arms.

After giving him to understand the nature of your orders, I made him the following propositions, which I furnished him a copy of, also a copy of your order, viz.—

"1st. To give up their [the Church's] leaders to be tried and punished.

"2nd. To make an appropriation of their property, all who have taken up arms, to the payment of their debts, and indemnify for damage done by them.

"3rd. That the balance should leave the State, and be protected out by the militia, but to be permitted to remain under protection until further orders were received from the Commander-in-Chief.

"4th. To give up the arms of every description, to be receipted for."

Colonel Hinkle agreed to the proposition readily, but wished to postpone the matter until morning. I then told him that I would require Joseph Smith, junior, Sidney Rigdon, Lyman Wight, Parley P. Pratt, and George W. Robinson, as hostages for his faithful compliance with the terms, and would pledge myself and each one of the officers present, that in case he, after reflecting and consulting upon the proposition during the night, declined acceding to them, that the hostages should be returned to him in the morning, at the same point they were received, but it was understood in case they did comply, they were to be held for trial as part of the leaders called for by the first stipulation; I then gave him until one hour by sun in the evening to produce and deliver them. We then returned to camp, and I directed the troops to make preparations to march to Far West by an hour and a half by sun, with a determination in case the hostages were not produced, to make an attack upon the town forthwith.

I directed General Parks' Brigade to be mounted, and to form on the right of the Division, to act as flankers if necessary, and if required to pass entirely around the town, and form on the north side, with instructions to make the attack at the report of the cannon, which was to be the signal for the general attack. General Graham's Brigade was mounted, and formed on the extreme left to act as flankers, and if required to form the line on the west side, with similar instructions as to the commencement of the attack.

General Doniphan's Brigade was ordered to parade on foot, and to form on the left of General Parks, with instructions to form the line of battle on the south side, with same instructions as to commencement of attack.

The artillery company, with one piece of ordinance, was placed at the head of General Doniphan's and General Wilson's Brigade, with instructions to occupy an eminence within three hundred yards of the town.

The army being disposed of in this manner, at the appointed time I took up the line of march in direction of Far West. When the troops got within about six hundred yards, I discovered the flag and the hostages advancing. I immediately halted the army, and rode out and met them, received the hostages, and placed a guard over them for their safety and protection, and ordered the forces back to our encampment. I cannot forbear, at this point, expressing my gratification and approbation of the good conduct and gallant bravery* evinced by all the officers and men under my command. They marched up with as much determination and deliberation as old veterans—not knowing but that the charge would be sounded every moment for surrounding the town. There was no noise or confusion, nothing but an eager anxiety upon the countenance of every man to get at the work.

When the hostages were received, the troops, with some slight exceptions, marched back† in profound silence.‡

November 1st. I ordered the whole forces, amounting to two thousand five hundred men, to parade at nine o'clock, A.M., and to take up the line of march for Far West at half-past nine o'clock, to receive the prisoners and their arms.

The troops marched out and formed in the prairie about two hundred yards southeast of the town. General Wilson's Brigade formed the west line, General Doniphan's the east line, General Graham and General Parks the south line, with the artillery company and the cannon in the centre of the two latter, leaving one side of the square open.

The Mormon army, reduced to about six hundred men by desertion and otherwise, under their commander, Colonel Hinkle, marched out of their town, through the space into our square, formed a hollow square, and grounded their arms. Colonel Hinkle then rode forward and delivered up to me his sword and pistols.

I then directed a company from the respective Brigades to form a front, rear, right and left, flank guards, and to march the prisoners back to Far West, and protect and take charge of them until the next morning. I there detailed a company from General Doniphan's command, to take charge of the arms. Then, in order to gratify the army, and to let the Mormons see our forces, marched around the town, and through the principal streets, and back to head-quarters.

Considering the war at an end in this place, I issued orders for General Doniphan's Brigade, with the exception of one company, and General Graham's Brigade, to take up their line of march for their respective head quarters, and dismiss their men, and directed General Wilson to take charge of the prisoners (demanded for trial) and arms, and to march them to my head quarters at Independence, to await further orders, and to dismiss all except a guard for the prisoners and arms.

November 2nd. I relieved the guard placed over the prisoners at Far West by four companies of General Parks' Brigade, and placed them under the command of Colonel Thompson, 2nd Brigade, 3rd Division, with instructions to report to General Clark. The balance of General Parks' Brigade, with Captain Gilliam's company of General Doniphan's Brigade, under the command of General Parks, I ordered to Adam-ondi-ahman, a Mormon town in Davies county, with instructions to disarm the Mormon forces at that place, and to leave a guard of fifty men for the protection of prisoners, and to report to General Clark.

In order to carry the treaty and stipulation into effect, I have required your aid-de-camp, Colonel Williams, together with Col. Burch, and Major A. Rees, of Ray, to attend to drawing up the papers legally, and directed Colonel Thompson to wait on them with a portion of his command, and to cause all their orders and requirements, consistent with the stipulations, to be carried into effect.

This day, about twelve o'clock, there was a battalion of one hundred men from Platte arrived at Far West, which I ordered back, having understood that Major General Clark would be on in a day or two, with sufficient force to operate in Davies and Livingston, and for any service that may be required.

SAMUEL D. LUCAS,

Major-General Commanding.

* "Gallant bravery" that some thousands of men should be so anxious to wash their hands in the blood of five hundred poor Saints. I claim not the honour of commanding such a brave army.

† "The wicked flee when no man pursueth." This saying was truly verified in the first retreat of this army—they fled precipitately through fear and a great proportion of the men were anxious to get back to the creek, where they could dispense with some of their clothing and wash themselves in the water.

‡ "Profound silence." It might have been silence to the General for aught I know; for the shoutings, bellowings and yells of this army of mobocrats was sufficient to deafen any one, not guarded by some higher spirit, and could only be equalled in the savage war whoop, and the yells of the damned.

Saturday 3rd. We continued our march and arrived at the Missouri river, which separated us from Jackson County, where we were hurried across the ferry when but few troops had passed. The truth was, General Clark had sent an express from Richmond to General Lucas, to have the prisoners sent to him, and thus prevent our going to Jackson County, both armies being competitors for the honour of possessing "the royal prisoners." Clark wanted the privilege of putting us to death himself, and Lucas and his troops were desirious of exhibiting us in the streets of Independence.

Sunday, 4th. We were visited by some ladies and gentlemen. One of the women came up, and very candidly inquired of the troops which of the prisoners was the Lord whom the "Mormons" worshipped? One of the guard pointed to me with a significant smile, and said, "This is he." The woman then turning to me inquired whether I professed to be the Lord and Saviour? I replied, that I professed to be nothing but a man, and a minister of salvation, sent by Jesus Christ to preach the Gospel.

This answer so surprised the woman, that she began to inquire into our doctrine, and I preached a discourse, both to her and her companions, and to the wondering soldiers, who listened with almost breathless attention while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles.

The woman was satisfied, and praised God in the hearing of the soldiers, and went away, praying that God would protect and deliver us. Thus was fulfilled a prophecy which had been spoken publicly by me, a few months previous—that a sermon should be preached in Jackson county by one of our Elders, before the close of 1838.

The troops having crossed the river about ten o'clock, we proceeded on and arrived at Independence, past noon, in the midst of great rain, and a multitude of spectators who had assembled to see us, and hear the bugles sound a blast of triumphant joy, which echoed through the camp as we were ushered into a vacant house prepared for our reception, with a floor for our beds, and blocks of wood for our pillows.

General Clark arrived at Far West with one thousand six hundred men, and five hundred more were within eight miles of the city.

Thus, Far West has been visited by six thousand men in one week, when the militia of the city (before any were taken prisoners) amounted only to about five hundred, whose arms having been secured, the mob continued to hunt the brethren like wild beasts, and shot several, ravished the women, and killed one near the city; no Saint was permitted to go in or out of the city, and they lived on parched corn.

General Clark ordered General Lucas, who had previously gone to Adam-ondi-ahman with his troops, "to take the whole of the men of the Mormons prisoners, and place such a guard around them and the town as will protect the prisoners and secure them until they can be dealt with properly," and secure all their property, till the best means could be adopted for paying the damages the citizens had sustained.

Monday, 5th. We were kept under a small guard, and were treated with some degree of hospitality and politeness, while many flocked to see us. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice, which removed mountains of prejudice, and enlisted the populace in our favour, notwithstanding their old hatred and wickedness towards our society.

The brethren at Far West were ordered by General Clark to form a line, when the names of fifty-six present were called, and made prisoners to await their trial for something they knew not. They were kept under a close guard.

(To be continued.)

SOMETIME ago the London *Times* offered £1,000 for the discovery of material for the manufacture of paper suitable for printing newspapers, periodicals, &c. The premium appears to have had the desired effect, for we learn that patents have been secured for the process and machinery, for the purpose of preparing the fibres of various plants produced in the British colonies, to take the place of flax, hemp, and rags, in the manufacture of rope, paper, &c.

THE SIAM MISSION.

VOYAGE OF ELDER LUDINGTON FROM BURMAH TO PRINCE OF WALES ISLAND, SINGAPORE, AND BANKOK.—BAPTISMS—THE SUCCESS OF AMERICAN MISSIONARIES.

Bankok, Kingdom of Siam, May 1, 1854.

President Richards,

Dear Brother—I am following my calling at this time in the jungles of Siam, far from a civilized nation, and surrounded on the one hand by wild savages, and by wild beasts of prey on the other.

The doctors and reverends have opened a battery of slander and lies against modern Apostles and Prophets, and Elders of Israel, plurality of wives, &c. These persons are writing letters to Mr. Hunter, merchant, and others, telling them that "Joe Smith" was murdered for robbery, and are also telling the good people to beware of the "Mormon" delusion. Mr. Bradley is one of the missionaries from Ohio; he has a printing press, and has been fourteen years in this country; he told me that he knew the Book of Mormon to be false. I told him that it was true; that it had been confirmed by the voice of God, and the ministering of angels. I have nine American ministers and eight Popish priests to contend with. Two missionaries from France came here in company with myself. I preached the first "Mormon" sermon on board the Kinjo ship in the Gulf of Siam, and invited these gentlemen down into the cabin, but they refused. Truly the Lord was with me. There were sixty souls on board, among whom were several sons of Ishmael, Malays and Siamese; they paid good attention. After a passage of thirteen days, I landed here on the 6th April, in good health. I preached the first discourse in Siam at Captain James Trail's on Sunday, 9th of April, and baptized and confirmed him and his lady the same evening, at their request. Brother Trail is now in durance in a Siamese dungeon, or rather at the petition of some twenty Europeans and Americans he was removed from the dungeon to the king's *stable*. He has been nearly two weeks in jail, ten natives guarding him. I visited him yesterday, the third time; he is in good spirits. His wife and three children visit him daily, and feed him, for the king feeds no prisoners, and many perish in consequence. Brother Trail was put into jail for firing a salute of fifteen guns in Singapore roads, on board the barque *Serious*, a short time previous to my going on board; he was requested to fire the salute, by the merchants of Singapore, at one of their great feasts. In ramming home the last charge, the gun accidentally went off, and deprived one of the Siamese gunners or sailors of both arms. He was taken on board a man of war to have his limbs dressed, and from thence to the hospital, where he remained a few days till his arms became healed, and brother Trail gave him a cabin passage home, and treated him as one of the family. Brother Trail also gave me a cabin passage to this place. He is truly a philanthropist. He keeps what I call a Christian hospital, for he is continually full to overflowing, and turns none away, otherwise I have no doubt I should now have been in Singapore. He is a native of Batavia, and is of a mixed parentage, being of Dutch descent; he has been a mariner and has sailed out of this port fourteen years, and as a general thing he is very much liked by all classes; he speaks several languages.

I am in want of books. I have no Book of Mormon. If you could forward me one dozen of Books of Mormon, and one dozen Hymn Books, and one dozen of all the later works and pamphlets, I will forward you the money as soon as I can dispose of them. I have no doubt they will sell* as soon as they come to hand. If you think it wise to forward a few works on the first principles, do so.* I stand alone at this time, with no news from any of my brethren—shut out from almost all other parts of the world, as very few foreign ships ever come to this country.

It is nearly three months since I left the empire of Burmah for the kingdom of Siam. I was twenty-one days in a

* Owing to the difficulty in sending a parcel direct from here to Siam, Elder Ludington will please make application to Elder N. V. Jones, Calcutta.—Ed.]

sinking ship, which was saved by throwing part of the cargo overboard.

I arrived in Pinang, Prince of Wales Island, about the last of February; spent five days in preaching from house to house, not slighting Governor Lewis, nor any of the reverends or great men. I found many warm friends there, and the American consul, Mr. Carren, informed me that brother Carter, who has gone home, put in at the island last summer in distress.

I bid adieu to this beautiful island on the 3rd of March, and took passage on board the mail steamer for Singapore, and arrived there a stranger, alone, penniless, and without a home. I walked up and down the streets seeking or inquiring for a place for a servant of God. I called on the rich and noble, so called, but they turned a deaf ear to a humble servant of God. I spent most of the day in finding an inn. Finally I fell in with some noble sons of the main. I was soon introduced to the landlord; he learning my situation, hired a parrekeen, and took me out to the Rev. Mr. Keeslerry, of the Church of Scotland. He has a large school of Malay children, or near thirty pupils. He has two printing-presses, and he teaches the children the various arts of printing and binding, all at his own expense. He has a large plantation of nutmegs, and the various kinds of almost all fruit of India. He treated me as a brother, and boarded me three weeks at his own expense. I preached to him all he could bear, and then bore testimony of the truth of this work.

I bid adieu to Singapore, after preaching from house to house, and also calling on Governor Butterworth, telling him I had the words of eternal life to all that would hear and obey, and of death to those that rejected the same.

Since I have been here I have visited the minister of foreign affairs, a native of Siam. I preached nearly one hour to him, through an interpreter. He wanted to know much about the Book of Mormon, and if the Prophet would not come to his country, &c. I have preached every Sabbath since I landed in this metropolis. I am striving to master the language. It is hard to learn, but God being my helper, I will not say *can't*.

The country is generally very insalubrious, though not very sickly at this time. The American missionaries look emaciated and deathly pale. They are at a dead stand—one of the reverends has been here twenty-four years, and has not baptized one as yet.

I have written a long letter to the king — To His Most Gracious Majesty Phrabat Somdet Pra Chom Klaw Chao yu hud, Sovereign of Laos, at his request. He being desirous to know something about the gold plates, I gave him a brief synopsis of the same. He is about fifty years old, and has a family of several hundred wives, and children without number. I have not as yet delivered my message to his Majesty verbally, as he keeps himself very close, being afraid of the second king. The second king is said to be much more noble, whose name is Phra Pin Klau Chau yu hua. He speaks English very fluently. They live but a short distance apart. I have tried several times to get an introduction, but their festivals, games, &c., have been kept up for several nights, so that they sleep days, and do their business at nights. The latter king thinks a world of his 200 wives. He is young, but he has a black tongue, that disfigures him very much.

A few evenings ago their sentinels were alarmed as they saw passing by, a person supposed to be the king, with a white robe on, and a white man that had a train of attendants, pass into one of their Pagodas or Watts. The guard followed, but they all disappeared. The next morning one of their gods lost his head, plated with gold, which fell off and broke to atoms.

Farewell, dear brother, till we meet again. Remember me to my dear family, brother Brigham, and all the Saints in every land.

E. LUDINGTON.

P. S.—While writing the above, the second king has sent word he wishes to see me.

VARIETIES.

OUR distinctions do not consist in the positions we occupy, but in the grace and dignity with which we fill them.—*Deseret News.*

In the month of July, the price of wheat fell 10s. per quarter.

There are not less than twelve thousand Chinese in California, and a regular periodical is published in that language at San Francisco.—*California Paper.*

The state geologist of California has the record of upwards of thirty earthquakes in that state since the first of Jan. 1853.

The Crops.—The reports of the harvest from most parts are excellent. In the south of Europe, in America, in all the corn-growing countries, it appears to be as abundant as it was last year scanty. Even the Campagna of Rome is covered with corn; and our own country forms no exception to the general abundance.—*Family Herald.*

Militia Expenses.—The select committee appointed to prepare the militia estimates for the year ending March 31st, 1855, have completed their task. £998,000 is the sum required for 124,074 men for the United Kingdom. The charge for regiments to be embodied is £360,000; that for raising and training the militia (89,176 men) in England and Wales is £480,000; in Scotland (for 10,800 men) £35,000; in Ireland (for 21,600 men) £60,200.

Lancashire Centenarians.—The last census shows that there were 19 persons then living in Lancashire of the age of 100 years and upwards, namely, seven males and twelve females. In the Fylde was one old man, and in Runcorn one female; in Oldham were one male and one female; in Preston two females; in Liverpool one male and four females; in West Derby one male and two females; in Salford three males and one female; and in Manchester one female. This gives two to the country and 17 to large towns.

On the 21st of July, a charge was preferred at the Police Court, in Glasgow, by an Elder of the Church of Jesus Christ of Latter-day Saints, against a citizen of that place for disturbing him while preaching on the previous Sabbath. The court gave the would-be-pious gentleman a strong reprimand, and promised to severely fine him, if caught in the like position again. It is pleasing to see occasionally instances of impartial justice when the Saints are concerned, and it is to be hoped that there will always be sufficient integrity in the Executives of British law to induce evenhanded justice and so restrain the vagaries and violence of those persons who have not learned to esteem their neighbour as themselves, and do unto others as they would be done by.

State of Crime in Liverpool and Manchester.—A return has been prepared of the number of persons taken into custody, &c., in Liverpool and Manchester, for the year 1853. In this return the estimated population of Liverpool is set down at 402,000, and that of Manchester at 322,873. The strength of the Liverpool police force is 886, but of this number 314 are dock police, which gives 572 as the number doing duty in the town for 400,000 inhabitants, while in Manchester the number is 460 for 322,000. The number of persons taken into custody in Liverpool during the year was 21,753, in Manchester 5362; of those apprehended in Liverpool, 10,703 were discharged, 10,407 were summarily convicted, and 643 committed for trial; in Manchester the number of persons similarly disposed of was—1941 discharged, 2627 summarily convicted, and 794 committed for trial. Informations laid—Liverpool, 13,532; Manchester, 4050. The number of Public houses reported in Liverpool was 228, and the fines received, including costs, £150 15s.; Manchester 95, and amount of fines £79 4s. Beerhouses reported in Liverpool 924, and fines received £725; Manchester 751, fines £566. As regards the fires in the two towns, the result is as follows:—Fires in Liverpool, 170; amount saved, £676,212; amount lost, £144,021. Manchester: Number of fires, 185; amount saved, £382,014; amount lost, £12,240,

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WHO ARE THE TRULY BRAVE?

Inscribed to the "Expeditionary Force Branch" in Turkey, and the "Floating Branch" in the Black Sea, of the Church of Jesus Christ of Latter-day Saints.

BY ELDER JAMES F. BELL.

In times like these, full of deceit and strife,
When those in power so reckless are of life,
It may be thought that he is brave who dies,
And gives his life a willing sacrifice,
To gain a victory o'er his country's foes;
Or, steeped in blood, to fight in aid of those

Who call on Britain, with her hearts of steel,
To sally forth, and make the despot feel
That *right*, not *might*, should rule the nations now,
And even he yet to this truth must bow.
But braver nobler, wiser far are they
Who hear the truth, and quickly do obey.

But braver still are they, who having heard
And been obedient to the heavenly word,
Hold on thereto, despite the powers of hell,
And *dare*, in this dark age, the truth to tell;
Whose course is onward, and whose hearts are fir'd
With noble zeal, and energy untir'd;
Whose union, love, and harmony increase;
Whose conversation tendeth still for peace;
Whose feet through all things ever upward tend
To joys celestial, which shall never end.
Yes, braver, nobler, wiser far are they
Who persevere until the perfect day.

Then, O my brethren, let your hearts be pure,
Your faith unwavering, and your progress sure;
Let not the tempter for one moment stay,
Nor find success in leading you astray.
Lean still on God, His Holy Spirit seek,
Be wise and watchful, ever kind and meek;
Uphold each other in much fervent prayer,
Let each the other's joy or sorrow share;
Abide in counsel—do it with delight,
And God will bless you, and all will be right.
For happy, happy, yea thrice happy they
Who persevere until the perfect day.

Malta, June 27, 1854.

ADDRESSES.—C. G. Webb, 9, Twerton Hayes, near Bath.
William H. Kimball, 35 Jewin Street, City, London.
John M. Browne, Histon Road, Cambridge.
C. R. Dana, R. W. Wolcott, William Budge, } Care of John M. Browne, Histon Road, Cambridge.

LIST OF MONIES RECEIVED FROM THE 4TH TO THE 11TH AUGUST 1854.

	£	s	d
James Frewin	8	10	0
John Holsall	5	0	0
Henry McCreery	15	0	0
John B. Pears (per Thos. Young)	5	0	0
William Simms	7	16	3
Charles A. Harper	20	0	0
David Rees	1	16	7
A. N. McFarlane	2	0	0
Carried forward	£65	2	10

	£	s	d
Brought forward	£65	2	10
Simon Irwin	2	0	0
Josiah Holmes	5	0	0
David Roberts	0	3	9
Samuel Church	5	0	0
Edward Frost	5	0	0
Jeremiah Baker	19	0	0
	£101	6	7

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 35.—Vol. XVI. Saturday, September 2, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Concluded from page 535.*)

June 28, 5 P.M.

The Council again assembled according to adjournment, and was opened by singing "Come go with me across the sea", &c., and prayer by Elder C. G. Webb.

President F. D. RICHARDS—As this is probably the last time we shall assemble in Council for the present, we shall, I trust, have the best of the wine at the last of the feast. We will have a short time of free conversation together, and partake of the Sacrament of the Lord's Supper. I should have liked to have partaken of it yesterday, and thus have celebrated the martyrdom of brothers Joseph and Hyrum, but we had not got through our business. I should like this afternoon the Spirit to flow freely from bosom to bosom, that we may speak fully of those things which are in our hearts; and unto this end, I should like every brother who may come on the stand to speak with freedom, that our knowledge may be increased, and all may be edified and thus be the better prepared for our future labours and for coming events. I feel myself much better in health this afternoon than I did this morning, for which I am truly thankful to the Lord. It is precious to me to find you, my brethren, reposing in me and my brother Samuel such confidence. It does me good, and I feel to say I have great confidence in you. This is a principle of the greatest importance, and which it should be the object of every Saint to cultivate. We want to have it in each other, and if we have this confidence in our bosoms, we shall go into our various fields of labour, and shall infuse the same spirit into the bosoms of those with whom we associate, and unto whom we administer, which will cause it to spread among the Churches. We shall thus bring joy and rejoicing into every habitation of the Saints—by allowing this spirit of confidence to flow freely.

I know that if I did not feel towards brother Brigham that he was beyond sin, or doing wrong, the spirit would not flow freely from me to you, neither would it flow freely through the Conferences. If the pipe be stopped, the gas cannot flow freely, and if the channel of the Holy Priesthood be not open, the oil of gladness cannot be poured into the hearts of the Saints. Hence, then, it is the duty of every man to stand in his place, and do his duty before God and man, that confidence and truth may be increased. Do you not know, brethren, that the Spirit of Truth is departing from the children of men. God has said that a lying spirit has gone abroad upon the face of the earth, and, brethren,

it has to such an extent, that many persons who come to hear you preach, and go home delighted with the things advanced, and strive to lay before their families the principles you have been teaching, they cannot do it in purity, for their spirits will associate, with the truths advanced, a number of falsehoods, to destroy the effects of the good seed. Do you not know, that a great many of the people have no confidence whatever in each other; some of them strive to establish it, but cannot. Endeavour, my brethren, to establish this in your bosoms, by your upright conduct towards the people and towards God, then you can establish it in the minds of others. I wish to pass that text over to you here on the British Isles, to create confidence between you and the authorities, and the Saints also. When that is restored you will not preach without doing good. Do we not feel so towards brother Brigham? Yes, we do. If I can learn brother Brigham's mind or word upon any thing whatever, it is the mind and word of the Lord to me, and all the Twelve. This is a great word for the Saints on the British Isles, but it is so with us. I remember that when brother Brigham used to write to me while I was here before, the spirit of the instructions were with me, and working upon my mind, previous to receiving his communications. I purpose seeking the counsel of that spirit all the time, and I want to see you Pastors follow, and feel in the same spirit; and when you want to write to me about anything, and do not wish to trouble me, I shall have the spirit of that working upon my mind, and probably I shall be writing to you to know how you are getting on. Then I want you Presidents to have the same freedom with the Pastors, and not to seek to keep anything from them. Then the Pastors will be able to pour out the Spirit upon you, that you may do good, and build up the Saints in your various fields of labour; and unless you do this, you will dry up, and become like a branch cut off from the tree, but if you are united with them, and if you counsel with them, they will give you light and knowledge upon the subjects of the Gospel, and you will have power with God to obtain assistance. If you take this course, and attach yourselves to the Pastors, the work will prosper in your hands, and you will soon realize the benefits of it. Then, brethren, be one in all things. If we are united, the Saints will soon follow in the same track. I look upon President Young and his Counsellors with the utmost confidence in all things. I consider that all is right with them. They have borne the burden and heat of the day of trial and tribulation, and their shoulders have always been at the wheel. They bear us in their bosoms before the Lord with far more tenderness than you can bear your children. They have the knowledge from God that enables them to do it. When I hear them set forth the principles of eternal life in such a manner as I often have heard them, I feel as though they were sanctified, and they could not sin. There is no more fear in my bosom about their doing wrong than there is about God Himself. They are living patterns of godliness. If you, my brethren, can only feel so with each other, there is no power can prevail against you, for God will be with you in all things. When I arrived in the Valley, and observed the great improvement and progress, which the Church had made during my absence, I wished more than ever that I could live a long time with them on the earth, to help build up the Kingdom of God. You must know that brother Brigham, and a number of others, have a great many duties to attend to, pertaining to their numerous families, but all these things are secondary until they have attended to their duties to the Church. We should take hold of things just in the same manner, always making the Kingdom of God, and His righteousness, first, that come whatever may, we may be ready for it; and live unto the Lord all the time, that whatever takes place, we may still continue in the narrow path during our lives on the earth.

I feel glad indeed that the principle of consecration has come forth to the Church, though it will be unnecessary for the Elders to preach this principle much. I shall write to brother Brigham, and ask him to accept me in my place with the rest of the Twelve, and all I possess of every name and nature. The day is coming when those who will not lay down all at the Apostles' feet, and call naught which they have their own, will find that their names will be taken from the earth! You can read this in the Scriptures and Revelations. Do you not long for the time to come? (Here a cry of "yes" reverberated through the room like peals of thunder.) Then, brethren, let us live

in the power of the Gospel, that if the people will not receive it, they may have to receive the recompense of rejecting it.

Now, concerning your families; it is the duty of every man to be the head of the household, and not for the woman to be the head. Such as are ruled by their wives are not worthy to preside in the Church. A man is not to tyrannize over a woman; he is to love her and take counsel with her, but to preserve to himself the authority to dictate. This is a principle revealed from heaven, and is of the utmost importance. Teach the Saints this principle, and if they hearken, and live by it, they will increase in the blessings and powers of the Gospel. You have not much to do in teaching the plurality of wives, and you have nothing to do with making covenants beyond what you are required of God, for if you do make any, they will have to be broken. Teach the first principles of salvation, and let the Saints have a good foretaste of them, that those who get to the Valley may not find such a difference. We want everybody to take a great portion of righteousness with them, and not go there to obtain the whole of it, for if they do, it will probably be too strong for them, and they may not be able to stand. The knowledge of God will continue to increase, for there will be continual revelation from time to time, therefore I do not want the time to come when I can learn no more. I want my knowledge to increase in the Lord all the time. It is for this that I wish to live, and doubtless it is so with you. I will now present before you a few motions.

Moved, by President F. D. Richards, that we sustain, with all our hearts, President Brigham Young as our Prophet, Priest, and minister of eternal life to all God's people on the earth. Seconded by President S. W. Richards, and carried unanimously.

Moved that we sustain President Heber C. Kimball, as his first Counsellor in all these high and important duties. Carried unanimously.

Moved that we hail with sincere pleasure, the appointment of Elder Jedediah M. Grant to the office of second Counsellor in the First Presidency, and that we tender unto him our most cordial support in the high and holy position to which he has been called. Seconded by Daniel Spencer, and carried unanimously.

Moved that we hail with satisfaction and pleasure, the appointment of Elder George A. Smith to the office of Church Historian and Recorder, and that we will sustain him in that calling, by forwarding to him books, papers, or anything else we may be able to, that shall enable him to discharge the duties of this calling. Seconded and carried unanimously.

Moved that we accept and approve of the labours of Elder Samuel W. Richards as President of the Churches in the British Isles, and of Daniel Spencer as his Counsellor. Seconded by many of the brethren, and carried unanimously.

Moved by Elder G. W. Bramwell, seconded by Elder D. Tyler, that we receive and uphold Elder Franklin D. Richards as our future President. Carried unanimously.

Moved by President F. D. Richards, and seconded by Elder John Robinson, that we sustain Elder Daniel Spencer as Counsellor to the President of the Church in the British Isles and adjacent countries. Carried unanimously.

Moved that we sustain all the constituted authorities of the Church in Zion, in the British Isles, and in all the world. Carried unanimously.

Elders James Marsden and William G. Mills, of the committee, presented the Testimonial, which was read and unanimously adopted by the Council.

President S. W. Richards arose and said—I have not language by which I can express my deep gratitude to you, for the high and exalted sentiments which you have expressed towards me in that Testimonial; indeed, I can scarcely think that I am worthy of such sentiments as are therein set forth. While my young brethren were speaking, I felt my weakness and littleness to a great extent, and were it not that duty calls me home, I should like to stay and take hold with you again, to roll on the work.

The Sacrament was administered.

The appointment of Elder John Chislett to labour in the Swiss Mission was confirmed by unanimous vote of the Council, and he was set apart and blessed to the performance of that mission, by Presidents F. D. Richards, S. W. Richards, and Daniel Spencer.

Many interesting and animated addresses were delivered during the meeting. The Spirit of the Lord was poured out upon His servants, joy and gladness seemed to fill every heart, and cheerfulness to sit on every countenance.

About midnight closed one of the most interesting and important Councils which have been held in the British Isles in the present dispensation, by singing, and benediction by President S. W. Richards.

[We regret exceedingly that we cannot insert a copy of the very interesting Testimonial to President S. W. Richards, in consequence of his having taken the original with him, through mistake. We are also unable to present to our readers several cheering addresses by the brethren, as they were not reported.—Ed.]

WHEN WILL CHRIST COME?

BY ELDER D. TYLER.

This is a question often asked, not only by the Christian world, but also by many of the Saints. *Whether* Christ will come is not a question with Bible believers, but *when* is a question, and an important one too.

Many, yea very many, have set times and places, and some have even prepared their ascension robes, and disposed of their effects to great disadvantage, but at the appointed times they were disappointed, and they turned away much chagrined at having been deceived.

Others have arisen, saying, "*I* am Christ, follow me; I will sway *my* sceptre over the universe, and all kingdoms shall bow in submission." And many have believed on them, and been elated with the idea of obtaining the victory, and ruling the world. But all, all has proved false, insomuch that many, yea, *very many*, have come to the conclusion that the Scriptures are false, or, otherwise, that they have not been properly understood.

The latter conclusion is a just one, for if they had understood the Scriptures correctly, they would have discovered that it depended not upon a certain *day or hour*, but upon circumstances, although I admit that God has it in His power to *order* those circumstances at such *times and seasons* as best pleases Himself.

When Jesus was here in the flesh, he told his disciples that he was going away, and that he would come again. This excited their curiosity, and they inquired when or how they should know of the time. Said he—"Let no man deceive you, for many things else will transpire first, amongst which will be the destruction of this magnificent edifice—the Temple, the overthrow of the Jews, as a nation; many anti-christs will arise and deceive many, but it is not yet, nor even by and bye; (which signifies a short time, but indefinate). He saw that a *long* period would elapse after all these things should come to pass, insomuch that many would conclude that he never would come, or, if he did, it would not be in their day, and they might as well take the world easy, and riot and drink, or do anything else, for the fathers who had prophesied of his coming had all died or fallen asleep, and they could see no more signs of his coming than there were at the creation of the world.

After telling them of many things similar to the foregoing, he began to tell them about many things that would take place but a short period before he should come; and the whole tenor of his remarks, as to *time*, seems to have changed, for he told them, that when the first signs appeared, he would *not* come directly, but, when the others came, they might *expect him soon.*

Among the latter signs mentioned are wars and rumours of war, plagues, and disasters of various kinds, uncommon storms at sea, driving the waves beyond their usual bounds, with many earthquakes in different places, strange phenomena in the heavenly bodies, and such a rapid succession of calamities of various kinds, that men's hearts would actually fail them for fear of the future, or the remaining troubles.

All these things are important, and seem to trouble commentators and divines at the present period. But there is one among the various signs, not enumerated among the foregoing, which, to the Saints as well as the world, is far more important than all the rest put together, and that is, the setting up of the kingdom of God on the earth, which was to take place directly after the other signs *began* to be seen. This kingdom, although apparently weak at its commencement, and, as to numbers, the smallest of all

kingdoms, yet, when once set up, was not only, as Daniel says, to stand for ever, but all others were to give way before it, or become subject to its head, for the kingdom "that will not serve *thee* shall perish." Again, "the kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ."

That all things connected with this kingdom will actually take place before Christ comes to reign, I would not pretend to argue, but *one thing is certain*—that it will be set up, and the whole world will be invited to become its subjects, else both the old and new Scriptures are false, and our hope is vain.

The question arises here—what is this kingdom, and how shall we know it when we see it? Is it a spiritual or a temporal kingdom? I answer both, if any distinction can be made, for, according to Scriptures, in the last days, when all is confusion and doubt as to matters of religion, God will interfere by sending a holy angel to restore the everlasting Gospel, which ever has accompanied the kingdom of God, and ever will accompany it when it exists upon the earth, for Jesus expressly declared that this *Gospel of the kingdom* must be preached in all the world for a witness unto all nations, &c., which Gospel is the same in every age and dispensation when it is found upon the earth.

Paul informs the Hebrews that the same Gospel was preached to the Israelites who fell in the wilderness, that was then preached. The same writer pronounces a curse upon any man, or even an angel, that should dare presume to preach any other.

To enter into particulars with regard to this Gospel would swell this communication beyond my design, but as it is connected with the kingdom of God, and as it forms one of its leading features, in fact I may say, when considered in its unlimited sense, constitutes the Church and kingdom of God on the earth, it may not be amiss to examine a few of its leading features.

First, then, I will observe its organization. In the days of Moses it was organized with three inspired men at its head, the first of whom presided over the other two, and was as a God to the people; next in order was a man placed at the head of each tribe, forming a quorum of twelve; then a quorum of seventy Elders, besides a great variety of other officers.

When Christ came we find him restoring the same order, placing Peter, James, and John, who seemed to be pillars in the Church, as a First Presidency, and making Peter as a god to the people, by giving him the keys of the kingdom, and telling him that whatever he sealed or loosed on the earth should be so done in heaven.

Some may argue here that Peter, James, and John belonged to the quorum of the Twelve, consequently that there was not a Presidency over the Twelve, as in the days of Moses. This, I will answer, does not necessarily follow, for if it was not deemed expedient to fill their places in the quorum of the Twelve, as Presidents of that quorum they would have a perfect right to act, and by their Apostolic office to preside over the Church in all the world, as the office of Apostle is first. (See Eph. iv., and 1 Cor. xii.)

We also find Seventies, and a great variety of assistant officers, in the Church, and in fact so complete was the organization, that Jesus said—"The kingdom of God is within you?" Although they had not the privilege of gathering, and building up the kingdom literally on the earth, they nevertheless understood that it was to be done, and made an effort to that effect by consecrating their property, &c., but were prevented by their enemies. Jesus would gladly have set up a literal kingdom, and he really lamented over the Jews because they would not receive that kingdom, and acknowledge him as their king, when he said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate, &c."

However, I will leave those times, and return to the last days; the foregoing digression from the subject is to show the order of the kingdom, or what we may expect when that kingdom is set up, as in Priesthood it will not differ from former dispensations; for the Prophets have expressly said, that God would restore the judges as at the first, and the counsellors as at the beginning. In fact the ruling power being the holy order of God, is without beginning or end, hence must be the same in all ages and dispensations; the only difference being, that when it is set up for the last time, as a sign of Christ's coming, it will develop so much additional light

and power that all former dispensations will sink, comparatively speaking, into forgetfulness; even the days of Moses, when, with a mighty hand and an outstretched arm, the children of Israel were led out of Egypt, will no more be mentioned, but it will be said, "The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." And even the Gentiles will come to the brightness of Israel's rising, and not only the Gentiles, but all nations, kindreds, tongues, and people, will be invited, and some out of each will be made partakers of its blessings, by being adopted into its covenants, through faith, repentance, baptism for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, as anciently. Through this method the honest in heart will be gathered out of all the different nations of the earth, until the kingdom, and the greatness of the kingdom under the whole heavens, will be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all other kingdoms shall serve and obey Him.

Allow me, dear reader, in conclusion, to inform you, that this kingdom is now set up in North America, and that, before the close of the present generation, in connection with this kingdom, all things which have been spoken of by all the Holy Prophets, will be restored, the Israel of God will be gathered, the tottering kingdoms of Babylon will fall, Christ's kingdom will bear universal sway over the earth, Zion will be built up, and the Lord will appear in his glory, to reign as King of kings, and Lord of lords. And if you wish to reign with him, you will have to repent of all your sins, and be baptized by immersion, &c., as before stated, and flee out of Babylon, and aid in building up the kingdom of God. It is for this cause that the Latter-day Saints, when they have obeyed the Gospel, make their arrangements to leave their native countries, and emigrate to America, not only in fulfillment of ancient prophecy, but by the express command of God, through His holy Apostles and Prophets, whom He has raised up for the express purpose of preparing a people for His coming; hence the saying of the Prophet, "his work is before him, and his reward is with him."

OPENING OF JAPAN.

The faculties of man are arousing from the lethargy of ages. The inventive genius of the times is successively revealing the hidden mysteries of science, and developing the new application of elements to locomotion. This brings nations into closer connexion with each other, and increases the wants of man by furnishing the means of their gratification. The time has passed when a nation can with impunity close up itself from international intercourse, in defiance of the progressive spirit of the age.

Commercial enterprise is continually opening new avenues of trade, and increasing facilities for the attainment of wealth. Nations that can do it with safety to themselves have adopted the custom of displaying the instruments of their power, as the most persuasive and effectual argument in bringing about commercial intercourse with people too exclusive in their notions to think their neighbours worthy of their acquaintance.

An important event has lately transpired, in the negotiation of a treaty of amity and friendship between the United States of America, and the empire of Japan. This is worthy of notice, on account of the important bearing it has on the future.

The privilege of trading in the ports of Japan, and obtaining supplies from them, has long been a subject of interest to several European powers, as well as the United States. To the latter it is particularly desirable, as a point which can afford much relief to her extensive shipping engaged in the whale fisheries in the Pacific. Japan is also an intermediate station, where supplies of coal, and other necessaries can be furnished for a contemplated line of steamers between California and China.

Many unsuccessful efforts have been made by several nations to open communication with this empire, but all have heretofore been alike unsuccessful, and it

has remained closed against the world, allowing no trade with others, except on a small scale with a private company of Dutch, and that under the most stringent restrictions. The rapid growth of the commercial interests of the United States in the Pacific, has made her government fully alive to the importance of securing the trade and friendly co-operation of Japan. These considerations induced the United States' government, early in 1853, to fit out an expedition, at considerable expense, for the purpose of endeavouring to open negotiations with that country. To defray this expense the House of Representatives, on the 25th of last July, voted an appropriation of $370,000. This expedition was placed under the command of Commodore M. C. Perry, who was also empowered, as diplomatic agent, to negotiate a treaty of amity and friendship between the two governments.

In July following, Commodore Perry visited Japan, with two steam frigates and two sloops of war. By a firm and peaceable course he succeeded in opening communication with the officials of the empire, and induced them to receive some presents and a letter from the President of the United States. The Commodore then took his departure, assuring the Japanese officials that he should return in the spring for an answer.

Towards the following spring the fleet rendezvoused at the Loo Choo group, and in February sailed for Japan.

On arriving at Yeddo Bay, Commodore Perry was informed by the authorities that they were disposed to give the President's letter a most favourable consideration.

The liberal policy carried out by the government of the United States in their intercourse with other nations, and its extended association of free and independent States, had excited the admiration of the Japanese authorities. They had also formed some idea of its commercial power and greatness, from the great number of American whale ships which had passed the coasts of Japan yearly. These things assisted to pave the way for successful negotiation.

Yoko-hammo beach, some 40 or 50 miles from the mouth of Yeddo Bay, in the province of Kennegawa, was fixed upon as a suitable place for the meeting of the contracting parties, consisting of Commodore Matthew Calbraith Perry, on the part of the United States; and Hay-ashi-dai-garku-no-kani Ido, Prince of Tsus, Sima-Irawa, Prince of Mima-Saki, and Adono, Member of the Board of Revenue, on the part of Japan.

After frequent meetings between the two parties, the terms were finally agreed upon, on the 28th of March, and on the 31st, the treaty was formally signed, sealed, and delivered.

The leading provisions of the treaty are as follow—the securing of universal peace between the two countries and their inhabitants; the opening to American ships of the ports of Simoda, in the principality of Idgu, and Hakodade, in the principality of Matsmai; and the Japanese agree to furnish such ships with things they need, if they have them.

The Japanese agree to assist crews of vessels that may be wrecked on their coasts, and carry them to Simoda or Hakodade, and turn them over to those who may be appointed to receive them; also such articles as are preserved from wrecks are to be restored to the owners, and the expenses incurred in the rescue and support of Americans and Japanese, who may be thrown upon the shores of either nation, are not to be refunded.

The treaty requires that there shall be careful deliberation between parties in settling matters of trade, and provides for the exchange of gold and silver coin, goods, &c., under such regulations as shall be temporarily established by the Japanese government. When water, provisions, coal, and goods are required, they shall only be procured through the agency of Japanese officers appointed for that purpose.

The treaty also guarantees to the United States the immediate enjoyment of all privileges which may hereafter be granted to other nations. Ships of the United States shall not be permitted to resort to any other ports of Japan but those of Simoda and Hakodade, unless in distress, or forced by stress of weather.

The treaty further provides for the appointment of consular agents when required, and the exchange of ratifications, &c.

This treaty is simple and straight forward, which shows the plain sincerity and honesty of the contracting parties; and it is to be hoped, for the honour of the United States, and the peace and prosperity of Japan, that it will be carried out

in the same spirit in which it was made. After the conclusion of negotiations, an agreeable interchange of presents and hospitalities took place, well calculated to cement the bonds of union between the two countries.

The Japanese appear to entertain considerable jealousy towards European nations, on account of the manner in which Great Britain has extended her conquests over India, and forced her trade upon the Chinese. This may for a time prove something of a barrier to Europeans, and give considerable pre-eminence to American trade. To this in part may be attributed the non-success of a Russian fleet of four vessels, which lay for some time at Nangasaki, endeavouring to make a treaty with Japan, but left in February without succeeding.

The conclusion of this treaty is an important event in the history of eastern Asia. It is the commencement of the opening up to the world of a large empire, containing a population of thirty or forty millions of people, extending through some twenty degrees of latitude, necessarily embracing a variety of climate, soil, and productions. Having some good harbours, Japan affords great facilities for naval operations, and, in the hands of a people capable of improving its natural advantages, it would be the key of Asia in military operations.

To us, as Latter-day Saints, this treaty with Japan has more important interests connected with it than the mere interests of trade, or the temporary policy of nations. It takes hold of futurity, and has an important bearing on the salvation of the inhabitants of that country. The Lord has decreed that the isles shall wait for His law, and the Gospel shall be preached to all nations before the end shall come, and He is at work in His own way, breaking down the barriers of non-intercourse between the nations of the earth, and pleading with them by His judgments, preparing the way for His servants to go forth to declare the glad tidings of salvation, and gather out the honest in heart, while the earth is preparing for the harvest.

While the Gospel is being preached in every quarter of the globe, and is making considerable progress in the East Indies, there has been but little opportunity to plant it on the eastern coasts of Asia. This treaty with Japan, and the revolution in China, will probably open the way for it to be preached in those two great empires, which are supposed to contain about one quarter of the inhabitants of the globe.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 2, 1854.

FOREIGN INTELLIGENCE—*German Mission—Imprisonment of Elder G. C. Riser.*—By a letter which we have received from Samuel Bromberg, Esq., Vice Consul of the United States of America, in Hamburg, we are informed that Elder G. C. Riser was, on the 16th August, in prison "on account of having preached and baptized, which the authorities say is unlawful." When he was cast into prison, or how long he may remain there, we are not informed; nor whether he is there awaiting a trial, or on a term of sentence, having had trial. Mr. Bromberg says, "I will do all I can to see Mr. R. free," but intimates that whenever he is liberated, he will be obliged to leave Hamburg.

A short time since brother Riser informed us by letter, that certain false brethren had sought his imprisonment, but his indomitable courage led him to hope that such a spirit might pass by, and not prove to be any considerable obstacle to the work; however, the adversaries of truth are impelled onward in their vicious career, by the inspiration of Satan, until they find their bounds as set by the Almighty. Perils among false brethren are of the most grievous kind of trials, which are imposed upon the just; said David, "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me, then

I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance; we took sweet counsel together, and walked to the house of God in company;" it therefore seemed to him insupportable, and he exclaimed, "Let death seize upon them, and let them go down quick into hell." It was through false brethren that our Saviour was betrayed to death by the cross. By false brethren Joseph, Hyrum, and others were betrayed into the hands of the murderous mob of Missouri, in 1838, and Joseph and Hyrum were assassinated in 1844; and through the same falsity and deceit, men, professing to be brethren, have brought most of the evils upon the Saints which they have suffered in all ages of the world. Let those professing to be Saints, be true to their God, to their brethren, and to themselves; let them be united in defence of the truth, and in the fellowship of the Holy Spirit, and they have little to fear from the enemy without; for the Spirit will reveal the secret plans of the enemy, and give wisdom to those who are thus worthy of its counsels, and enable them to escape the evil. The first great effort of the enemy is to produce division, then the attainment of his object is easy. It still must needs be that offences come, but woe unto them by whom they come. Doubtless the people of God will, from time to time, be made subject to the devices of the evil one, until he is bound and cast out, then will a reign of peace be proclaimed.

Great and mighty will be the struggle between the contending powers, for dominion over the earth, but Jehovah has declared it, and His kingdom must prevail over all. Each day, week, month, and year, reveals more and more of the awful power that holds the human family in bondage; and each effort of the usurper against the ministers of Truth, seems a fresh appeal to the Saints to purify themselves through the sanctification of the Spirit, and obedience to the truth, that they may receive the power of God, and of the world to come, that shall enable them to obtain a triumphant victory over the great adversary of souls.

But is it true that the far-famed "free city" of Hamburg has enacted laws forbidding to preach and to baptize, as intimated above? If so, they who made those laws have incurred a most fearful responsibility. It will be more tolerable for Sodom and Gomorrah, in the near-approaching day of judgment, than for the inhabitants of that city, unless in the great mercy of God to His people in that nation, He should mete out present justice, let loose the dogs of war, and break down the misrule that prohibits the forgiveness of sins and the gifts of the Holy Spirit from coming to the reach and rescue of perishing mortals. The love we bear to the children of men leads us to fervently hope that Hamburg has not created specific enactments to prevent the preaching of the Gospel to or by its citizens; still we have forced upon us the most painful convictions of the awful depravity of mankind, and of their capability for any crime, or any deeds of darkness that will effectually drown men's souls in perdition, or seal them against the influence of the truth; and these convictions are constantly strengthened by the daily revelations of crime which are made manifest in the public prints. A greater proportion of the inhabitants of Sodom might have imbibed its vices, and adopted its criminal practices; but we seriously doubt if any crime or immorality were adopted by them, that is not in present practice. Taking a sense of this fact, it may not be so wonderful after all, that the popular spirit of usurpation should enact any law which would be calculated to maintain its ill-gotten dominion, and prevent, if possible, the Lord of the vineyard and His servants from gathering the fruits thereof.

O ye Elders of Israel, who have liberty to minister, lift up your voices, cry aloud and spare not, warn the people to repent of their sins, daub not with untempered mortar, but let your speech be in great plainness and power. Without dissimulation,

and faithfully, in the love of the Gospel, teach the wicked to forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, who will have mercy upon him, and to our God, who will abundantly pardon. While a gracious Providence still averts the horrors of war, multiplies bread to the people in these islands, and stays in measure the rage of pestilence which is in our midst, teach the Saints to walk in the counsels which they are receiving from time to time, and give all diligence to make ready for their departure for Zion, before the judgments of the last days overtake them. Instruct them in all meekness and faithfulness that they may be able to withstand the evil day, resist all unrighteousness, and be able to stand unmoved through Faith, though a thousand should fall by their side. The obligations of the British Saints are vast and weighty, for the many high privileges which they enjoy above their brethren of other nations, and God will expect from those to whom he has committed five talents an increase of other five, while those who have received but one will do equally well if they return two at the day of reckoning.

Now is the time, while the Spirit is ready, for the Elders to spread the Gospel into all places where access can be obtained, and thereby emulate the worthy efforts of the young Elders in the Manchester Conference.

To our German brethren we would say, let all who have received the Gospel in the love of it, be united and in fellowship with each other, remembering your prayers in the season thereof; and such as do this, shall be blessed with the fellowship of the Holy Spirit. Call upon the Lord continually for the deliverance of your minister, who has laboured faithfully in your midst; remember his counsels which he has given you from time to time, and abide in them, and the Lord will manifest His wisdom and power in your behalf, and in behalf of the truth among you.

Switzerland.—Elders Daniel Tyler and John Chislett were to leave England for their new field of labour in Switzerland on the 18th August. By communications from them, dated at Brighton the day previous, we learn they were in good health and excellent spirits, and were sanguine in the assurance that they were about to engage in a very interesting and important field of labour with great success. The liberty that is enjoyed in the Cantons of Switzerland, has allowed the servants of God, hitherto, to prosecute the preaching of the Gospel and building up of Churches with but very little interruption, and the Spirit manifests that a great and powerful work is to be performed in that region. May the blessing and favour of God rest upon all the labours of Elders and Saints in that mission, unto the salvation of many souls.

As the organization of the several missions in the adjacent countries becomes more complete, we expect to give them a more faithful representation in the columns of the *Star*.

ARRIVALS.—Elders John Toone, Thomas Hodgkinson, William B. Hodgetts, and James Foster arrived in Liverpool on the 19th August, after a passage of twenty-three days from New York, on board the *West Point*. Allowing moderately for sea sickness, the brethren seem happy and ambitious to engage in the great harvest of souls which is being wrought in these lands.

APPOINTMENTS.—Elder John Toone is appointed to labour under the direction of Elder Israel Barlow, Pastor of the Birmingham and Warwickshire Conferences.

Elder William B. Hodgetts is appointed to labour under the direction of Elder John Barker, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Thomas Hodgkinson is appointed to labour under the direction of Elder Charles Smith, Pastor of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Brother Foster is in England on business, but it is lawful for him to testify of the blessings of God upon His people in Zion, to do all in his power to promote righteousness and confidence among the Saints, and to strengthen their faith by the sweet counsels of the Holy Spirit, as he may have opportunity.

F. D. RICHARDS, President.
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(*Continued from page 539.*)

[November, 1838.]

Tuesday, 6th. General Clark paraded the brethren at Far West, and addressed them as follows—

Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, &c., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you—

The first requires that your leading men be given up to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attended to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this State has suffered almost beyond redemption, from the character, conduct, and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the States, by every proper means.

The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands, which I shall exercise in your favour for a season; for *this* lenity you are indebted to *my* clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a non-compliance of a treaty made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their *fate is fixed*—THEIR DIE IS CAST—THEIR DOOM IS SEALED.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that *Great Spirit*, THE UNKNOWN GOD, to rest upon you, and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, &c., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

The Governor wrote General Clark as follows—

It will also be necessary that you hold a Military Court of Inquiry in Davies County, and arrest the Mormons who have been guilty of the late outrages, committed towards the inhabitants of said county. My

instructions to you are to settle this whole matter completely, if possible, before you disband your forces; if the Mormons are disposed voluntarily to leave the State, of course it would be advisable in you to promote that object, in any way deemed proper. The *ringleaders of their rebellion, though, ought by no means to be permitted to escape the punishment they merit.*

The prisoners at Far West were started off for Richmond, under a strong guard.

Wednesday, 7th. The following order was issued at Far West by General Clark—

Brigadier-Gen. Robert Wilson will take up the line of march with his Brigade on this morning for Adam-ondi-ahman, in Davies County, and take possession of the prisoners at that place, and proceed to ascertain those who committed crimes, and when done, to put them under close guard, and when he moves, take them to Keytesville, after having them recognized by the proper authority.

Thursday, 8th. There was a severe snow-storm yesterday and to-day. General Wilson arrived at Adam-ondi-ahman; he placed guards around the town, so that no persons might pass out or in without permission. All the men in town were then taken and put under guard, and a Court of Inquiry was instituted, with Adam Black on the Bench; the said Adam Black belonged to the mob, and was one of the leaders of it from the time mobbing first commenced in Davies County. The attorney belonged to General Clark's army.

Shortly after our arrival in Jackson County, Colonel Sterling Price, from the army of General Clark, came with orders from General Clark, who was Commander-in Chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, we started with three guards only, and they had been obtained with great difficulty, after labouring all the previous day to get them. Between Independence and Roy's Ferry, on the Missouri river, they all got drunk, and we got possession of their arms and horses.

It was late in the afternoon, near the setting of the sun. We travelled about half-a-mile after we crossed the river, and put up for the night.

Friday, 9th. This morning there came a number of men, some of them armed. Their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore despatched to Richmond to obtain them.

We started before their arrival, but had not gone far before we met Colonel Price, with a guard of about seventy-four men, and were conducted by them to Richmond, and put into an old vacant house, and a guard set.

Some time through the course of that day, General Clark came in, and we were introduced to him. We inquired of him the reason why we had been thus carried from our homes, and what were the charges against us. He said that he was not then able to determine, but would be in a short time; and with very little more conversation, withdrew.

Some short time after he had withdrawn, Colonel Price came in with two chains in his hands, and a number of padlocks. The two chains he fastened together. He had with him ten men, armed, who stood at the time of these operations, with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson, whom he had with him, to chain us together with chains and padlocks, being seven in number. After that he searched us, examining our pockets to see if we had any arms. Finding nothing but pocket knives, he took them and conveyed them off.

Saturday 10th.

I permit David Holman to remove from Davies to Caldwell County, there to remain during the winter,or to pass out of the State.

R. Wilson, Brig.-General.
By F. G. Cocknu, Aid.

November 10, 1838.

The foregoing is a true specimen of Missouri liberty.

General Clark had spent his time since our arrival at Richmond in searching the laws to find authority for trying us by court martial. Had he not been a lawyer of eminence, I should have supposed it no very difficult task to decide that quiet, peaceful, unoffending, and private citizens too, except as ministers of the Gospel, were not amenable to a *military tribunal*, in a country governed by *civil laws*. But be this as it may, General Clark wrote the Governor that he had

Detained General White and his field officers here a day or two, for the purpose of holding a court martial, if necessary. I

this day made out charges against the prisoners, and called on Judge King to try them as a committing court; and I am now busily engaged in procuring witnesses and submitting facts. There being no civil officers in Caldwell, I have to use the military to get witnesses from there, which I do without reserve. The most of the prisoners here, I consider guilty of *treason;* and I believe will be convicted; and the only difficulty in law is, can they be tried in any county but Caldwell? If not, they cannot be there indicted, until a change of population. In the event the latter view is taken by the civil courts, I suggest the propriety of trying Jo Smith, and those leaders taken by General Lucas, by a court martial, for mutiny. This I am in favour of only as a dernier resort. I would have taken this course with Smith at any rate; but it being doubtful whether a court martial has jurisdiction or not in the present case—that is, whether these people are to be treated as in time of war, and the mutineers as having mutinied in time of war—and I would here ask you to forward to me the Attorney General's opinion on this point. It will not do to allow these leaders to return to their treasonable work again, on account of their not being indicted in Caldwell. They have committed *treason, murder, arson, burglary, robbery, larceny, and perjury.*

The three days' investigation having closed at Adam-ondi-ahman, every man was honourably acquitted, Adam Black being judge.

General Wilson then ordered every family to be out of Diahman in ten days, with permission to go to Caldwell, and there tarry until spring, and then leave the State under pain of extermination. The weather was very cold, more so than usual, for that season of the year; and in keeping this order of General Wilson, they had to leave their crops, and houses, and to live in tents and wagons, in this inclement season of the year. As for their flocks and herds, the mob had delivered them from the trouble of taking care of them, or from the pain of seeing them starve to death—by stealing them.

An arrangement was made in which it was stipulated that a committee of twelve, which had been previously appointed, should have the privilege of going from Far West to Davies County, for the term of four weeks, for the purpose of conveying their crops from Davies to Caldwell. The committee were to wear white badges on their hats for protection.

About thirty of the brethren have been killed, a multitude wounded, about a hundred are missing, and about sixty at Richmond awaiting their trial—for what they know not.

Sunday, 11th. While in Richmond, we were under the charge of Colonel Price from Chariton County, who suffered all manner of abuse to be heaped upon us.

During this time, my afflictions were great, and our situation was truly painful.

General Clark informed us that he would turn us over to the civil authorities for trial. Joseph Smith, junior, Hyrum Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amasa Lyman, George W. Robinson, Caleb Baldwin, Alanson Ripley, Washington Voorhees, Sidney Turner, John Buchanan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Alred, William Alred, George D. Grant, Darwin Chase, Elijah Newman, Alvin G. Tippets, Zedekiah Owens, Isaac Morley, Thomas Beck, Moses Clawson, John T. Tanner, Daniel Shearer, Daniel S. Thomas, Alexander McRea, Elisha Edwards, John S. Higbee, Ebenezer Page, Benjamin Covey, Ebenezer Robinson, Lyman Gibbs, James M. Henderson, David Pettegrew, Edward Partridge, Francis Higbee, David Frampton, George Kimball, Joseph W. Younger, Henry Zobriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Earl, and Norman Shearer, were brought before Austin A. King, at Richmond, for trial, charged with the several crimes of high treason against the State, murder, burglary, arson, robbery, and larceny.

Monday, 12th. The first act of the court was to send out a body of armed men, without a civil process, to obtain witnessess.

Tuesday, 13th. We were placed at the bar, Austin A. King presiding, and Thomas C. Burch State's Attorney. Witnesses were called and sworn at the point of the bayonet.

Dr. Sampson Avard was the first brought before the court. He had previously told Mr. Oliver Olney, that if he [Olney] wished to save himself, he must swear hard against the heads of the Church, as they were the ones the court wanted to criminate; and if he could swear hard against them, they would not (that is, neither court nor mob) disturb him. "I intend to do it," said he, "in

order to escape, for if I do not, they will take my life."

This introduction is sufficient to show the character of his testimony, and he swore just according to the statement he had made, doubtless thinking it a wise course to ingratiate himself into the good graces of the mob.

The following witnesses were examined in behalf of the State, many of whom, if we may judge from their testimony, swore upon the same principle as Avard, namely—Wyatt Cravens, Nehemiah Sale, Captain Samuel Bogart, Morris Phelps, John Corrill, Robert Snodgrass, George Walton, George M. Hinkle, James C. Owens, Nathaniel Carr, Abner Scovell, John Cleminson, Reed Peck, James C. Owens re-examined, William Splawn, Thomas M. Odle, John Raglin, Allen Rathbun, Jeremiah Myers, Andrew F. Job, Freeburn H. Gardner, Burr Riggs, Elisha Camron, Charles Bleckley, James Cobb, Jesse Kelly, Addison Price, Samuel Kimball, William W. Phelps, John Whitmer, James B. Turner, George W. Worthington, Joseph H. McGee, John Lockhart, Porter Yale, Benjamin Slade, Ezra Williams, Addison Green, John Faylor, Timothy Lewis, and Patrich Lynch.

Sunday, 18th. While our suit was going forward, General Wilson gave the following permit, in Davies County—

I permit the following persons, as a committee on the part of the Mormons, to pass and re-pass in and through the county of Davies during the winter, to wit: William Huntington, John Read, Benjamin, S. Wilber, Mahue Hillman, Ze——— Wilson, E. E. Gaylord, Henry Herriman, Daniel Stanton, Oliver Snow, William Earl, J. H. Hale, Henry Humphrey—upon all lawful business.

R. Wilson, Brig.-Gen. Commanding.
By F. G. Cochnu, Aid.

November 18, 1838.

We were called upon for our witnesses, and we gave the names of some forty or fifty. Captain Bogart was despatched with a company of militia to procure them. Arrested all he could find, thrust them into prison, and we were not allowed to see them.

We were again called upon most tauntingly for witnesses; we gave the names of some others, and they were also thrust into prison, so many as were to be found.

In the meantime, Malinda Porter, Delia F. Pine, Nancy Rigdon, Jonathan W. Barlow, Thoret Parsons, Ezra Chipman, and Arza Judd, junior, volunteered, and were sworn, on the defence, but were prevented by threats from telling the truth as much as possible. We saw a man at the window by the name of Allen, and beckoned him to come in, and had him sworn, but when he did not testify to please the court, several rushed upon him with their bayonets, and he fled the place, and three men took after him with loaded guns, and he barely escaped with his life. It was of no use to get any more witnesses, if we could have done it.

Thus this mock investigation continued from day to day, till Saturday, when several of the brethren were discharged by Judge King, as follows—

Defendants against whom nothing is proven, viz., Amasa Lyman, John Buchanan, Andrew Whitlock, Alvah L. Tippets, Jedediah Owens, Isaac Morley, John T. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, David Frampton, Henry Zobrisky, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hulett, Chandler Holbrook, Martin Alred, William Alred. The above defendants have been discharged by me, there being no evidence against them.

Austin A. King, Judge, &c.

November 24, 1838.

Our Church organization was converted, by the testimony of the apostates, into a temporal kingdom, which was to fill the whole earth, and subdue all other kingdoms.

Much was inquired by the Judge (who by the by was a Methodist,) concerning the prophecy of Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand for ever," &c.; "and the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the Saints of the Most High," &c., just as though it was treason to believe the Bible.

(To be continued.)

If the potter has fame who moulds the unresisting clay to forms of beauty, what glory shall be his who, faithful in his function, shapes the minds of men, and all to honour?

AN EXAMPLE FOR YOUNG ELDERS.

"GO THOU AND DO LIKEWISE."

66, Hall Street, Greenheys, Manchester, Aug. 16, 1854.

Elder Franklin D. Richards.

Beloved President—I take my pen in hand to give you a brief account of our proceedings in the Manchester Conference. I am happy to say that the work is moving on with us: many are believing our principles, and numbers are being baptized, which causes my heart to rejoice. In some places the brethren are considerably opposed by certain would-be-considered religious characters, but this only tends to stir up the minds of the people, and create within them greater anxiety to know the truth, so that all things work together for the spread of the Gospel.

Having an anxious desire to see the work spread, and the Gospel introduced to those places where there are no Branches of the Church, I called last Conference for volunteers—young men having no incumbrance, to go out without purse or scrip, and preach the Gospel in the outskirts of this Conference, or in those towns and villages in its neighbourhood, where there were no Saints. Quite a number volunteered, and out of them I chose six, and sent them forth, giving them instructions not to go among the Saints, but to preach in those places where there were no Branches. Since then, I have sent out other two upon the same principle.

Yesterday, we held a meeting of those who had been sent out, for the purpose of hearing their reports in relation to each of their fields of labour, and I can assure you that it was cheering to hear of the prospects these brethren had. The report of the brethren that were sent to B—— (a place where many have tried ineffectually to raise up a Branch), in particular, was excellent. They had been opposed somewhat at first by the priests, but they, finding it was of no use, had ceased their prating, and allowed the brethren to have it their own way. The people come out in hundreds to hear, and such an excitement now prevails as never was known before in that town. The whole place seems to be in a blaze with the fire of "Mormonism," and the brethren expect to baptize a number there forthwith, and anticipate raising up a Branch before Conference. The other brethren also brought in good reports, and seemed in firstrate spirits, and high in hope of doing a good work in their several fields of labour. The people have received them kindly, and fed them and lodged them, and the brethren feel that they have learned more of practical "Mormonism" in one month, while out preaching, than they could have learned in years at home. I feel firstrate myself in relation to these brethren and their mission, and I expect shortly to behold a rich harvest of souls as the fruit of their labours.

With best wishes for your prosperity in all your undertakings, I beg to subscribe myself your brother in the Gospel covenant,

DAVID B. DILLE.

VARIETIES.

BOASTING seldom accompanies a sense of real power. When men can praise themselves by works, they do not care to do so by words.

RUMOURED OUTRAGE ON IMMIGRANTS.—We last evening heard rumours of gross outrages and consequent excitement, in connexion with an immigrant ship from Liverpool, which arrived yesterday in the third district. The entire ship's company, with the exception of the captain, mate, and carpenter, are said to be negroes, and the black scoundrels are charged with the most fiendish outrages upon the female passengers during the passage. What renders the case more aggravating, is the charge made by the poor victims that these brutalities were perfectly well known to the officers, who made no efforts to restrain their brutish crew. We hear that a body of the friends and countrymen of the immigrants, highly excited, proceeded to the ship, attacked the negroes, and threw some of them overboard. Our informant learned that the mate had secreted himself, and could not be found. We refrain mentioning the name of the vessel until we obtain further particulars.—*N. Orleans True Delta, July* 4.—[Will the Saints any longer wonder that we counsel them not to go scattering along two or three at a time? Or will nothing short of falling into such company teach some the importance of hearkening to counsel?—ED.]

STATISTICS OF BIRTHS.—In London, in 1851, the total number of births for the year was—legitimate, 75,097; illegitimate, 3,203. Paris, 1851—legitimate, 21,689; illegitimate, 10,637. Brussels, 1850—legitimate, 3,448; illegitimate, 1,833. Munich, 1851—legitimate, 1,762; illegitimate, 1,702. Vienna, 1849—legitimate, 8,881; illegitimate, 10,360.

NEW POSTAGE LAW IN THE UNITED STATES.—The Congress of the United States have passed a new postage law, by which a letter conveyed not more than 3,000 miles is charged three cents, and for a greater distance five cents. For a single letter conveyed not over 3,000 miles, to or from a foreign country, wholly or partly by sea, the postage is five cents; if over 3,000 miles, ten cents. The postage on all inland letters must be prepaid, and after the first of January next this must be by stamps. On letters intended to be delivered in the town in which they are posted, the charge will be one cent. On advertized letters there will be an additional charge of one cent each.

OUR GOOD TIME IS IN THE PRESENT.

BY ELDER W. G. MILLS.

I hate the whine of discontent
That marks the age we live in,
That speaks of olden times well spent,
To our forefathers given:
Some sing their worth and competence,
And some their mirth are humming,
While some despise their taste and sense,
And sing, "The good time 's coming."

What though the future may be great,
Or past were good and pleasant,
We have no share in either state,
Our duty 's in the present!
They had their wants and trials too,
Their light was not still shining;
And we've enough within our view
To keep us from repining.

The landscape 's lovely to the eye
When we from distance view it;
Yet there are faults we may descry,
Whene'er we ramble through it.

But while the scenes before, behind,
With beauty are abounding,
We may be able here to find
Some charms our steps surrounding.

The times we have, which some regret,
To our seed will be olden;
And they, with unborn poets yet,
May call this period *golden!*
And they may chant their graceful lays,
Their future bliss up-summing,
Just as we sing of bygone days,
And long for better coming.

Then let such murmuring feelings die,
That long for other ages;
The blessings that we now enjoy
Will shine on history's pages.
The best philosophy for man,
Life's *present* cares enduring,
Is *now* to do the best he can,
Thus *future* bliss securing.

Newbury, Berks.

LIST OF MONIES RECEIVED FROM THE 11TH TO THE 18TH AUGUST, 1854.

John M. Browne	£2	0	0
James Linforth	4	6	6
Josiah Holmes	6	0	0
Edward Middleton	5	0	0
Richard Harper	3	10	0
Carried forward	£20	16	6

Brought forward	£20	16	6
James Robson	5	0	0
Charles Peat	2	0	0
James Frewin	5	0	0
John Miller	5	0	0
	£37	16	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 36.—Vol. XVI. Saturday, September 9, 1854. Price One Penny.

DISCOURSE BY ELDER GEORGE A SMITH,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1854.

(*From the "Deseret News," May* 11.)

It is a matter of great pleasure to me, brethren and sisters, to again rise to speak in your presence at a General Conference.

I am somewhat oppressed with a cold, which renders an attempt to speak, on my part, a matter of some difficulty.

I have been very much delighted at the remarks of Presidents Young, Kimball, and Hyde, who have already addressed you to-day. I felt disposed, however, to make a few remarks in relation to the oppression brother Hyde spoke of, of some individuals who, in consequence of stringent measures during the Indian war, had left, and gone to California; who complained of the measures being so strict, and even oppressive, and felt themselves so pinched, they had to leave.

I am not extensively acquainted with Indian history; but from the knowledge I have had of the Indian character, and the nature of the wars which have been carried on with them by the whites since the first settlement of America, and the difficulties that have had to be encountered wherever the Indians have been opposed to the settlement of the country, and have attempted to destroy its inhabitants; I say, from this knowledge I am not ashamed or afraid to say, that such a thing as oppression, or stringent measures, has never been adopted in this territory. And we challenge any history, or any man acquainted with the place, to show one measure that has been adopted, that was in any way oppressive or stringent.

It is true the Indians commenced, and without any reason whatever, to destroy the inhabitants and plunder their property. Were they mean, degraded, helpless Indians? *No, they were not;* but they were the men that had kept the provinces of California, Chihuahua, and New Mexico, in continual alarm for the last twenty years. For the last generation they have been led by chiefs whose heads have been sought for in exchange for a thousand horses, in vain; armed with the best arms the United States could furnish, procured from hundreds and thousands of emigrants passing through the country, who poured out their arms and ammunition to the Indians, and supplied them in abundance to destroy the whites.

Were the Indians few? *No;* the mountains were alive with them; and for hundreds of miles their number was unknown.

Look back, if you please, to the early settlements of America, when the most destructive weapon the Indians had, was the bow and arrow, and white men were amply supplied with fire-arms. In the colony of Massachusetts, that contained forty thousand people, notwithstanding all the policy and skill of the whites, six hundred

of them were killed by the Indians in one single season.

Has it been so here? It has not. Not a single white person, save Kiel, has fallen during this entire Indian trouble, only when they were going directly contrary to, in direct opposition to, and in open defiance of, the instructions, counsels, and directions given for their preservation. Were these regulations, instructions, and counsels stringent? *No;* but they were protective in their character, and rendered all safe who adhered to them; on the other hand, by violating them, men have been cut to pieces, their heads peeled, and their hearts torn out.

"But," says one, "I would like to hear of more recent disturbances: would it not have been better policy, instead of causing farmers to move into forts, and herd their cattle with armed guards, to raise armies and follow the Indians into the mountains and exterminate them?"

As a specimen of that kind of policy, remember the Florida war, to say nothing of numerous others, where a few hundred Indians were all there were to contend against; and instead of a mountain country, where hundreds of Indians can hide themselves and be perfectly secure on a square mile; it was a level country, which offered greater advantages to the whites against their red foes.

The stringent measures adopted in that war, in attempting to exterminate the Indians, protracted the war for several years, cost twenty millions of dollars, also the lives of thousands of troops, besides ruining for ever the health of thousands more.

After having had hundreds of families murdered, and property almost without end plundered and destroyed; and after hiring large tribes of Indians from the Missouri river to go and assist them in the war, they finally resorted to the very honourable expedient of buying a pack of blood hounds to hunt them out of the country. They were kept for years in this desperate situation, with rumours of families being murdered here and there constantly saluting their ears.

Were those measures oppressive? Think for yourselves. How did the affair at last close? Congress voted money, and treaties were made with the Indians, and a great many were bought out, that they could not seek out with blood-hounds. Were the Indians conquered? Were they all killed off? Look at the Indian called General Bowlegs: he went to New York, and in passing through Peel's Museum of Portraits he came to the portraits of military characters of the United States; says he, "There is General Scott, and there is General Taylor; I licked both of those generals in the Florida war." That is the way the Indians felt, after all; and there seemed to be more of them at the close of the war than at the beginning of it.

Now come home here. What has been done? The settlements have been requested to save all their property, and all their cattle; to gather in their grain, and move into enclosures, and render themselves safe by temporary fortifications; to keep their cattle and their grain out of the hands of the Indians, so that they could not steal it. That is all the oppression there has been.

And what has been the result of this policy? Not a single person has been injured that did not violate these instructions—not a man since the first one was killed. Has all this been oppressive? No. How has this policy affected the Indians? They have come in perfectly hungry, saying, "For God's sake give us something to eat." Had an opposite policy been adopted, they would no doubt have continued their depredations. But our measures have been so carried out, that the Utah Indians are humbled in their feelings, and feel themselves worse whipped than any I have ever read of.

Had we followed the bloody schemes of some, to butcher them by wholesale, and had the orders of our worthy President to gather into forts been unnoticed, hundreds of men, women, and children would have fallen victims to the red man's rage; and after we had slashed away for ten years, there might have been more Indian warriors to contend against than when we first commenced.

The men that have left for California and complain of stringent measures, &c., went *because their hearts were corrupt*, and they did not love the Gospel of Jesus Christ. They went because they were not willing to listen to good and wholesome advice, and to the principles of exaltation and salvation.

In no history that I have ever read, have I found measures adopted in an Indian country to preserve the inhabitants,

and property, and reduce the red men, more mild, and less stringent.

In consequence of the state of my lungs, excuse me if I make no further remarks at this time, though this is a subject that is worthy of investigation.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1854.

(From the "Deseret News," May 11.)

As the subject has been broached concerning the Indians, I will take the liberty to make a few remarks; and with all due deference and respect to my brethren, and especially to brother George A., who has last spoken to you, I am under the necessity, to satisfy my own feelings, to deviate from his remarks a little. I will not say, however, that I shall deviate from his real feelings, though I may from what is conveyed in his remarks.

I wish to say to this congregation, and to the inhabitants of the territory of Utah, in connection with the travellers that are passing through, if the whites in their character and position, with the intelligence and knowledge of the world, and of mankind, which they have, had been as kind to the Indians as they have been to the whites from the beginning, there never would have been a single difficulty to this day. I wanted to make that assertion, for it is verily true.

If the inhabitants of this territory, my brethren, had never condescended to reduce themselves to the practices of the Indians (as a few of them have), to their low, degraded condition, and in some cases even lower, there never would have been any trouble between us and our red neighbours.

This is the key to the whole of it. Young men, middle aged, and boys have been in the habit of mingling with the Indians, of going to their camp and trading with them a little, and they have tried to cheat them, they have sat down in their wickeups and talked with them in the most ludicrous manner; they have gambled with them and run horses with them, and then have taken a game of fisticuff with them. If they had treated them as Indians, and as their degraded condition demanded, it would have manifested their superiority, and a foundation for difficulties would not have been laid.

Brother George says he knows what I have said is true. He did not explain his real feelings on this matter.

Allow me to say a word in behalf of Walker. I tell this congregation and the world, that "Indian Walker," as he is called, has not been at the foundation of the difficulties we have had. He has had nothing to do with them. I told you so last summer, and I tell it to you now. I know it from that which is within me. Has he done no wrong? I did not say he had done no wrong. He has been angry, and felt at times that he would like to destroy this people; but I do know that he has been held by a superior power. At the very commencement of the fuss he was not in favour of killing the whites.

When Kiel was killed the Indians were still in the kanyon, and when the whites followed them they could have killed every man, but Walker said, "No, they shall not be killed." Arapine took his San Pete squaw, and his favourite horse, and killed them, and said, "If God is satisfied, I am."

Who are the guilty Indians? A few bad men who thirst for blood, who do not have the Spirit of the Lord, but love to steal Indian children, and kill one another; who love to steal from each other, and kill anybody, or everybody, in order to satisfy their thirst for blood. A few of them we know; but I tell you Walker has not been the cause of the Indian war; but the Lord will work out the salvation of His people if they do as they are told. I tell the brethren who live out from this city, that the Indians are friendly and wish to make treaties.

Now is the time to build forts, and pastures for cattle by ditching and walls. Let the community unite, and build large pastures. I am far more afraid of white men stealing our cattle than I am that the Indians will. Go to, now, and do not scatter, but gather.

When men are oppressed, it is in their own hearts and feelings; it is not because oppression comes upon them from any other quarter that they are dissatisfied; they are not satisfied with themselves, that is the trouble. They may go to the States, to California, or anywhere else, and they will not be satisfied; but they will always be dissatisfied, until they can leave themselves behind; but as long as they must take themselves with them, they will never be without the cause of their dissatisfaction.

They ought to have left self behind them when they started to come here, and have come with a view to build up the Kingdom of God. All those who have come to these valleys with such feelings are satisfied; they have always been satisfied, and always will remain satisfied so long as they retain that good intention and do not again bring back self.

I want to say a few words on Indian character. When one tribe of Indians are at war with another, if a few sally out and kill a warrior of the opposite party, that tribe will watch their opportunity, and perhaps go and kill men, women, and children of the other tribe; they do not care whom they kill, if they can kill any of the tribe. This has been taught them from age to age. The inhabitants of the United States have treated the Indians in like manner. If but one person, or only a few, were guilty of committing a depredation upon a white settlement, they have chastised the whole tribe for the crime, and would perhaps kill those who would fight and die for them.

But no mercy can be shown the poor Indians—no; "We will kill the whole of you if we can," instead of hunting out those who have committed the depredation, and chastising them according to their deserts. We must shun this practice, and teach them, that the man who has committed the depredation is the man that must pay the penalty, and not the whole tribe. It is our duty to teach them good morals, and the principles of the Gospel of Christ. We are their Saviours.

As I have done all the time, I tell you again to-day, I will not consent to your killing one Indian for the sin of another. If any of them commit a depredation, tell the tribe to which they belong, that they may deliver up that man, or men, to be tried according to law, and you will make friends of the whole tribe. They have men among them they would be glad to have despatched; for instance, there is a man at Utah called Squash-head; it is said he has made his boast of taking father Lemon's child and killing it. We know the other Indians wish he was dead; they do not like to kill him for fear of losing their own lives. They would like to have that man tried and hung up for the murder of that child.

We must pursue a different course with the Indians than we have pursued heretofore; and when we do the best we can, and all we can, the Lord will do the rest of it, if the people will do as they are told. You have not been counselled to follow them into the mountains, for there are not soldiers enough here to contend with them there, and kill one hundred of them. Though we could raise twelve thousand men, and should send them into the mountains, and let them undertake to follow the Indians on foot, where their horses could not find footing, the Indians would escape from them in spite of their efforts, and steal all their horses into the bargain, and laugh them to scorn. If we wished to destroy them, the only way would be to set dead falls and traps.

They came pretty nigh starving to death last winter; and they now see, if they are driven from these valleys in winter, they must perish; therefore they now want to make good peace. Treat them kindly, and treat them as Indians, and not as your equals.

I have fed fifty Indians almost day by day for months together; I always give them something, but I never forget to treat them like Indians; and they are always mannerly and kind, and look upon me as their superior. Never let them come into your houses, as the whites did in Utah [County]; there they would let them lounge upon their beds, until finally they would quarrel and become angry if the women would not let them lounge upon their beds. Great, big, athletic fellows would want to go into the wickeups of the "Mormons," and lounge upon their beds, and sit on their tables, and on their chairs, and make as free as though they belonged to the family. When their familiarities became oppressive to the whites, and they desired them to leave their houses, it made them angry, and I knew it would. This is the true cause of the Indian difficulties in Utah.

I say to the brethren who live in the

country, treat the Indians kindly; and now is the time for you to finish your forts, and make them doubly strong; and then go to with all your might and prepare places to keep your cattle, that neither white nor red men can possibly steal them from you. If you want to know how strong to build your forts and your cattle yards, I will answer you as I did the brethren when we left Nauvoo: they wanted to know what kind of lariets they must provide, and how securely they must tie their animals; I said, "*Tie them so that the devil cannot get them.*" Secure yourselves, then, so that you can lie down and sleep in peace, and be comfortable. Now is the time for us to make efforts to build places of safety.

Our meeting has continued about as long as we wished it. The brethren will sing, and we will adjourn to to-morrow morning at ten o'clock.

HISTORY OF JOSEPH SMITH.

(*Continued from page 558.*)

[November, 1838.]

Wednesday, 28. Daniel Ashby, a member of the State Senate, wrote General Clark, that he was in the battle [mob] at Haun's Mills, that thirty-one "Mormons" were killed, and seven of his party wounded.

The remaining prisoners were all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, and myself, who were sent to Liberty, Clay County, to jail, to stand our trial for treason and murder—the treason, for having whipped the mob out of Davies County, and taking their cannon from them; and the murder, for the man killed in the Bogart battle; also Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail to stand their trial for the same crimes.

During the investigation, we were mostly confined in chains, and received much abuse.

The matter of driving away witnesses, or casting them into prison, or chasing them out of the country, was carried to such a length, that our lawyers, General Doniphan and Amos Rees, told us not to bring our witnesses there at all; for if we did, there would not be one of them left for final trial; for no sooner would Bogart and his men know who they were, than they would put them out of the country.

As to making any impression on King, if a cohort of angels were to come down, and declare we were clear, Doniphan said it would all be the same; for he (King) had determined from the beginning to cast us into prison.

We never got the privilege of introducing our witnesses at all; if we had, we could have disproved all they swore.

M. Arthur, Esq., to the Representatives from Clay County.

Liberty, November 29, 1838.

Respected Friends—Humanity to an injured people prompts me at present to address you thus: You were aware of the treatment (to some extent before you left home) received by that unfortunate race of beings called the Mormons, from Davies, in the form of human beings inhabiting Davies, Livingston, and a part of Ray County; not being satisfied with the relinquishment of all their rights as citizens and human beings, in the treaty forced upon them by General Lucas, by giving up their arms, and throwing themselves upon the mercy of the State, and their fellow citizens generally, hoping thereby protection of their lives and property, are now receiving treatment from those demons, that makes humanity shudder, and the cold chills run over any man, not entirely destitute of any feeling of humanity. These demons are now constantly strolling up and down Caldwell County, in small companies armed, insulting the women in any and every way, and plundering the poor devils of all the means of subsistence (scanty as it was) left them, and driving off their horses, cattle, hogs, &c., and rifling their houses and farms of every thing therein, taking beds, bedding, wardrobe, and all such things as they see they want, leaving the poor Mormons in a starving and naked condition.

These are facts I have from authority that cannot be questioned, and can be maintained and substantiated at any time. There is now a petition afloat in our town, signed by the citizens of all parties and grades, which will be sent you in a few days, praying the

Legislature to make some speedy enactment applicable to their case. They are entirely willing to leave our State, so soon as this inclement season is over; and a number have already left, and are leaving daily, scattering themselves to the four winds of the earth.

Now, sirs, I do not want by any means to dictate to you the course to be pursued, but one fact I will merely suggest. I this day was conversing with Mr. George M. Pryer, who is just from Far West, relating the outrages there committed daily. I suggested to him the propriety of the Legislature's placing a guard to patrol on the lines of Caldwell County, say, of about twenty-five men, and give them, say, about one dollar or one and a-half per day, each man, and find their provisions, &c., until, say, the first day of June next; these men rendering that protection necessary to the Mormons, and allowing them to follow and bring to justice any individuals who have heretofore or will hereafter be guilty of plundering or any violation of the laws. I would suggest that George M. Pryer be appointed captain of said guard, and that he will be allowed to raise his own men, if he is willing thus to act. He is a man of correct habits, and will do justice to all sides, and render due satisfaction.

Should this course not be approved of, I would recommend the restoration of their arms for their own protection. One or the other of these suggestions is certainly due the Mormons from the State. She has now their leaders prisoners, to the number of fifty or sixty, and I apprehend no danger from the remainder in any way until they will leave the State.

M. ARTHUR.

Mr. Arthur is not a "Mormon," but a friend of man.

Attested copy of the Mittimus accompanying Joseph Smith, junior, and others, from Judge King to the jailer of Liberty jail in Clay County, Missouri.

State of Missouri, Ray County.
To the keeper of the jail of Clay County.

GREETING—

Whereas, Joseph Smith, junior, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, as also Sidney Rigdon, have been brought before me, Austin A. King, Judge of the fifth Judicial Circuit in the State of Missouri, and charged with the offence of Treason against the State of Missouri, and the said defendants, on their examination before me, being held to answer further to said charge, the said Joseph Smith, junior, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, to answer in the county of Davies, and the said Sidney Rigdon to answer further in the county of Caldwell, for said charge of Treason, and there being no jail in said counties: These are therefore to command that you receive the said Joseph Smith, junior, Hyrum Smith, Lyman Wight, Alexander McRae, Caleb Baldwin, and Sidney Rigdon, into your custody in the jail of the said county of Clay, there to remain until they be delivered therefrom by due course of law.

Given under my hand and seal the 29th day of November, 1838.

AUSTIN A. KING.

State of Missouri, County of Clay.

I, Samuel Hadley, Sheriff of Clay County, do hereby certify that the above is a true copy of the Mittimus to me, directed in the cases therein named

SAMUEL HADLEY, Jailer.
By SAMUEL TILLERY, Deputy Jailer,
Clay County, Missouri.

Friday, 30th. About this time, those of us who had been sentenced thereto, were conveyed to Liberty jail, put in close confinement, and all communication with our friends was cut off.

During our trial, William E. McLellin, accompanied by Burr Riggs and others, at times were busy in plundering and robbing the houses of Sidney Rigdon, George Morey, the widow Phebe Ann Patten, and others, under pretence or colour of law, or an order from General Clark, as testified to by the members of the different families robbed.

Saturday, December 1st, 1838. At a meeting of the committee on the part of the Mormons, and a like committee on the part of the citizens of Davies County, met at Adam-ondi-Ahman, on the first of December, 1838, the following propositions by the Mormon committee were made and agreed to by the Davies County committee—

1st. That the Mormon committee be allowed to employ, say twenty teamsters for the purpose of hauling off their property.

2nd. That the Mormon committee collect whatever stock they may have in Davies County at some point, and some two or three of the Davies County committee be notified to attend for the purpose of examining said stock, and convey or attend the Mormon committee out of the limits of the county; and it is further understood, that the Mormon committee is not to drive or take from this county any stock of any de-

scription, at any other time, nor under any other circumstances, than these mentioned.

As witness our hands

WILLIAM P. PENISTON,
DR. K. KERR,
ADAM BLACK,
} Committee.

The above Propositions were made and agreed to by the undersigned committee on the part of the Mormons.

WILLIAM HUNTINGTON,
B. S. WILBER,
J. H. HALE,
HENRY HERRIMAN,
Z. WILSON.

(To be continued.)

THE CHOLERA.

The first distinct date of the cholera is in the year 1781, when it attacked a body of troops at Gunjam, a coast town 535 miles northwest of Madras, which place it reached the following year. In 1783, it attacked many of the natives of India, and 20,000 deaths occurred. It then disappeared. In 1817 it again appeared as a terrible epidemic disease; in Jessore, in India, there were 10,000 deaths in a population of 60,000. From India it spread to Mauritius, the Dutch East Indies, and China. In 1821 it had reached the Persian Gulf; and continuing its progress westward, it reached the Tigris—thence into Caucasia, and finally, on the 14th of September, 1830, it reached Moscow. Taking the course of the great rivers, the Don and Volga, the disease rapidly extended itself over Russia. In January, 1832, the cholera appeared at Edinburgh, on the 14th of February at London, and at Dublin, Calais, and Paris in March.

The cholera appeared at Quebec on the American Continent on the 9th day of June, 1832, and on the 27th of June of the same year in New York; the disease disappeared in October. It is estimated that in the fourteen years from 1817 to 1831, the disease carried off eighteen millions of the inhabitants of Hindostan. The number of cases in England and Wales in 1831-2 was 63,236; deaths 20,726. In Scotland 20,282 were attacked, of whom 10,650 died. In Ireland there were 54,552 attacks, and 21,171 deaths. In the City of London there were 11,020 cases, and 5,275 deaths. The disease visited Spain and Italy in 1835-6, and finally disappeared from Europe in 1837-8.

In the cities of Quebec, Montreal, New York, Philadelphia, Baltimore, Albany, Norfolk, and Rochester, there were about fifteen thousand deaths in three months.

It will be seen by the above, that it is comparatively easy to ascertain the origin and progress of the cholera of 1832. The epidemic of 1848-9 is not so clearly traced. It is alleged that it made its appearance at Cabul in 1845; and pursuing almost the same course as in 1832, it reached Moscow in December 1847. In May, 1848, it appeared at Constantinople, and spread through the Danubian provinces. The cholera appeared at London and Hull, in September 1848. It disappeared in December, and the whole number of deaths in the United Kingdom was 72,180. In New York the cholera appeared in May 1849, culminated in the week ending July 21, when there were 714 deaths, and disappeared in November. The whole number of deaths was 5,072. In some of the western cities it was much more severe.

The cholera at present has not arisen to the dignity of an epidemic; and the calendar of 1854 will bear no comparison with those of 1832 and 1849. It first appeared during the winter of 1853-4 at Sunderland, England. It is a remarkable fact that the cholera of 1832 appeared at the same place. The first case was reported in New York early in June.

We are indebted to the *New York Herald*, July 15, for the above interesting facts concerning the history of the cholera.

In Chicago, Illinois, from the 3rd to the 9th of July last, the deaths from cholera averaged over 100 per day; and 207 deaths per week occurred from the same disease in St. Louis, Missouri.

During the week ending July 15th, the number of deaths from cholera in the city of New York was 817, and it was on the increase. It also prevailed in Albany, Troy, and Buffalo, in the State of New York, and was extending its ravages more or less in the states of Maine, Massachusetts,

New Jersey, Ohio, Virginia, Kentucky, Mississippi, and Michigan.

From 75 to 100 deaths from cholera were taking place daily at Montreal in Canada.

It was prevailing to some extent in the West Indies, and was making fearful ravages in Barbadoes. In Bridgetown, the deaths were over 200 per day the first week in June. Out of some 1200 deaths in the island, only 50 were of whites.

Later accounts represent the cholera as still raging in some parts of the Island of Barbadoes, and that there had been 16,817 deaths from that disease up to July 27. The cholera had prevailed also to an alarming extent in the Island of Grenada, where 1,500 deaths had occurred. In some places the mortality was so great that the living could not bury the dead, but burned them.

Upwards of 100 deaths had taken place from cholera in the Island of St. Lucia, where it was so malignant that many fell without any premonitory symptoms.

The cholera broke out some time ago in the Allied camps at Varna, and is still raging there.

It is also prevaling to some extent in Italy, and has swept off several hundred of the inhabitants of Genoa. It is said to be committing fearful ravages at Toulon, Aix, Arles, and Avignon, in the South of France. It has also made its appearance in several places in England. In the six weeks of its present appearance in London, ending August 18th, the deaths have been successively 5, 26, 133, 399, 644, and 729.

In the catalogue of evils which Christ said should afflict mankind in the last days, pestilence was one of the most prominent. Mankind are continually generating the diseases which already afflict them, and are preparing themselves more abundantly for the plagues which are yet to come upon the earth, by the increasing indulgence of their depraved lusts and appetites.

The systems of mankind are becoming filled with disease and corruption. Death glories in his extending dominions—knowing that his reign is short, he exults over the millions who are making themselves the ready subjects of his power.

It may not be particularly necessary for the Lord to work miracles for the destruction of the wicked in the last days, for as sure as there is a natural relation between cause and effect, so sure are the nations of the earth preparing themselves for that wasting away, which it has been prophesied shall take place before the end shall come.

Is there no place of safety—no redemption from these evils? Yes, to all those who will obey the laws of nature as made known by the spirit of revelation, and keep the commandments of the Lord, which are necessary for both temporal and spiritual salvation, in this present time, and that which is to come; and gather up to those hiding-places which the Lord has prepared for the people, while the overflowing scourge shall lay waste the nations. Short of doing these things, the Lord has not promised immunity from the present or coming evils.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 9, 1854.

PURIFICATION OF ZION—INDIAN WAR—AUTHORITY OF THE PROPHET.—All influences that can, in any way, affect the peace and prosperity of the Saints, or that can disturb with adversity those who dwell in the chosen places of the Lord, will be observed, with the deepest solicitude, by all who feel toward Zion as David did concerning Jerusalem when he said—If I forget thee, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth. The Saints abroad eagerly antedate the day when they shall be numbered with God's people there, and very many can now say, "for there my friends and kindred dwell." And while the love of God burns in their bosoms as they contemplate with enrapturing delight the blessings, honours, and glories that are there to be sealed upon the just, they are ready to exclaim,

"The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest."

He who in the arrogance of his heart lifts up his heel against the Lord's Anointed, and seeks to bring mischief upon that innocent people, touches as it were the apple of His eye. God has respect unto those who have covenanted with Him by sacrifice, and He will justify them in the face of their enemies, and make them the witnesses and judges of their ungodly persecutors. He will also cause the evil which they seek to bring upon His people to fall upon their own heads. Nevertheless, the Lord suffers much persecution and trials of great severity to come upon those whom He loves, that they may thereby be humbled, and obtain a forgiveness of their sins, and even causes that judgments shall begin at His house, in the midst of His people; but Oh! if the righteous are thus scarcely purified so as to be saved, what shall be the portion of the ungodly and the sinner?

While the earth is filled with violence on every hand, wherever the principles of salvation are brought to bear there is direct opposition; the one seeking to establish obedience and consequent peace, while the other, in a spirit of rebellion wages war against it, producing hydra consequences which are everything but peace. In this the words of the Saviour are verified, that he came not to send peace, but a sword; and the Saints may expect more and more of wars and the concomitant judgments of Heaven among men, until the truth and the kingdom of God shall have triumphed over all the earth.

Truly kind and merciful is the great I AM in causing the present theatre of war to be situated at a remote part of the earth from where the work of gathering the Saints and building up Zion is mostly being prosecuted. Both ministers and people should use their utmost diligence in spreading the truth where it is not known, and carrying out those counsels among the Churches, which will enable them to go out in the greatest possible numbers, upon the shortest notice, with credit and honour to themselves, and without loss to the Church. Let the faithful labourer thrust in his sickle and reap with his might while peace lasts, for he knows not how soon war and commotion may be upon him, that he cannot work.

Let us turn our eyes to the place where the hopes of the righteous centre. There in the valleys of the mountains dwells the wonder of the world, a peculiar people, the object of every speculation as to whereunto the thing may grow, possessing in itself the principle of perpetuity, increase, and purification; like a crucible in the hot fire of adversity, heated seven times hotter than it were wont to be, searching every property of man's nature, disclosing his defects and infirmities, which he either separates from, or becomes himself a cast-away; thus leaving the many times tried that shall be able to stand amid devouring fire, and dwell in everlasting burnings, having become incorruptible.

How omnipotent are the principles of eternal truth, in the hands of the Holy Priesthood, to chasten, subdue, sanctify, redeem, and exalt mankind.

Among other means that have been employed in this great assaying process, is war with the Indians, as noticed in the addresses of President Brigham Young and Elder George A. Smith. Without stopping to inquire into the causes, we will notice some of its effects. Saints, as in all ages of the world, having never been in the same circumstances before, have no precedent by which they can establish any line of policy, are now thrown upon the reliability of their faith; their only great alternative—the word of God through their Prophet. This tests their confidence in him; he is not only clothed upon with the Holy Priesthood from Heaven, but is also the Governor of the Territory by appointment of the highest authorities of the nation, and this appoint-

ment invests him with power as Commander-in-Chief of the military forces in the Territory. Being of prudent forecast, he does not believe in locking the house after its inmates are assassinated, but in faithfully securing house and inmates from invasion. He, therefore, in the plenitude of his power, and in the excellence of the wisdom of God—for even his enemies testify that he shows himself equal to every emergency—issues his Proclamation, and General Orders are despatched to every settlement in the Territory, requiring the most faithful precautionary measures, that even property may not fall into the hands of the enemy for his support; prohibiting individuals from strolling to the kanyons or their fields solitarily, requiring them if necessary to go at all, to go armed, in sufficient numbers to protect themselves, and under the command of an officer, whose duty it is to see that such a watch is kept, as that the party cannot be surprised.

Says one, "I don't see the use of being so particular. I ha'nt seen any Indians about in this quarter lately." Very likely you have not, for in war time they do not show themselves, until they have fired on their victim and sally forth to scalp him; beside, to be well armed is the best preventative of such an occurrence.

"I say, brother A——, are your cattle ready to go out with the herd?" "I have concluded, captain, that I will not have my cattle go in the herd, for I don't think they do as well as they will if they have more liberty to stroll about and seek the best feed."

"I cant help that brother A——, I have orders from the officer of the Post, to see that all the stock of the settlement is put in charge of the herd guard, and I have further to notify you, that it will be your turn, and you will be detailed on herd-guard to-morrow; you will therefore take notice, and be ready on the ground with your horse, arms, and ammunition, at six in the morning." "Strange work, that, and my wheat is suffering for irrigation; beside, we must have a load of wood got up, and many other things want doing. All this because the General Orders are issued, and the officers are obliged to see them executed, I suppose. What does brother Brigham know about war matters? He is a great hand to manage Church affairs, but I don't understand this. There have been no depredations committed in this settlement, that there should be such a to do about herding, guarding, and the like."

"Sergeant, are those men and teams ready to go and bring in the H—— settlement?" "Very nearly, sir; part of them are already on the ground."

"Inspect their arms and ammunition, and move them off in companies of tens." "What is that, captain? Is the whole settlement to be moved into our Fort?" "Certainly." "What! and their houses all to be pulled down?" "Every one of them; they will make a fortress for the Indians to defend themselves against us, and cut off the men as they pass, if they are not levelled to the ground."

We merely wish to crack the shell of the subject, that our thinking readers may get some idea of the general moves of an Indian war. It is rather a sensitive circumstance to most men to be called upon to pull down a comfortable habitation, which they have built with much labour and expense. We knew of instances of the kind, which were ordered to be done at a loss of from fifteen hundred to two thousand dollars. Such things as these feel after men's faith, particularly those who have never before had the opportunity to *forsake houses and lands for Christ's sake and the Gospel's.* Some almost forgot that they who could not do such things were not worthy of Him, but the difficulty with such was, they did not seem to be aware that it was He that required it. It seemed to be the requisition of the military officer or the Governor. Yes, this is the pivot of the whole subject. A few days ago those persons could testify that Brigham was a Prophet, but now hardly know whether he

is or not; then they received his word, or professed to receive it, as the word of the Lord; but now do not know that his word, coming through military men, is the word of God. Let us inquire, Why not his word through military officers be the word of God, especially when those officers are mostly Elders, men of Israel, having the Holy Priesthood? The Prophets of Israel anciently told kings and military officers when to make war, and when to make peace; when or on what conditions they should conquer, and also on what contingencies they would be subject to defeat. Prophets anciently anointed kings and deposed them, by the word of the Lord, numerous instances of which are recorded in the Old Testament; and when matters too weighty for the common judges, were presented to the Bench for adjudication, the Prophet himself was the umpire; yes, his word was the law.

By the Scriptures we learn that Prophets anciently were the supervisors of national rule, of civil administration, and of the military arm; in short, out of the Priestly authority which they bore from God, all other administration grew, and they were as God to the people.

Marvellously enough we find our own Prophet vested with similar powers; not to speak of the extent of his authority in the Priesthood, which he has received from God, he is, by advice and consent of the highest legislative and executive authorities of the nation, Governor of Utah; involving the control of the military and civil arms of power; and why should he not be thus clothed with great authority, which is only what Prophets have usually wielded? The more power a righteous man has, the more good he will do; and since God has commanded the Prophet Brigham to gather His people and establish them in righteousness, as a nation before Him, the more arms of power he can exert, the sooner he will accomplish it.

Some hold that such unlimited power is dangerous in the hands of one man. It is indeed dangerous, and awfully terrifying to the ungodly; but it renders him a stronghold, a tower of defence, and a glory to those who trust in his counsels—the Word of God.

The sum and substance of the matter then is, that the word of the Prophet is the word of God to the people; whether it comes through Apostles, Elders, Bishops, and Teachers in the Priesthood; or through Generals, Colonels, Majors, Captains, Sergeants, and Corporals of the Military; or through Legislators, Judges, Magistrates, Marshalls, Sheriffs, and Constables of the Civil Corps. The Saints everywhere will do well to establish these principles in their hearts while they can contemplate them, and investigate them deliberately; that when in turn they may be called upon to come up to the help of the Lord against the mighty, they may engage with all their souls against the common foe; and not find themselves obliged to call a halt, and pitch battle with some rebel feeling in their own hearts.

By their fruits ye shall know them; and as Governor Young is the first that by his Executive policy has closed an Indian war and brought the chieftains of the enemy to seek for peace in the short space of about a year, we set it down that his works praise him. Those settlements in which the General Orders were promptly executed, are now in a state of defence; and hereafter their extension and enlargement will be conducted with a view to their safety in times of danger. How prudent and discreet that this order of things should be established in the infancy of the settlements; to have deferred which, to a maturer period, would have been attended with a vastly greater sacrifice of property, and perhaps of life also. The circumstance has also proved to the Indians and their chieftains, that there is one white man and his people, whose wisdom is greater than their cunning, and from whom they cannot live by plunder; which was necessary for them to learn before they would be prepared to re-

ceive good at the hands of the Saints, or the Saints could show that they had the power to bestow it.

The war over, what has been its effect upon the people? Those who brought Self with them, and could not sacrifice self's supposed interests for the interest of the whole, with pleasure and in faith as unto God, seeking first the kingdom of God and its righteousness, became separated in the crucible from the genuine and the pure, and floated off to California or elsewhere—thus the work of purification proceeds. Who of the Saints abroad that contemplate what their brethren in Zion have passed through to obtain present blessings, into the enjoyment of which, all are invited to enter, but will feel their bosoms swell with gratitude to God, and to those who have achieved these victories, and won these blessings for them! To the just, each trial adds a fresh tie to the bond of their union. God speed the day when Zion's walls shall be known as Salvation, and her gates as Praise, in all the nations of the earth.

FOREIGN INTELLIGENCE—*Swiss and Italian Missions.*—Elder Daniel Tyler informs us, under date August 23rd, that he arrived in Geneva, with Elder John Chislett, on the evening of the 20th, in safety, and found Elder T. B. H. Stenhouse and family well. From Elder Tyler's calling for three more labourers so soon, we conclude that he finds the work in a more prosperous and promising condition than was anticipated, though we felt the deepest assurance that Elder Stenhouse had established the work in the Cantons in a most substantial and discreet manner, by the revelations of the Lord Jesus. Elder Tyler's letter will appear next week.

Germany.—We have nothing further from Elder G. C. Riser, of his imprisonment, or the prospect of his liberation.

APPOINTMENTS.—Elder William Budge, late of the Norwich Conference; Elder Samuel Francis, of the Kent Conference; and Priest Alfred Collier, of the Essex Conference; are appointed to labour under the direction of Elder Daniel Tyler, President of the Swiss and Italian Missions.

As these brethren are desired to repair to their new field of labour at their earliest convenience, it is hoped the Saints where they are and have been labouring, will feel pleasure in aiding them to do so without delay. The Lord bless these brethren with a double portion of His Holy Spirit, that they may prosecute the work of Salvation with greater power than ever, in their new missions.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

THE EAST INDIA MISSION.

TRAVELS FROM AGRA TO CAWNPORE, ALLAHABAD, CALCUTTA, AND CHINSURAH—COURSE OF LECTURES AT CHINSURAH—BAPTISMS—HEALING.

Chinsurah, thirty miles north of Calcutta, June 27th, 1854.

Beloved Brother Richards—I thought I would pen a few lines to send to you. Although I am aware in a small degree of the multiplicity of your business, yet at the same time I love to hear from my old friends, and I judge you feel the same. I can truly say I love to hear from those with whom I was acquainted in the City of Joseph (Nauvoo), and still more to associate with them when circumstances

will admit of so doing. In the first place I will say, I am well, through the blessing of the great I AM, as also are all the brethren of this mission, as far as I know. I am now stopping at the house of brother Sankey, a Queen's pensioner; he is a good man, as also is brother Wells, who is a pensioner too, with their wives and stepdaughter. These are all of our Church who are stationary in this place.

I wrote you a short letter from Kurnaul, and also one from Agra. In them I gave you a short account of our travels, and of our reception by the authorities, both military and ecclesiastical.

When we left Agra our next place was Cawnpore. When we arrived there I was sick, owing to my over exertion of body and mind to try to make an opening for a proclamation of the Gospel, together with travelling in the dust, and inhaling so much of the *honkor* in my lungs, and then, on the back of that, being out in a rain and hail storm for one night and a day. We were in a wagon, but it was similar to a riddle. These things, together with a rather weak constitution, brought the lung fever upon me. But, thanks be to God, through the anointing with oil in the name of Jesus Christ, and the laying on of brother Fotheringham's hands, it only lasted about three days.

We only preached once in Cawnpore, as that was all the people wished to hear; at least they did not come any more, and only ten or twelve came that time. We only stayed there eight days, and the man we stopped with, told us, two days before we left, that he did not see any use of us staying so long. This was a right broad hint for us to leave his house; but as we had no other place to go to, I asked him if we could not stop another day or two. Said he, "I suppose one or two days will not make much difference."

The Lord opened the way, in a marvellous manner, for us to get to Allahabad; so we went there, distant 126 miles, and arrived after travelling around in the hot sun for nearly two days, and wearing out our feet, so that mine are not entirely well yet. This was about four months ago. We obtained a place to stop to preach in, but did not preach, as no one came to hear us. The persons with whom we stopped, and whose bungalow we got the use of, were J. S. Collis and E. J. Booth, indigo planters, the latter from Ireland, and gentlemen they were too.

We stayed there about two weeks, doing what we could, but accomplished nothing only to warn the people with whom we could get to talk. Many will not let us into their houses.

I will here say that brother Willes tried to get a meeting in Cawnpore, but no one came to hear him.

From Allahabad we came to Calcutta, arriving on the 6th March last. I remained there nearly one month to recruit a little, as we were pretty well worn down on our arrival. Brother N. V. Jones, President of the Hindostan Mission, then told me I might return home, if I wished to do so, as he could do all that was to be done in Calcutta; and as to this place, brother Leonard and myself preached as long as any unbelievers would come to hear us, and then he and brother Willes were up again afterwards. But I did not wish to be the first to leave the country, so I said I would rather stay until fall, at least. President Jones told me to do just as I pleased, and also said, "I will be glad of your company." I then concluded to come up here, and stop eight or ten days, as brother Sankey was down, and wished me to come up with him.

Accordingly I went; but, instead of staying eight or ten days, I stopped twenty-six, and gave a course of eleven or twelve lectures to a congregation of from six to twenty persons, mostly soldiers, as there are some 700 recruits here at present. I of course put out my circulars all over the station. A few civilians came a time or two, but as soon as they found that "Mormonism," as they called it, would require them to leave off doing evil, and to do good, they turned away, sorrowing, I suppose.

I had some business at Calcutta, so I had to go down, but I came back in a few days, and brother Fotheringham with me.

While I was here the first time, I baptized two persons, one was brother Sankey's daughter, who lives at Burdwan, forty miles distant, and who was here on a visit; the other was his step-daughter.

I will here relate a circumstance wherein the power of God was manifested. Brother Sankey's daughter told me, one afternoon, that she wished to be baptized that evening after meeting. I told her I was on

hand any time. I will here say that she had had it shown to her the night before by a dream or vision that I was a servant of God, and that I was to baptize her. This was in answer to my prayer, and also hers, as she told me afterwards that she asked for it after she retired, which I did also. After she had told me her desire, I went to look for a tank suitable for the purpose. After my return, I was walking in the verandah, and I felt as if all was not right some way; what it was, I could not tell, but I thought that perhaps she would get out of the notion of being baptized, as some have done in this country after saying they were ready. But in a few minutes the mystery was solved. Sister Sankey came out and said, "Mary is very sick (you will remember, that a few minutes before, she was as well as ever), and wants you to administer to her." I went in immediately and anointed her with oil in the name of the Lord Jesus Christ, and laid hands on her; and thanks be to the God of Israel, before we took our hands off her head, for brother Sankey laid his hand on also, the pain had entirely left her, and mostly before I got through with anointing. It was a very severe attack, similar to the cholera, but she was healed by the power of God, and was baptized, not the same hour, as I had to preach to a few afterwards.

Also during my stay here I anointed a a native Hindoo woman, who had been afflicted with pains for four years. She was sister Haddeus, Jah, (waiting maid,) and lives at Burdwan also, and the pains left her, but she would not leave her caste. I learn that she is telling it all around, and says she wishes I would come up to Burdwan, and cure all the sick folks, &c. She cannot talk English. I would not be surprised if the pains would return again, for she ought to leave idolatry and be baptized, but this does not open the eyes of the people, and I guess they will not get them opened until they take a trip to the spirit world.

There have also been other cases which I might mention, but shall not for want of time and room. You can see from the foregoing that the Lord has not left us, although we are in a land of darkness. This is the land where some of the Apostles of old were killed, so we must look for opposition of the strongest kind. There are but a few who will ever obey the Gospel in this land, their circumstances and every thing else forbid their doing it. Pretty much all have come here to get rich, and what can you do with such when you have them at home? I answer, but little there, and less here, so this tells it in a word.

Our meetings are pretty well attended at present, that is, from fifteen to thirty come to hear, but all are soldiers, not a single civilian. I have baptized three since I came up this time, and brother Fotheringham rebaptized one, who had been baptized in England, by the name of Benjamin Cubits. I give his name, so that if you see fit to publish this, as you are at liberty to do with it as you please, the Branch to which he belonged may know where he is. He is from about Manchester. I counselled him to renew his covenant by baptism, as I considered he must have got weak in the faith, or else he never would have gone to fight the battles of the Gentiles in this generation, when all the wicked, and those who serve not God, will be destroyed from off the face of the land. These soldiers are all in for ten years, and only one and a-half of it is gone.

The reason why we can preach here to the soldiers is, we have a house, brother Sankey's, close to the barracks, and yet outside of cantonments. I was told by a sergeant that they had orders while he was in Fort William, at Calcutta, that if any of us came into the fort, to send four men and a corporal to march us out.

P. B. Gibson, of Scotland, formerly an Elder, is in these barracks, and has apostatized, torn up his license, given up all his books, and don't believe in anything scarcely. I have had conversation with him several times; he almost denied the existence of a God the first time, now he says he believes in some of the first principles of the Gospel, and in baptism for the dead, &c., but he says he thinks the Prophets Joseph and Brigham are base impostors, &c. This is the second or third time he has apostatized, so perhaps he will wish to come back again.

One of the men I baptized used to be a bitter opposer in Dublin, and he told me that he used to create disturbances in our meeting there, but he has repented of it, and says he is very sorry he ever did so, and one of the Elders there and then told him as a prophecy that he would yet belong to this Church, so he predicted it, and through

my instrumentality it has been fulfilled. This man's name is James T. Hurst, so that if any of the brethren ever had a feeling against him, they will now forgive him, for he has been baptized for the remission of all his past sins, and has received the Holy Spirit; so he has told me since; which all will who will go forward with a contrite spirit and be baptized, and have hands layed on them for the Gift of the Holy Ghost.

All those who have been baptized are rejoicing in the glorious Gospel of our Lord and Saviour Jesus Christ. The Devil showed his teeth some when I was up here before, and also at the first discourse after I came up this time—men would get up and try to stop me by commencing to talk, and if I testified that Joseph Smith and Brigham Young were Prophets of the Most High God, which I always do, and would like to do so to all the world if I had the chance, they would tell me I was a liar, with all the rest of the epithets common in the mouths of such men, and would have their hand full of newspapers, Spaulding's work, &c., to prove it, but I checked it in the bud, by telling them I would not allow it, so they have quit coming to hear, as to disturb was all they came for, and some of them have since been put in the cungy (prison, solitary confinement) house for three months, &c. This was the best sign I had seen in India, and I told brother Sankey so at the time; I was pretty sure that there were sheep close by, when the wolves commenced to howl.

I expect to baptize three or four more before long, if their officers do not stop it, which I do not think they can. Brother Fotheringham has not been able to get a ship for your parts, as he wrote expecting to do, so he will not be there very soon if he comes at all; the Lord seems to hedge the way.

Some might think we made a short stay of it in the Upper Country, but I will say that brother Willes was up there nearly a year before we went up, and preached in Agra and Delhi as long as they would come to hear him, and in Marat as long as he would have been allowed; so the Brigadier and some others told us. He was allowed to preach in cantonment when he first went up, but the authorities said they saw that that would not do, for the soldiers would think more of Deseret than Chelsea Hospital. This was put in their papers, and we read it, yet we were not disheartened at all, but thought it of no use to stop when we were not allowed to preach. When we got a place outside of cantonment no one would come to hear, the soldiers were not allowed. Where we staid, the people, as a general thing, told us they saw no use of us staying, as much as to say, "I am tired of boarding you," &c.

In Calcutta brother Jones has baptized three or four persons since I came up here this time.

But I must close for the present, praying God to bless you in your responsible station, and give you strength as your day may demand.

Remember me to brothers D. Spencer, C. A. Harper, C. A. Foster, and all the brethren in the office, also, when you write, to Presidents Young, Kimball, and Richards, and to my good wife and family, and your esteemed wife.

Brother Fotheringham joins in love to you and all the Saints.

I subscribe myself as ever, your brother affectionately in Christ,

S. A. Woolley.

P.S.—This Regiment will leave here in September or October next for the Upper provinces, but it will be of no use for any of us to go with it, for we would not be allowed to preach to the soldiers there, but we can ordain some of them, and they can do their own preaching, if their officers will allow it. I expect I shall leave for the States about September or October.

S. A. W.

THE SCANDINAVIAN MISSION.

CONFERENCE IN SWEDEN—NUMEROUS BAPTISMS IN SWEDEN AND DENMARK—TREMENDOUS STORM.

28 and 29, Gothersgade, Copenhagen, August 21st, 1854.

President F. D. Richards.

Dear Brother—I have just returned from Sweden, where I have been to attend a Conference, which was held in

Malmö. The house was full, and as it was rather retired, we had peace, no molestation whatever. A new Branch was organised, and a few Elders and Priests were sent out to preach. Five persons were baptized there last evening.

I spoke a few words to the Saints in broken Danish, but they told me after meeting that they understood every word that I said. That is truly encouraging to me.

Could we but have liberty in Sweden, there would be a great work done there; but as it is, it is continually spreading, and will, in spite of all opposition. The Saints are faithful to their covenants.

In Copenhagen Branch there were eleven persons baptized the week before last, and a number this last week, how many I know not. The prospect is truly encouraging, the Saints are increasing in faith and understanding.

On the 15th instant, about 8 p.m., we had a violent storm, with much thunder and lightning; many lower rooms were partially filled with water; much damage was done in the city, and still more in the surrounding country; crops have been destroyed, trees blown up by the roots, others that were from twelve to eighteen inches in diameter have been broken off; one in particular, that was iron-bound, and that had stood the test for a century, had to yield to the tempestuous blast. It is said that the like has not been known within the remembrance of man. It was truly frightful to the ungodly. Many have expressed themselves that they thought the world had come to an end. I can say that I felt to rejoice, notwithstanding the buildings shook, the rain poured in torrents, the lightning flashed and the thunder pealed, like breaking up the earth, leaving a strong sulphry smell behind.

I have just received a letter from Hamburgh, in which I am informed that Elder Riser was arrested, on the 13th, by the police, and cast into a dungeon, and treated very inhumanly, but have no further particulars.

That the Lord may bless you, shall ever be my desire, in the name of Jesus Christ.

In haste I remain yours in the Covenant, JOHN VAN COTT.

ADDRESSES.—Nathan T. Porter, care of George Stratford, Hythe Malebon, Essex.
S. H. Earl, 7, Davis street, Macclesfield.
James Ferguson, Patrick Lynch, } 55, Lower Mount Pleasant Avenue, Rathmines, Dublin.

LIST OF MONIES RECEIVED FROM THE 18TH TO THE 25TH AUGUST, 1854.

	£	s	d
Josiah Rhead	5	0	0
James Reece	7	0	0
Josiah Holmes	12	0	0
James Linforth	2	10	0
William Simms	3	5	0
Samuel Gentle	2	0	0
Carried forward	31	15	0
Brought forward	31	15	0
John B. Pears	5	0	0
Joseph Akers	3	0	0
Charles A. Harper	10	0	0
John Holsall	5	0	0
John M. Browne	3	8	4
	58	3	4

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 37.—Vol. XVI. Saturday, September 16, 1854. Price One Penny.

DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1854.

(*From the "Deseret News," April* 27, 1854.)

As it is now the season of the year for the sowing of seed, some of the parables of our Saviour seemed to be particularly impressed upon my mind; and I had thought of reading the 13th chapter of the Gospel according to Saint Matthew.

[Elder Hyde read the chapter.]

While listening to the remarks in the former part of the day, which cannot be bettered, this parable of the sower that went forth to sow, occurred to me; and as I have been requested to make some remarks this afternoon, that Scripture had a particular bearing upon my mind in connexion with what has been said.

So far as I know my own feelings and heart, it is to speak the truth clearly to the understandings of all my brethren, that I may do them good, and speak according to the mind and will of our Father in heaven, that you may be edified and strengthened. That I may subserve this purpose, I desire an interest in your prayers, that I may speak what little time I may occupy, according to the mind and will of God our Heavenly Father.

As I have remarked in the outset, you know there is a time, which is now, for the farmers to be engaged in seeding their land, almost universally throughout this Territory; but they do not anticipate reaping at present; the time of reaping and gathering into barns is yet in advance. The seed has to be sown after the soil has been prepared to receive it, and then it has to be attended and watered, in all its various stages, according to its requirements; and by and by comes the harvest. First it is cut down, then gathered and bound into bundles, then put into small shocks, and then the wagon or cart comes along and takes the sheaves, and carries them to the thrashing-floor, and there it is thrashed.

By this time the labourer begins to partake of the fruits of his labour; but before this, all his toil apparently has brought no return, only the satisfaction of seeing his crop coming to maturity, and being prepared for the sickle. But now he begins to receive something in return for his toil.

There is a time, brethren and sisters, when the harvest of the world must be gathered; for you recollect among the wonderful visions John saw on the Isle of Patmos, he says: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap: for the harvest of the earth is ripe." It appears there is not only to be a gathering of the

wheat, but of the tares also, and that they are to be separated.

When was the time of sowing? I do not speak now in relation to the wheat we grow, but in relation to the word of life that was sown in the hearts of the children of men. It is said, the Son of Man is he that sowed the good seed. It appears, then, that in the days of our Saviour was the time of seeding; it was the time of sowing the word of life, and dispensing it among the children of men. Sometimes the Saviour, in view of the immediate results of that word in a limited sense, says to his disciples, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." At the same time the general harvest of the world was not then. The time he referred to was the time for gathering in the Saints, the fruits of their labours; but as the field was white already to harvest, it signified that the world was in a proper state to receive the word of life, and the labourers were few; and he says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

When we take a more extensive view of the subject, we find that the grand harvest is reserved until the last—until the winding up scene; for it is said, "The harvest is the end of the world, and the reapers are the angels," by whose agency this reaping dispensation was committed to the children of men.

Some one may say, "If this work of the last days be true, why did not the Saviour come himself, to communicate this intelligence to the world?" Because to the angels was committed the power of reaping the earth; and it was committed to none else. And after the mighty champions that hold the keys of this dispensation, came and brought the intelligence that the time of harvest was now, that the time of the end was drawing nigh—when this proclamation was made, and the announcement saluted the ears of the children of men—what was to be done next? Behold, the gathering of the Saints begins. That very moment a man or woman embraces the Gospel in these latter times, and they begin to see and understand by the spirit of truth, the first thing they think of is, "We must go and see the Prophet of God, and learn the ways of the Lord from his lips." What is it that causes this desire in the hearts of the people? It is the spirit of gathering together; for wherever we went when first this Gospel was sent to the nations, and proclaimed the glad tidings, the first thing those who were awakened by our preaching would say, was, "We want to go to head quarters—to run together;" these were the feelings of the people, common in the circle of my acquaintance and experience.

In early times there was a spirit that was adapted to the work then. Now if you were to set me to labouring—to building, and sowing seed upon a farm, and the spirit of preaching the Gospel was with me, I would not have the spirit of labouring upon the farm, for I should have the spirit of preaching the Gospel; and in doing so, I am in my element; my work and the spirit I possess corresponds; and each serves to strengthen and advance me in the field of my labours. This is the Spirit of the Saviour that was poured out upon the people; and if it had not been for the spirit of running together that came upon them, we might have gone and preached the Gospel, and told the people to repent, and have baptized them for the remission of sins, and at the same time they would not have received with our proclamation the spirit of gathering. But they received it, and the Spirit bore witness with our words, that the gathering dispensation had actually begun.

In the days of the Saviour there were some who, as soon as they heard the word, as soon as it was sown, received it, perhaps by the wayside, but they did not understand it. Now I have preached to congregations, and I presume others have, where people under the sound of my voice have received the word the same way; and the spirit has borne such witness to them that their hearts have been actually melted under the influence and power of that preaching; yet say they, with tears in their eyes, "We do not understand; we acknowledge there is a power in it, but at the same time we do not understand it; we do not see why these things are so. Were not our fathers and mothers who have gone before us, right? We acknowledge there is a power with you, but we do not understand why there should be such a variation from the old path."

These receive seed by the wayside, and the devil comes and tempts them, and persuades them they do not understand, or know anything about it. They feel

its power, and he catches the word away, and throws mists of darkness before their eyes. These are they that receive the seed by the wayside.

Then, again, the seed falls upon stony places, where there is not much earth. You know, where the ground is stony, it attracts the heat quicker than where there are no stones; it draws the warmth of the sun more, and what little soil there is, dries up quicker than where there is soil to retain more moisture; and the seed that falls upon such ground, germinates quicker, and shows itself quicker. But there was no chance for the root to take deep hold, and when the sun arose, and began to pour its strengthening rays upon it, it withered and died because it had no root in good soil.

This class of hearers will correspond very well with another saying, concerning certain characters that received the truth, and did not receive the love of it in order to have it take effect. We are not only to receive the truth, but also the love of it. And where the love of it is planted, it must flourish, it must succeed, and produce a plentiful crop. These are they that receive the seed on stony places; they apparently receive the word as soon as it is proclaimed to them; and before the principles of truth have a chance to take root in their hearts, it springs up and grows, and prospers for a time, but withers in the day of adversity.

The circumstances of some of the people of this territory leaving for California brought this parable of the sower to my mind. For instance — one distinguished man in the south urges, for an excuse for going to California, the late trouble this people have had with the Indians, or rather in consequence of the rigid measures it was necessary to enter into for protection. He felt himself imposed upon, and his rights infringed upon, and therefore he would not stay. He thought the brethren had done him wrong, consequently he would go away.

Now as near as I can learn, many have, under the regulations required for those times, felt their feelings to be pinched. Some have stood under it like good soldiers, and others have flown the track and will not endure it any longer; they think that better measures could have been instituted.

I am fully of the opinion that the wisest measures have been adopted to enforce upon the people, while the fact is, the operations that are being entered into for defence and protection, have been our safe-guard. The red men have seen it, and marked the progress and design of our works, and they have said to themselves, "It is impossible for us to stand against such operations, therefore we will heave too, for it is no use to offer further aggression."

Here we see the happy result of the measures entered into so far; and we trust, as there is now a prospect of peace, that the work of preparation will be carried on with tenfold more vigour, that all the works may be fully accomplished that are designed.

Be it remembered, that the time of peace is the time to prepare for self-defence against a foe; and perhaps by performing the works now going on, they have been the very means in the hands of God by which our enemies have been disheartened, and their progress in wickedness has been checked.

Has not the measure of bringing together all kinds, both of wheat and tares, been best for the people? It has. The tares must be gathered as well as the wheat, for it is the time of the harvest, and of separation. Perhaps the measures that have been introduced, have served as a screen or a fanning mill to cause the tares to fly away. There may be some wheat among them when they go, but it seems to me that they are shrunken kernels. Shrunken wheat may grow by putting it in good soil, and it may not; however, it is necessary that this work of division go on. Not only was the work of gathering to take place by the angels to whom it was committed, but the work of separating the tares from the wheat was committed to the angels also. What! to good angels? I did not say that; though it must be acceded that they hold out very powerful inducements for certain individuals to follow them and take their counsel, &c. I say, perhaps the very works that have been carried on here in the territory—the rigid measures for the defence and protection of the people, may be one cause why these persons are dissatisfied; it is no doubt the principle, and God may have designed it for that very purpose—to draw the line of distinction, and let it be seen who it was that would abide this counsel, and who would not. Those who would not, would of course be subject to every

evil influence—to be guided by any spirit not of God.

Allowing there are some shrunken kernels of wheat gone out from here, I tell you they are gone, in my opinion, where they will find a most soil, and will get swelled out to a reasonable size, and perhaps in a way they do not look for. And as I said in a discourse not long ago, it is perhaps necessary that these persons should leave the Saints and go to the world, and try to build up the world and themselves. Why is it necessary? Because here they cannot receive that chastisement and scourging they merit, and they must go somewhere else to receive it, and let some other power have the honour of bringing the scourge upon them they actually merit, rather than the Saints of Latter-days.

Now, then, "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and those who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Perhaps when they get under the scourge that awaits them abroad, they may begin to feel the chastening hand of God, and repent and humble themselves, and cry mightily to the God of Israel to have mercy upon them.

It is all working just right; our enemies, whether white or red, can only go so far; none can get beyond the control of the Almighty. They may take the wings of the morning, and fly to the uttermost parts of the earth, and he is there; or if they make their bed in hell, behold he is there. They cannot get from under his jurisdiction, unless they go beyond the bounds of time and space. All things are confined in space, and are under the jurisdiction and control of the Almighty: and if He cannot find them in one place, He will in another.

They are like children who have been under the teachings of a kind father all the day long, who taught them the principles of righteousness, integrity, and truth; but they would not listen, like his good children, to his teachings, but they are rebellious, and will not learn their lessons, and be prompted to their duty by the voice of kindness, nor be moved to do right by the affection of a kind father and mother, but they must tear themselves away, and thrust themselves beyond the teachings of their parents.

Follow such children through their lives, and what will they come to? You will perhaps find them in a dungeon—in the dark cell of a prison, loaded with chains, if not condemned to a greater penalty there. Perhaps they may then follow after their God, like the prodigal son, that could not be trained in his father's house. His wild ambition led him to grasp at things that were unlawful for him. "Give me," say he, "my portion of the inheritance, and let me go." After he left his father's house, he was reduced to a state of wretchedness and poverty, and would gladly have fed with the swine. He began to feel not only the lashes of an unsatisfied appetite, but also of a guilty conscience. Says he, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

You remember it was said in the former part of the day, that some persons would be servants. On the father seeing the returning prodigal afar off, all the feelings of a kind parent were awakened—"Come, my son, as you have returned, I will not subject you to be a servant like these are that serve in my house, but you are my son. Bring hither the best robe and put it upon him; put shoes upon his feet, and a ring on his hand." And they began to be merry.

Do you not see that the prodigal son learned a good lesson in the school of adversity, which he could not learn in his father's house. The spirit of rebellion could not be made to bow to mild and affectionate means, but it yielded under the hammer of adversity. His spirit was made to bend to his father's will by that means, and bending home he came to his father's house.

These characters, then, receive the seed in stony ground, and have not root in themselves; they feel themselves troubled and oppressed, and wronged, in the time of danger and tribulation. And they say, "We will go; we are displeased—therefore we will go far away and try our fortune in the world once more. We tried it once before we embraced 'Mormonism.' We thought we were satisfied to cast in our lot with the people of God, but we have become dissatisfied and offended,

and we will go and try our fortune in the world again."

They go and try it; they may get hold of the riches of this world, and they may not; but I will tell you one thing; they will not get hold of all the truth of God in their course; they will not get hold of that which satisfies the immortal mind; and while their pockets are lined with gold, their spirits will be troubled, and in distress and misery. If ever once the spark of truth has lighted up the understanding, and left an impression there, it is not to be erased in a moment, but it lives, and when it is dishonoured, it is an arrow in the mind, which will torment them day and night. Go where they will, they cannot get out of the world—out of the jurisdiction of the Almighty, at least.

A great many are now afraid that the gold of California will all be gone before they get any of it. Suppose they get it all; suppose they actually rob the mines of every farthing's worth of value; what are they going to do with it? Can they place it beyond the jurisdiction of the Almighty, or put it somewhere, where He cannot find it, and use it in a way that He cannot control it? I tell you they may dig and dig, and get all the gold they possibly can, and put it in this bank, or in that, but God will control it all by and by, and give it to whom He will, and I will tell you to whom He will give it. Says the Apostles to the Corinthians, "All things are yours; Whether Paul, or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Now it is not to him that willeth, or to him that runneth (they run to California), but it is God that showeth mercy. He is the character that holds all these things, and where His mercy leans, there is where He will bestow His treasure. Says He, "All things are mine, and I can give them to whom I will." His rebellious children are like some other rebellious children who try to rob their father, and take his money from his place of deposit. They say, "We are your children, and we have a right to this money;" and they break open their father's desk because they are his sons, and think it no particular crime to get a little of the old man's cash to enjoy themselves with.

So it is with all those that are running to California, to steal a little of the Lord's treasure; whereas if they had remained loyal to their post, and continued to do their duty, and build up the kingdom of God, by and by He would have given them all they could receive, and properly apply. For to one He gave five talents, to another two, &c.; and so He will give to every man according to his ability by and by. It will be so even with regard to the riches of this world. The more quickly a man applies that which is committed to him, the more he will have, and the larger, and greater, and more extensive will be his riches. Let him abide in his calling, and in the place where God has placed him to build up His kingdom; and in the final end how will it come out? The Lord gathered the people to where they are gathered, by His word; and we may say, to all human appearance, the greatest difficulty is to supply ourselves with the necessary comforts of life; but the battle has been fought, and the victory gained. Fruitful fields are opening all around, and extending in every direction.

Why not, then, remain here, and wait till the Lord shall shower upon us blessings that will answer the furthest extent of our desires? If we quit the post of our duty, and run to get blessings before they are ours—before we have a right to them, it will have the same effect upon us, as stolen apples have upon boys that steal them before they are half ripe; it will set our teeth on edge; if not now, it will be by and by.

What is the better way? To remember the counsels given to us in the former part of the day by President Young. Says he, "You who are going to California, pay your debts, and do not steal anything to take with you." And I would say to those who stay behind, as it is represented the thieves will not all go away, be very careful when you steal, for it is on interest from the time you steal it; for remember, you do not get beyond the jurisdiction of the Almighty; and He will make you pay the uttermost farthing. There is no inducement here for anybody to do wrong, but every inducement to do right, and keep the commandments of God.

Not only has the dispensation for the gathering of the Saints come, but the wicked also will be gathered. You know it is said, in the last days there shall be "wars and rumours of war, and earthquakes in divers places;" and again, "when these things begin to come to pass," "lift up your

heads" and rejoice, "for your redemption draweth nigh." Again, "Because iniquity shall abound, the love of many shall wax cold." How often we hear it said by many who profess to be Saints, "This thing and that thing are wrong." Perhaps certain men have lost their property; it is mysteriously missing; "Really," say they, "we feel offended because such things are practised, and we will not stay among such a people where such things are." This is the natural feeling of those who give way to this spirit of complaining, and they centre all the blame at head-quarters—on the men who are proclaiming against such practices night and day, both verbally and in their daily example.

It is as the Saviour said, "The love of many shall wax cold;" and there shall be "wars and rumours of wars. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's heart's failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

Now, if you want to see the gathering of the ungodly, look at the combined armies of the world assembling for bloody conflict. Look at the meteors in the heavens; they cannot be silent; they must speak the language they are designed to speak in the last days. The nations are perplexed, in distress, wretchedness, and misery. They are clothed in mourning, for the demon of war is let loose; blood is flowing; and the Saints are gathering to the Valleys of the mountains to be taught and instructed in the ways of the Almighty.

Let those who go from this retreat of the Saints beware that the demon of war be not stirred up to make their abode more unpropitious in the place they are going to. Beware that a cloud does not burst with all its fury upon the western shores. Congress must anticipate something of this kind, or why did they send the highest order of military talents to the western borders? They see it and understand it. We are about in the centre, and all around is commotion. I believe Joseph Smith once said, the next movement we made, we should be brought into the midst of the thrashing-floor; and while they are being thrashed all around, we need not be surprised if we get thrashed a little among the rest.

There will be a mighty thrashing; there will be a thrashing in the valleys, on the borders, and all around among the nations of the earth. It is the time of harvest; you know, as bread is generally scarce at harvest time, the flails begin to beat upon the thrashing-floor; this is thrashing upon a small scale, before the mighty engines or machines begin to bear; when they begin to work, there will be a wonderful dust, and smoke, and noise, and commotion all around. I tell you to remain here till you are sent away.

I want to say a word about people staying here and there as they please. True, it is a free country, and every man may go where he pleases—speaking after the manner of the world. The President of the Church does not control anybody contrary to their own will. Still, if a man is properly trained, and is in possession of the right spirit, he only wants to hear the voice of the good shepherd, and he will follow it, but a stranger he will not follow.

Brethren and sisters, we can go here or there as we please; yet in another sense we are not at liberty so to do, but to go where the voice of truth directs, if we abide in the kingdom of God. If a man come to me and say, "I want to go to Green River and settle there; shall I go?" My answer would be, "I cannot control you, if you are determined to go; it is a free country; but my feelings are, if you are not satisfied here, you will not be satisfied there; and if you want counsel upon the matter, go and get it from the proper source." If a man goes there, I want him to go by proper counsel. I will not hinder him if he is not counselled; but at the same time I would not look upon him as I would upon the man who is counselled to go there. And if there was any important trust to be placed upon any man, I should place it upon him that was in the line of his duty; and I could do it in confidence.

In the midst of counsel there is safety. If a man is counselled to go to Green River, Iron County, to San Pete, or to anywhere else, let him go. Let no man seek to free himself from the yoke, or indulge any uneasiness while it is upon him; for when he becomes accustomed to it, it will not gall his neck.

I will tell you furthermore, what our views are in relation to the circumstances that surround us. I believe that if every person will faithfully abide the

counsel given to them while passing through these circumstances, all the evil intended us will result in our greatest good, or it will be turned away, and we shall enjoy ourselves under the smiles of heaven.

What turned away the wrath of our enemies? It was the Spirit of God that checked them, when they saw the preparations that were being made. The servants of God were moved upon to do certain things, and they have done them. And although there has been some difference of feeling, with regard to the preparations for defence through the territory, yet, so far as I know, and I am proud to know it, all difference of opinion is done away; and when the brethren strike hands together in this union, I tell you the efforts of the enemy are palsied in a moment; they have no power against us, because our union prevails with God, and He fights our battles. Who can withstand Him? He has caused our enemies to be troubled by day and by night. Their dreams have tormented them, until they are dispirited, and disarmed of their strength. Your union and fidelity have done it, through the blessings of God, which have been upon you.

Now there was some seed that fell upon good ground, and it brought forth, some thirty, some sixty, and some an hundred fold. I will tell you what I am doing in my garden, in order to remove the stony ground—I go to work and pick out the cobble stones. So if we find stony places, pick out the stones, and clear the vineyard of them—that all the seed of the word that is sown from this stand, and falls upon your ears, may sink down, not in stony hearts, but in hearts of flesh; that it may fall upon good ground, and bring forth some thirty, some sixty, and some an hundred fold.

With regard to the great field that is opened, for instance in Nebraska, Ohio, and California, it is so big, I fear I shall get lost in it, if I enter it on this occasion; I will therefore leave it for somebody else to explore at the present. It is glorious to me, and it is all right; let the truth go to the ends of the earth, and let God overrule every movement of this Church for the good of His kingdom.

It is the desire of my heart—I say, let the little stone cut out of the mountain without hands, roll and fill the whole earth; and let God be glorified, and His Saints exalted; which may He grant for Christ's sake. Amen.

FOREIGN INTELLIGENCE—DESERET.

Historian's Office, Great Salt Lake City, April 19, 1854.

Elder F. D. Richards.

Dear Brother—Learning that Major Bedell leaves this city to-morrow, I take the opportunity of commencing the correspondence I promised you. You will no doubt discover that the burden of presiding over the southern country in this territory was rolled off my back at Conference. And I can assure you I felt something like John Bunyan's Christian is supposed to have done when he got rid of the burden of his sins, although my shoulders were immediately provided with another load, not less weighty in its proportion, but of a very different character, as you will see. I was appointed Historian and General Church Recorder, and have commenced the duties of that office, by removing the papers belonging to the History, to the upper part of the Council House, and, by the assistance of brother Thomas Bullock, assorting them under their proper dates. The history of brother Joseph Smith was brought up by President Willard Richards to the 28th of February 1843. As you are aware, he was ready to recommence compiling the History when he was taken sick, and I most deeply regret his not having been able to continue the History, especially to the murder of Presidents Joseph and Hyrum Smith, as no person living can be as well qualified to do justice to the subject as himself.

* * * *

You will no doubt be surprised that a man of my mountain habits should be appointed Historian, but I desire the Saints will give me their faith, and I will try and do my best.

Every thing is prospering among the Saints in Utah, and a good feeling has prevailed since a few disheartened ones

left for the gold diggings. A spirit of improvement prevails.

Two men arrived from California by the South route on Saturday evening. They report all peace this side of the rim of the Basin, but on the Rio Virgin one of their company named Lamphear was killed by the Pa-utes.

A great number of the brethren who went to Iron County last fall, have acquired considerable knowledge of the Indian languages.

A company of about fifteen brethren started from here under the direction of Elder P. P. Pratt, to build a new Fort at Harmony. * * *

Walker has been driven by the Snakes into the neighbourhood of our settlements, and is now *tooidge tickaboo* [very friendly] with the "Mormons."

We would be obliged if you would furnish the Historian's Office with the works, papers, and publications necessary to keep up a chain of history, not forgetting Lyon's and Snow's poems, and all information for or against this people, and also newspapers showing the overturn of the world as much as possible.

The last few evenings previous to Conference the Social Hall was crowded, and multitudes had to leave unable to get inside. The dramatic season closed the Saturday previous to Conference.

Since Conference the Hall has been opened to hear lectures on the *Deseret Alfabet*, by Professors Watt and Carrington, which have been well attended, and now brother Watt is organising schools in the different wards of the city.

I have visited your family to day, and find them all well, and in pretty good spirits. Sister Richards was patronising home manufactures by using Mother's home fashioned spinning wheel. Franklin says he does not wish to go with me among the Indians again, until his father comes home.

I met your father, he was in good health, and reported his family also well.

GEORGE A. SMITH.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 16, 1854.

HOME INTELLIGENCE—*Newcastle-on-Tyne, Hull, and Carlisle Conferences.*—Sunderland, August 25, Elder William Glover writes—"In the Newcastle-on-Tyne Conference all things are going on well, in a general way. We have camp meetings every Sunday, a great number of people turn out to hear us, and I think that, the Lord helping us, good will be done in this part of the country. The Saints all feel well, and everything is right as far as I know, blessed be the name of our God, for He has blessed us all the day long. In the Hull Conference we have baptized a number, and have organized a new Branch. The Saints rejoice, for the Lord is prospering them, and all things are going on well. In the Carlisle Conference the Lord is refreshing His people, and they feel first-rate. Many persons are believing the Gospel, and some are coming into the Church. I want to have ten good men to travel in that Conference, for I know that there will be a good work done there, and we are determined to do all we can."

From various other parts of the Empire we receive cheering communications of the progress of the work of the Lord. Many who had begun to believe that but few more would receive the Gospel, have become satisfied that much remains to be done to get its principles before the people, that they may choose or refuse it understandingly, and now contemplate the ingathering of many precious souls.

Whenever any new doctrine has been revealed from God, it has caused a kind of astonishment, wonder, and apparent suspension of the work, until an understanding or testimony of the same has been obtained; when it has renewed its pace, and if it has not made more rapid strides, and acquired more numerous disciples, those whom it

has acquired have been more substantial in their convictions, and permanent in their faith; as in the offence of the cross, the work appeared so nearly at a stand, perhaps finish, that even the Apostles, some of them, turned again to their fishing; but at a when Jesus was risen, the Apostles renewed their efforts with manifold greater power and success in the teeth of that national legal lie—"His disciples stole him away." Such events in the kingdom of God have the effect to shake that which can be shaken, and the dry branches that bear not fruit fall to the ground. Judas' place is supplied by a man of integrity, the bond of brotherhood is strengthened, and its members are now more conscious than ever of the power of their faith, and the certain triumph of their cause. The world wonder at the marvellous escape of the apparently fragile bark from the moral storm, the elements seem purified and more salubrious since the thunder and lightning of popular sentiment has passed, and although there may be some *muddy currents* that rise and flow in soft soil, they soon become clear or are dried up, and all invites to renewed effort for the salvation of souls.

We rejoice to learn that the sentiment is becoming generally prevalent throughout the British Conferences, that a great work remains yet to be done in these Islands. Let those who have long been detained in these lands through inability to gather, now renew their joy in the Lord, in view of the wider door which is about to be opened unto them, and let all strive continually to purify themselves in heart and ears, through the keeping of the commandments and counsels of the Lord and His servants. There is no greater detriment to the progress of the truth than those who profess, but possess not the Gospel; who have a name to live, but are dead. Such are looked upon as examples, whereas they are but hypocrites.

CHURCH HISTORY, &c.—We would remind the Elders who were present at the late Council in London, of their vote to sustain Elder George A. Smith as Historian to the Church, and we request all Saints, unto whom this may come, to interest themselves in complying with the request contained in his letter on another page, which, on account of the death of Mr. Bedell at Green River, has but just reached us.

President Brigham Young, in a letter acknowledging the receipt of certain works, says, "I wish that the Elders, when abroad, would more generally attend to collecting, securing, and forwarding works of such importance, and all works of value and usefulness to this city; we would soon have a collection of useful information, rarely surpassed. It will be well for all valuable works, when sent to this place, to be bound where binding can be done far cheaper than in this Territory." If every Saint thinks this request is to every one except themselves, what will be done in the matter? Nothing of course. But if every one, especially each Elder, concludes that it means him particularly, and endeavours to contribute his share in the collection solicited, the interest of the whole will be well cared for, and the Historian will be able to perform with pleasure his arduous task.

ELDER SAMUEL W. RICHARDS writes from Weston, Mo., July 31st, that he was expecting to start on the Plains the next day, in company with Elder George Halliday, formerly President of the South Conference; brothers Thomas Williams, who has forwarded three trains of goods to the Valley this season, and William Godbey. They anticipated reaching their homes by the 26th of August. Elder Richards was detained two days in Chicago, and consequently had only about seven hours in St. Louis. He says, "My health is now very good, and has been, with the exception of one day, when I was taken with extreme pain, vomiting, purging, and as many Cholera symptoms as were particularly desirable to have at one time. The effects of it

only lasted two days, and I am now fresh for the Plains, thank the Lord, who is my daily protector."

QUARTERLY NOTICE.—Pastors, Presidents, Book Agents, and Treasurers, especially those recently appointed, are hereby referred to "Instructions" on page 474 of the 14th Volume of the *Star*, for items which will call for their attention at the close of the present month.

HISTORY OF JOSEPH SMITH.

(*Continued from page 567.*)

[December, 1838.]

Wednesday, 5th. The Missouri Legislature having assembled, Governor Boggs laid before the House of Representatives all the information in his possession relative to the difficulties between the mob and "Mormons."

Monday, 10th.

To the Honourable Legislature of the State of Missouri, in Senate and House of Representatives convened—

We, the undersigned petitioners and inhabitants of Caldwell County, Missouri, in consequence of the late calamity that has come upon us, taken in connexion with former afflictions, feel it a duty we owe to ourselves and our country to lay our case before your Honourable body for consideration. It is a well known fact, that a society of our people commenced settling in Jackson County, Missouri, in the summer of 1831, where they, according to their ability, purchased lands, and settled upon them, with the intention and expectation of becoming permanent citizens in common with others.

Soon after the settlement began, persecution began; and as the society increased, persecution also increased, until the society at last was compelled to leave the county; and although an account of these persecutions has been published to the world, yet we feel that it will not be improper to notice a few of the most prominent items in this memorial.

On the 20th of July, 1833, a mob convened at Independence—a committee of which called upon a few of the men of our Church there, and stated to them that the store-printing office, and indeed all other mechanic shops, must be closed forthwith, and the society leave the county immediately.

These propositions were so unexpected, that a certain time was asked for to consider on the subject, before an answer should be returned, which was refused, and our men being individually interrogated, each one answered that he could not consent to comply with their propositions. One of the mob replied, that he was sorry, for the work of destruction would commence immediately.

In a short time the printing-office, which was a two story building, was assailed by the mob and soon thrown down, and with it much valuable property destroyed. Next they went to the store for the same purpose; but Mr. Gilbert, one of the owners, agreeing to close it, they abandoned their design. Their next move was their dragging of Bishop Partridge from his house and family to the public square, where, surrounded by hundreds, they partially stripped him of his clothes, and tarred and feathered him from head to foot. A man by the name of Allen was also tarred at the same time. This was Saturday, and the mob agreed to meet the following Tuesday, to accomplish their purpose of driving or massacring the society.

Tuesday came, and the mob came also, bearing with them a red flag in token of blood. Some two or three of the principal men of the society offered their lives, if that would appease the wrath of the mob, so that the rest of the society might dwell in peace upon their lands. The answer was, that unless the society would leave *en masse*, every man should die for himself. Being in a defenceless situation, to save a general massacre, it was agreed that one half of the society should leave the county by the first of the next January, and the remainder by the first of the following April. A treaty was entered into and ratified, and all things went on smoothly for *a while*. But some time in October, the wrath of the mob began again to be kindled, insomuch that they shot at some of our people, whipped others, and threw down their houses, and committed many other depredations; indeed the society of Saints were harassed for some time both day and night; their houses were brick-bat-

ted and broken open—women and children insulted, &c. The store-house of A. S. Gilbert and Co. was broken open, ransacked, and some of the goods strewed in the streets.

These abuses, with many others of a very aggravated nature, so stirred up the indignant feelings of our people, that when a party of them, say about thirty, met a company of the mob of about double their number, a skirmish took place in which some two or three of the mob, and one of our people, were killed. This raised as it were the whole country in arms—and nothing would satisfy them, but an immediate surrender of the arms of our people, and they forthwith to leave the county. Fifty-one guns were given up, which have never been returned, or paid for, to this day. The next day, parties of the mob from fifty to seventy, headed by priests, went from house to house, threatening women and children with death if they were not off before they returned. This so alarmed them, that they fled in different directions; some took shelter in the woods, while others wandered in the prairies till their feet bled. In the meantime, the weather being very cold, their sufferings in other respects were very great.

The society made their escape to Clay County as fast as they possibly could, where the people received them kindly; and administered to their wants. After the society had left Jackson County, their buildings, amounting to about two hundred, were either burned or otherwise destroyed; and much of their crops, as well as furniture, stock, &c., which, if properly estimated, would make a large sum, for which they have not as yet received any remuneration.

The society remained in Clay County nearly three years; when, at the suggestion of the people there, they removed to that section of the country known now as Caldwell County. Here the people purchased out most of the former inhabitants, and also entered much of the wild land. Many soon owned a number of eighties, while there was scarcely a man that did not secure to himself at least a forty. Here we were permitted to enjoy peace for a season; but as our society increased in numbers, and settlements were made in Davies and Carroll counties, the mob spirit spread itself again. For months previous to our giving up our arms to General Lucas' army, we heard little else than rumours of mobs collecting in different places, and threatening our people. It is well known that the *people* of *our* Church, who had located themselves at De Wit, had to give up to a mob, and leave the place, notwithstanding the militia were called out for their protection.

From De Wit the mob went towards Davies County, and while on their way there they took two of *our men* prisoners, and made them ride upon the cannon, and told them that they would drive the "Mormons" from Davies to Caldwell, and from Caldwell to hell; and that they would give them no quarter, only at the cannon's mouth. The threats of the mob induced some of our people to go to Davies to help to protect their brethren who had settled at Diahman, on Grand River. The mob soon fled from Davies County; and after they were dispersed and the cannon taken, during which time no blood was shed, the people of Caldwell returned to their homes, in hopes of enjoying peace and quiet; but in this they were disappointed; for a large mob was soon found to be collecting on the Grindstone (fork of Grand river), from ten to fifteen miles off, under the command of Cornelius Gillium, a scouting party of which came within four miles of Far West, and drove off stock belonging to our people, in open day light.

About this time, word came to Far West, that a party of the mob had come into Caldwell County to the south of Far West; that they were taking horses and cattle, burning houses, and ordering the inhabitants to leave their homes immediately; and that they had then actually in their possession three men prisoners. This report reached Far West in the evening, and was confirmed about midnight. A company of about sixty men went forth under the command of David W. Patten, to disperse the mob, as they supposed. A battle was the result, in which Captain Patten and two of his men were killed, and others wounded. Bogart, it appears, had but one killed, and others wounded. Notwithstanding the unlawful acts committed by Captain Bogart's men previous to the battle, it is now asserted and claimed that he was regularly ordered out as a militia captain, to preserve the peace along the line of Ray and Caldwell counties. That battle was fought four or five days previous to the arrival of General Lucas and his army. About the time of the battle with Captain Bogart, a number of our people who were living near Haun's Mills, on Shoal Creek, about twenty miles below Far West, together with a number of emigrants who had been stopped there in consequence of the excitement, made an agreement with the mob which was about there, that neither party should molest the other, but dwell in peace. Shortly after this agreement was made, a mob party of from two to three hundred, many of whom are supposed to be from Chariton County, some from Davies, and also those who had agreed to dwell in peace, came upon our people there, whose number in men was about forty, at a time

they little expected any such thing, and without any ceremony, notwithstanding they begged for quarter, shot them down as they would tigers or panthers. Some few made their escape by fleeing. Eighteen were killed, and a number more were severely wounded.

This tragedy was conducted in the most brutal and savage manner. An old man, after the massacre was partially over, threw himself into their hands and begged for quarter, when he was instantly shot down; that not killing him, they took an old corn cutter and literally mangled him to pieces. A lad of ten years of age, after being shot down, also begged to be spared, when one of them placed the muzzle of his gun to his head and blew out his brains. The slaughter of these not satisfying the mob, they then proceeded to rob and plunder. The scene that presented itself after the massacre, to the widows and orphans of the killed, is beyond description. It was truly a time of weeping, of mourning, and of lamentation.

As yet we have not heard of any being arrested for these murders, notwithstanding there are men boasting about the county, that they did kill on that occasion more than one "Mormon;" whereas, all our people who were in the battle with Captain Patten against Bogart, that can be found, have been arrested, and are now confined in jail to await their trial for murder.

When General Lucas arrived near Far West, and presented the Governor's order, we were greatly surprised; yet we felt willing to submit to the authorities of the State. We gave up our arms without reluctance. We were then made prisoners, and confined to the limits of the town for about a week, during which time the men from the country were not permitted to go to their families, many of whom were in a suffering condition for the want of food and firewood, the weather being very cold and stormy.

Much property was destroyed by the troops in town during their stay there, such as burning house logs, rails, corn-cribs, boards, &c.; the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own; and all this without regard to owners, or asking leave of any one. In the meantime, men were abused, women insulted, and abused by the troops; and all this, while we were kept prisoners.

Whilst the town was guarded, we were called together by the order of General Lucas, and a guard placed close around us, and in that situation were compelled to sign a deed of trust for the purpose of making our individual property, all holden, as they said, to pay all the debts of every individual belonging to the Church, and also to pay for all damages the old inhabitants of Davies may have sustained in consequence of the late difficulties in that county.

General Clark was now arrived, and the first important move made by him, was the collecting of our men together on the square, and selected out about fifty of them, whom he immediately marched into a house, and confined close. This was done without the aid of the Sheriff, or any legal process. The next day forty-six of those taken, were driven, like a parcel of menial slaves, off to Richmond, not knowing why they were taken, or what they were taken for. After being confined in Richmond more than two weeks, about one-half were liberated; the rest, after another week's confinement, were most of them required to appear at court, and have since been let to bail. Since General Clark withdrew his troops from Far West, parties of armed men have gone through the county driving off horses, sheep, and cattle, and also plundering houses; the barbarity of General Lucas' troops ought not to be passed over in silence. They shot our cattle and hogs, merely for the sake of destroying them, leaving them for the ravens to eat. They took prisoner an aged man by the name of Tanner, and without any reason for it, he was struck over the head with a gun, which laid his skull bare. Another man by the name of Carey was also taken prisoner by them, and without any provocation had his brains dashed out by a gun. He was laid in a wagon, and there permitted to remain for the space of twenty-four hours; during which time no one was permitted to administer to him comfort or consolation; and after he was removed from that situation, he lived but a few hours.

The destruction of property at and about Far West, is very great. Many are stripped bare as it were, and others partially so; indeed, take us as a body, at this time, we are a poor and afflicted people; and if we are compelled to leave the State in the spring, many, yes, a large portion of our society, will have to be removed at the expense of the State; as those who might have helped them, are now debarred that privilege in consequence of the deed of trust we were compelled to sign; which deed so operated upon our real estate, that it will sell for but little or nothing at this time.

We have now made a brief statement of some of the most prominent features of the troubles that have befallen our people since our first settlement in this State; and we believe that these persecutions have come in consequence of our religious faith, and not for any immorality on our part. That in-

stances have been, of late, where individuals have trespassed upon the rights of others, and thereby broken the laws of the land, we will not pretend to deny; but yet we do believe, that no crime can be substantiated against any of the people who have a standing in our Church of an earlier date than the difficulties in Davies County. And when it is considered that the rights of this people have been trampled upon from time to time with impunity, and abuses heaped upon them almost innumerable, it ought in some degree to palliate for any infraction of the law, which may have been made on the part of our people.

The late order of Governor Boggs to drive us from this State, or exterminate us, is a thing so novel, unlawful, tyrannical, and oppressive, that we have been induced to draw up this memorial, and present this statement of our case to your honourable body, praying that a law may be passed, rescinding the order of the Governor to drive us from the State, and also giving us the sanction of the Legislature to inherit our lands in peace. We ask an expression of the Legislature, disapproving of the conduct of those who compelled us to sign a deed of trust, and also disapproving of any man or set of men taking our property in consequence of that deed of trust, and appropriating it to the payment of damage sustained in consequence of trespasses committed by others.

We have no common stock; our property is individual property, and we feel willing to pay our debts as other individuals do; but we are not willing to be bound for other people's debts also. The arms which were taken from us here, which we understand to be about six hundred and thirty, besides swords and pistols, we care not so much about, as we do the pay for them; only we are bound to do military duty, which we are willing to do, and which we think was sufficiently manifested by the raising of a volunteer company last fall at Far West, when called upon by General Parks to raise troops for the frontier.

The arms given up by us, we consider were worth between twelve and fifteen thousand dollars; but we understand they have been greatly damaged since taken, and at this time probably would not bring near their former value. And as they were, both here and in Jackson County, taken by the militia, and consequently by the authority of the State, we therefore ask your honourable body to cause an appropriation to be made by law, whereby we may be paid for them, or otherwise have them returned to us, and the damages made good.

The losses sustained by our people in leaving Jackson County, are so situated that it is impossible to obtain any compensation for them by law, because those who have sustained them are unable to prove those trespasses upon individuals. That the facts do exist, that the buildings, crops, stock, furniture, rails, timber, &c., of the society, have been destroyed in Jackson County, is not doubted by those who are acquainted in this upper country; and since these trespasses cannot be proven upon individuals, we ask your honourable body to consider this case; and if in your liberality and wisdom, you can conceive it to be proper to make an appropriation by law to these sufferers, many of whom are still pressed down with poverty in consequence of their losses, would be able to pay their debts, and also in some degree be relieved from poverty and woe; whilst the widow's heart would be made to rejoice, and the orphan's tear measurably dried up, and the prayers of a grateful people ascend on high, with thanksgiving and praise to the Author of our existence for that beneficent act.

In laying our case before your honourable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States, and of this State. We ask in common with others the protection of the laws. We ask for the privilege guaranteed to all free citizens of the United States and of this State, to be extended to us, that we may be permitted to settle and live where we please, and worship God according to the dictates of our conscience without molestation. And while we ask for ourselves this privilege, we are willing all others should enjoy the same.

We now lay our case at the feet of your Legislature, and ask your honourable body to consider it, and do for us, after mature deliberation, that which your wisdom, patriotism, and philanthropy, may dictate.

And we, as in duty bound will every pray, &c.

EDWARD PARTRIDGE,
HEBER C. KIMBALL,
JOHN TAYLOR,
THEODORE TURLEY,
BRIGHAM YOUNG,
ISAAC MORLEY,
GEORGE W. HARRIS,
JOHN MURDOCK,
JOHN M. BURK,

A Committee appointed by the citizens of Caldwell County, to draft this memorial and sign it in their behalf.

Far West, Caldwell County, Missouri,
December 10, 1838.

(To be continued.)

THE SWISS AND ITALIAN MISSIONS.

Cours de Rive 42, Genevé, August 23, 1854.

President F. D. Richards.

Dear Brother—I sit down this morning to let you know that Elder Chislett and myself left Brighton as we anticipated, on the 18th instant, for this place, *via* Newhaven and Paris. The weather was fine, and our trip, although a little fatiguing, was a pleasant one. We had no trouble or detention on account of being foreigners, although we suffered considerable inconvenience for want of the language. However, all things considered, we got along quite as well as could have been expected. I need not mention the constant change of scenery that contributed to the pleasure of our journey. Suffice it to say that after a variety of changes, which reminded me of different parts of the United States, when nearing this place I was forcibly struck with the similarity between this part of the country and our home in the west, but when I saw Gospel effigies stuck up at nearly every corner, I could but exclaim within myself, "Falsehearted land, you have an outside show, but that heavenly boon, the glory of Deseret — the inspiration of the Ahnighty through the Holy Priesthood, is a stranger in your midst. When it knocks at your doors, the servants are instructed to say, 'Not at home,' or 'Can't be seen to-day.'"

But to return to my narrative. We arrived here about nine, p.m., of the 20th instant, and were very kindly received by our worthy brother and sister Stenhouse, whom we found in good health and spirits, with their affectionate little ones.

The day following, we went with Elder Stenhouse, accompanied by sister Stenhouse, to one of the heights upon Mount Sclave, where we had a splendid view of Mont Blanc, crowned with perpetual snow, also the town and lake of Genevé, with many other interesting places.

We have been very busy counselling with Elder Stenhouse, and hearing him read his work in reply to the various objections raised against the truth in this country, and which, from what I have heard him read, I have no doubt will serve to do away with much prejudice, and cause many to inquire after truth.

But here I find myself in a fix. A few weeks hence, and Elder Stenhouse leaves. Well, what then? Why, I have no oracle in the French or German languages. However, the work is the Lord's, and we will use what we have to the best advantage, according to the wisdom given, and leave the result. But if ever I had a fire shut up in my bones, it is now. Perhaps, however, by the time it is needed, after the works now in contemplation are issued, the way will be opened.

Elder Chislett will labour in the French portion of the Swiss Mission, I think, as it appears, both to brother Stenhouse and myself, that he is best adapted, and his services will be most needed, for that.

I expect to remain here a few days, perhaps a week, and then travel through the missions, accompanied a portion of the way by Elder Stenhouse.

We have decided upon holding a Council meeting of the Swiss and Italian Missions on the first day of October, in this place.

From present circumstances and future prospects, we have thought best to solicit you to send to our aid Elders William Budge and Samuel Francis, and Priest Alfred Collier. Should this meet your approbation, we should be pleased to see them at our Council meeting, and if you will have the kindness to let me know, I will give them instructions for the journey.

Elder Keaton is still here, and I think it is necessary that he remain for a time.

Elders Stenhouse, Keaton, and Chislett, with sister Stenhouse, join me in very kind love to you and all connected with you in the office.

My special regards to Elders Little and Linforth.

Yours truly,

DANIEL TYLER.

VARIETIES.

IN Great Britain four out of six men, and four out of seven women, are married.

THE Wesleyan Methodist Connexion has decreased in numbers about 7000 during the last year.

SERIOUS election riots occurred at St Louis, the second week in August, entailing bloodshed and loss of life.

THE weekly progress of the Cholera in London during the present year is traced in the following numbers—5, 26, 133, 399, 644, 729, and 847. In the first seven weeks of the epidemic of 1849, the deaths were, 9, 22, 42, 49, 124, 152, 329.

A SEVERE hailstorm passed over a part of Madison County, Illinois, July 24, stones falling of nine and thirteen inches in circumference, killing pigs, chickens, &c., and doing other serious damage.

IT is said there are 33,000 despatches written annually at the British foreign office; also that the fire and candles for Parliament cost £14,000 a year, of which £4,435 is consumed in oil and wax in the House of Commons.

THE NEW YORK TRIBUNE of August 19, states that President Pearce, by and with the advice and consent of the Senate, has appointed Garland Hunt, of Kentucky, to be Agent for the Indians in Utah.

THE Austrian army crossed the frontier of Wallachia, to enter the Principalities, August 20 and 23. Omar Pacha, with 25,000 men and 30 guns, entered Bucharest on the 22nd of the same month.

THE Allied Armies in the East experience a severe degree of mortality from natural causes. From 10,000 to 15,000 men have fallen a prey to pestilence, fatigue, &c. It is said that from 2000 to 5000 of the French army perished in a fruitless reconnaisance through the Dobrudscha. The navies in the Black Sea have been also severely visited by the destroyer.

AT present the Cholera has assumed a phase which baffles our best efforts, and throws all our past data to the winds. It sometimes is quite painless, there is often little or no purging, but the sufferer is seized with violent spasms in the stomach, which increase in intensity till collapse is established, and death then rapidly follows, attended with but little exhibition of agony.—*Times'* Varna Correspondent.

THE King of Oude has, through his minister, expressed to the British Resident at Lucknow, his sympathy with England in the Russian war, and that, had his treasury not been exhausted, he would gladly have offered a large loan of money. But not being able to do this, he has offered to place twelve battalions of infantry, each a thousand strong, a thousand horseman, and a thousand guns, at the disposal of his ally, and march these troops wherever they may be wanted.

THE CROPS ON THE CONTINENT.—VIENNA, AUG. 1ST.—From official reports that have reached us, the results of the harvest, wherever it has been gathered in, have been excellent in quantity as well as quality, and what remains standing promises just as favourably. In the kingdom of Lombardy it has been very satisfactory, and the prices have been greatly reduced in consequence. The reports from the Hungarian provinces, the granary of Austria, are so favourable as to cause a complete stagnation in all the markets in expectation of the fall which must take place in all kinds of corn. So early as last week they had for sale in the Presburg market some wheat and rye of very superior quality, the sheaves being remarkably full, and in great abundance. In Bohemia the harvest promises equally well. All the reports from the other provinces agree in stating that the crops in every part of the empire are most flourishing. Letters from Constantinople of August 15th give a very favourable account of the harvest, both in Europe and Asia. The bulletin of the prices of corn in the markets of Leipsic of the 10th of August shows a sensible decline, and it is expected that the fall will be still greater when the harvest is finished. All uneasiness caused by the constant rain of June and the first days of July is completely at an end, and there is no doubt but the harvest this year in Saxony will be three times as abundant in several places, and greatly superior to that of last year.—*Moniteur.*

THE HARVEST IN AMERICA.—Sufficient is known now of the harvest to warrant the belief that it will be great, almost beyond precedent. Prices have not yet materially fallen, because they are sustained in Europe.—*Times'* Correspondent.

THE bountiful harvest in the West of England—Devon, Somerset, Dorset, and Cornwall, has caused the corn markets of those counties to fall considerably within a few weeks—wheat from 11s. to 7s. 6d. per bushel, and the four pound loaf from 9d. to 7½d.

THE *Times*, in a leader, says, that from this harvest to the next there can be no doubt that the difference in the price of wheat, compared with that in the previous twelve months, will be at least 20s. a quarter in favour of the public, which, on the whole consumption, will amount to a boon of 25 millions of pounds to that body on wheat alone, besides corresponding relief in other grain. Even the cost of the war sinks to a trifle compared with this bounty from the skies; and, notwithstanding all the lavish expenditure incurred, we now stand better prepared for war by some twenty millions than a twelvemonth ago.

A CONSIDERABLE portion of the town of Varna was destroyed by fire, August 10. The powder magazines of the English and French narrowly escaped.

HIBERNIAN SIMPLICITY.—A bustling, busy, rosy-cheeked, bright-haired daughter of Erin one day entered the library of a gentleman in whose establishment she was housemaid, with a letter between her thumb and finger, which she held at arm's length, as if she had a gunpowder plot in her grasp. In answer to his inquiries as to her business, she said, "An' it plase yer honour, I'm a poor girl, and han't much larnin', and ye sees, plase yer honour, Paddy O'Reilly,—an' a betther than him doesn't brattle in old Ireland,—has been writin' of me a letther—a love letther, plase yer honour, an'—an'—". He guessed at her embarrassment, and offered to relieve it by reading the letter. Still she hesitated, while she twisted a bit of raw cotton in her fingers. "Shure," she resumed, "an' that 's what I want; but it isn't a gentleman like yerself that would be knowing the sacrets between us, and so [here she twisted the cotton quite nervously] if it 'll plase yer honour, while ye 're reading, so that you may not hear it yerself, if ye 'll *jist put this bit of cotton in yer ears and stop up yer hearing*, and thin the sacrets *'ill be unknown to yer.*" The gentleman, of course, hadn't the heart to refuse her, and, with the gravest face possible, complied with her request.

FELLOWSHIP MEETING.

Welcome! best of all good meetings,
Welcome! brothers, sisters true;
Gifts and blessings, happy greetings,
Heavenly treasures old and new.

Gladly young and old assemble,
Sweetest songs rise from the soul,
Saints rejoice and sinners tremble,
Power unseen pervades the whole.

Prayer, and praise, and testimony,
O! how swift the moments fly;
Burning words of inspiration,
Tongues unknown, and prophecy.

Faithful Saints refresh'd and strengthen'd,
Drooping ones reviv'd and cheer'd;
Thus their happy days are lengthen'd,
Thus Jehovah's name 's rever'd.

Where is heaven? who can tell it?
Answer ye who only know!
Where abides the Holy Spirit—
Where its fruits and graces show.

Blessed people! pure religion!
Godlike, priceless, simple, free!
Love, or hold it in derision,
'Twill be Truth eternally!

London. T. J. D.

NOTICE.—The Book of Mormon is out of print, but another edition will shortly be ready.

LIST OF MONIES RECEIVED FROM THE 25TH AUGUST, TO THE 1ST SEPTEMBER, 1854.

Aneurin L. Jones	£4	10	0	Brought forward	£46	18	6
E. C. Brand	20	0	0	Simon Irvin	2	0	0
James Duff, (per James Tatlock)	1	0	0	William Parr	5	0	0
Josiah Rhead	2	0	0	John Holsall	5	0	0
A. N. McFarlane	3	10	0	Robert Kirkwood	15	0	0
John Kessell	2	18	6	John Memmott	10	0	0
John McComie	12	0	0	Edward Frost	6	0	0
Franis Kirby (per A. L. Lamoreaux)	1	0	0				
Carried forward	£46	18	6		£89	18	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 38.—Vol. XVI. Saturday, September 23, 1854. Price One Penny.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 3, 1852.

(*From the "Deseret News," May* 11.)

With permission I make a few remarks upon some of those principles that have been set forth by Elder Hyde.

First, I will say a few words pertaining to the resurrection. These principles are interesting. A true knowledge and a correct understanding of them are a source of great comfort and joy to a Saint of God. Brother Hyde, in his remarks, is very cautious, and suggests this and that, as a mere opinion; but it is our privilege to know a great many of these things, from the manifestations of the Holy Spirit to ourselves, by the revelations that have been given to others, and from the teachings of those who have been with us.

In speaking of the coming of the Lord Jesus Christ as a thief in the night, or like the light of the morning, so that all flesh shall see his glory together; and many more like expressions — combine them all in one, and it creates confusion in the mind.

Again, if we suppose the Saviour is coming once for all, and that at his first appearance upon the earth he will destroy all the wicked, and cleanse the earth from its blood and corruption, it would conflict with many other sayings in the Holy Scriptures.

I think a great portion of this people have excellent ideas, and a great many of them have correct ideas with regard to the coming of the Son of Man.

In the first place, allow me to remark, that Jesus is at liberty—he has the power, ability, and the right, whenever he esteems it necessary, to reveal himself to an individual, or to a community; he will manifest himself to the congregation while in their public worship, if he pleases. In short, he comes when he pleases, and returns when he pleases. The very nature of the character of the Saviour, as we understand his character, gives him the prerogative of appearing to an individual at noon-day, at midnight, in the morning, or in the evening; where, when, and as he pleases. This is his undoubted right.

In speaking of the resurrection, or of the appearing of the Saviour, we read concerning it in the good old Book. When is the first resurrection? If this congregation were to answer this question, what would they say? It is not among those things that are to be; it is in the past; it was when the angels descended, and rolled back the stone from the mouth of the tomb where the Saviour lay; when Jesus again resumed his body; that is the first resurrection of a mortal being to immortality upon this earth; it is passed long since.

Those angels went there, what to do? To speak to the sleeping dust, not only of the Saviour, but of Abraham for one, in all probability Lot for another, Noah for another, and Moses for another, saying,

"Come up from the dead; it is time for your bodies to awake from their sleep of years, and forsake the dusty tomb;" and thus many of the Saints were resurrected after the resurrection of Christ; but who believed it? Who knew of it? Who has testified of it? Not any person, only the parties concerned. No historian has ever given an account of it, excepting those who have written the testimony contained in this book, the New Testament, and in the Book of Mormon. These witnesses were personally interested, who are the only testators to this fact. Who believes it in this our day? Those only to whom these things have been revealed. Our fathers and mothers have testified to the doctrine as it is contained in the New Testament; our priests have taught us to believe it as it is written there; but who knows it? Those to whom God has revealed it. These, my brethren, are witnesses that this is my doctrine.

How do we know and understand the things of God? By the light brother Hyde has been speaking of; Christ is the light of the world, and lighteth every man that cometh into the world, both Saint and sinner; he is the fountain of truth and intelligence to this creation.

I will say further, pertaining to the resurrection, or the coming of the Son of man. As I have already said, the resurrection has commenced long since; and how do I know but what many have been resurrected since the time the angels rolled away the stone from the sepulchre, and called forth the body of the Saviour? The Scriptures say many of the Saints arose and appeared unto many; but how many have been resurrected since then I know not. How long will it be before the resurrection commences again? I know not, but I am proud to believe that it is not long; I am happy to believe that the resurrection of the last days is at hand. Who will be raised? The Saints—those who sleep in Jesus; those that have manifested to the Father, to the Son, to the holy angels, and to all their acquaintances upon the earth, that they believe in God, and acknowledge His hand in all things, and have served Him according to the best of their ability. Will Jesus come? Yes.

We will suppose a case. Let this congregation be prepared to receive a visit from the Son of Man; suppose our hearts are sanctified before the Lord, or we have sanctified the Lord God in our hearts, and we are met here to worship Him, to praise Him, where we are enjoying the society of each other, and the gift of the Holy Spirit, secluded from the rude gaze and confused bustle of the world, retired from all the business transactions of human life, with the doors closed, and Jesus comes into our midst, casts off the veil from our eyes, as he did from the eyes of the two disciples that journeyed from Jerusalem, for they did not know him until he broke bread at supper—suppose he appears in our midst, and rends the veil from our eyes; we shall know him; he says, "Here are the prints of the nails in my hands, here is the place where my side was pierced; look at them, my brethren and sisters, for I am he." Every eye will be upon him, and every heart will love him. He remains with us for a time, and he is gone.

We spread abroad upon the earth, and bear testimony of what we have seen. I ask, who will believe our testimony? None, unless the Lord deigns to reveal it to them, by an holy angel, or by the manifestation of His own person. We may testify to it until we drop in the grave, to no purpose, unless the Spirit manifests it to them; no person can possibly know it unless God makes it known to him.

This is an item of doctrine I feel to impress upon the minds of this people continually, viz., to live in the light of the Spirit of God, so that every man and woman may have revelations for themselves; for the Spirit of the Lord can instruct you, that you can know for yourselves.

Will the Saints arise from the dead? Yes. Who will know it? But a few. When the resurrection commences, I say but few will know it; and allow me to inform you, when you have seen Joseph, and Hyrum, and Father Smith, and many others, risen from the dead, and you Elders go abroad preaching, you will not tell the world of their resurrection, for they will not believe it. You may testify that Father Smith has arisen, that Joseph and Hyrum again possess their bodies; that they again live in the flesh, and they will laugh you to scorn, and persecute you to the death, if they have the power, for your testimony's sake.

Will the Saints rise from the dead before the world is converted? Yes. You may despair of ever seeing all creation

converted to the Lord Jesus, or to the faith of the holy Gospel. Will you see the resurrection? Yes: you will be in it, and enjoy it; you will be in the first resurrection. Will the world believe it, and know of it? They will not. Zion will be redeemed, the great Temple of the Lord will be built, whereupon the glory of the Lord will rest, and a cloud by day, and a pillar of fire by night; the Saints will be gathering from all nations, and will walk into the Temples of God, to do the work of redemption for their dead, and saviours will be upon Mount Zion to save the house of Esau. But will the nations know of it? They will not. And when the Lord reigns King of nations as he does King of Saints, the inhabitants of the earth will not distrust but that it is the power of some great one, that it is the plans of wise men brought into action.

Thus they will be governed and controlled, and overruled, and led by the principles of the holy Priesthood, and they will never mistrust but that it is the doings of wise men at the head of a powerful nation, schooled in governmental affairs, who know how to control their own nation, and then bring into subjection their neighbouring nations, until the whole earth has become subject to them. They will not know that it is the Saviour who is ruling King of nations as he does King of Saints. A great portion of the inhabitants of the earth will never mistrust but that it is the effects of the wisdom of men.

The Saints will be instructed how to build up Zion, how to build temples, and do the work of redemption for their dead; and the wicked nations will know nothing about it. When the Millennium is ushered in, no man or woman will know anything about it, only by the power of God. He will rule and reign, and His glory shall be in Zion, and the wicked not know it is the hand of our God. The Saints will enjoy the light of His countenance, walk therein, and dwell in His presence.

These things are understood by this people; and if there is an Elder in Israel, or a person in this room, who does not believe what I have told them concerning the resurrection, just wait until it comes to pass, and then you will know it for yourselves. I care not whether you believe it or not; but I will tell you what I care for the most, and it is the only thing I do care for—will this people be prepared for this? Will you love the Lord Jesus Christ, and serve him with all your mind and strength?

I do not care what you believe, for it will never affect or alter that which exists. Will the people serve God, do good, and live comfortably with each other—spread the Gospel abroad, and gather the Saints? I would not give the ashes of a rye straw whether you believe what I tell you about the resurrection, or anything else, or disbelieve it, if you love God and serve Him with all your hearts. You may believe what you like, if you will do good continually, and no evil; if you will never suffer yourselves to commit another sin against God or your neighbour, but always from this morning be full of good acts, serving the Lord with all your hearts.

I will ask the people this morning, before I progress any further, if there are not some few men in the congregation that are so circumstanced as to manifest their kindness by sending out a few more teams to meet the emigrants, for men and women are suffering in the snow. I want to know if there is righteousness enough here to raise about a dozen teams; if you will do this, I care not what you believe about the resurrection, if I can only get religion enough in the people to accomplish that, it will satisfy me for the present. At the close of the meeting, I wish those who are willing to go and help the suffering, to come forward and say they will find teams for that purpose.

I will say a few words about education. I do not know but Elder Hyde is in the line of his duty when he takes up that subject; and it is no matter to me whether it is on the first or seventh day of the week, upon which he shall take up the subject. I think he is a member of the Regency of the University of Deseret. I wish him and every other man to be spirited in it; I wish every parent in the community to try and educate their children; and when they are educating their children, not to forget themselves. Learn how to govern and control yourselves, that when anger comes, you may triumph over it, saying, I do not receive you in my bosom; that when malice approaches you, you can walk over it like a king or a queen, treading it under your feet.

Suppose you take up a class, and try to instil these principles of education in your

own hearts, and when your brother misuses you, return him good for evil, and not evil for evil. Can you get up a class in which to teach these lessons? They are excellent for a community, both for old, young, and middle aged, for male and female. Now commence such a school yourselves, that you may know how to walk and act, and converse upon all things that may be brought before you.

If any of the brethren and sisters need lessons on the principles of economy, it would be an excellent thing to get up a class upon that subject; it is true we may be rich, but you can make yourselves degraded, and bring yourselves to beggary. This people live sumptuously; the soil of these valleys produces abundant sustenance by the application of a small amount of labour. We have an abundance of all kinds of vegetables, and of the finest quality; and cattle of the fattest kind, which produce beef of the most delicate flavour. There is need for classes to teach the principles of economy.

If you will permit me, I will give a short detail or sketch of my history. First, on literature: I went to school eleven days, after I was twenty-two years old, which was the most schooling I ever had. Secondly, economy: From the time I was sixteen years of age, I have clothed and fed myself, and helped some of my friends who could not do it for themselves. I have been in the school of economy since I was sixteen. I will give you a short item in my history touching my education in economy. I preached the Gospel two years before I came to Kirtland. I had a little property, which I gave for the upbuilding of the Kingdom of God. I said, "Take it out of my way, for I would not give one dime for all creation; I want to go and preach the Gospel." I came to Kirtland with two children, and no wife; all I had in creation would not have brought thirty-five dollars. I had distributed everything I had, and cried "Life, life, eternal life," to the people.

Said brother Joseph to me, "Now go to work and aid in building up Kirtland, and never again assist in building up Gentile cities, and gather together something for yourself." I did so. Brother Cahoon knows how wages were when I lived in Kirtland; mechanical labour there was worth one dollar per day, and flour sometimes was eleven dollars per barrel. I worked for one dollar per day in the winter, and preached every summer. When brother Brigham left Kirtland, he left over three thousand dollars' worth of property, which he had gathered together.

I could sit down and take a class of children and teach them how to be economists. Brother David Elliot, who has just come in, knows all about it. It is for you not to waste your substance. From the time I commenced taking lessons in this Church, if I only possessed one dollar or fifty cents, I would inquire of the Lord, saying, "Father, let me know how to use this, that I may do good with it; that it may increase in my possession, and multiply, that I may return what is given to me with an increase.

That is the way I have lived, and I can teach men and women how to live, and get rich, if they will hearken to me; but it never can be done by wasting, or being covetous of, your substance. God, the Saints, and angels, are not pleased with it. But they are pleased when we convert every item of our ability, strength, time, and money to the advancement of the cause of truth and holy principles. I will return again to letters.

There is so much vanity in all there is upon the earth, it is a hard matter to pick out the wheat and let the chaff go. It is like looking for one grain of wheat in five bushels of chaff to get thorough education. When you get into philosophy and other of the higher branches of erudition, it is much the same. The world are vain with regard to the matter. For instance, the very foundation of the whole superstructure is vanity. I ask little John, a boy of six years of age, to stand before me; I say to him, "John, spell *sleigh;*" he spells it in these letters, s-l-e-i-g-h, and pronounces it *sla;* he might as well pronounce it ox-yoke, for the letters in the word are as like the one as the other. You next take little Joseph, of three years of age; he has just learned his letters enough to know them, but has not learned enough to put them in syllables and make words of them; you ask him to spell sleigh, and he will spell it *sla;* John could not spell it so, because he had been whipped from the truth.

The whole creation are gone after vanity, and after false Gods, and false systems, until they are drunken; though not with wine, but with their own folly. Who is there that can pick out the good, and let

the evil pass by; select together true principles, and let the rest alone? It is this people; this very congregation, with the assistance of God, are the people to do it in the last days. For my own diversion, allow me to look at this people and look at the world—what do they say of the Latter-day Saints? Why they say they are a perfect anomaly, a perfect miracle, as well as an anomaly. It is hard for me to divine what they would think about this congregation, in their sober moments. Suppose it were possible to summon the world before this people, what would they find? They would find peace, harmony, union, contentment, strength and power among them. All the big and little kings would explain, "We are afraid of this kingdom; it is but a little nation, there are but few of them, it is true, but we are afraid of them."

What is the matter, O ye Kings? Look at your numbers; see the millions you possess; only think of the vast concourse of people that compose the nations of the earth. You may take the United States, Great Britain, France, Germany, China, yea all the world, and the Latter-day Saints are hardly a speck in creation compared with them, and yet they create more terror among the nations than all the rest combined together.

What is the matter? *They are united.* What says the United States? "Let us send a Governor there; let us send our judges there." But what do they cry? "*We have no influence or power*, for there are other men there who rule, and we cannot help it; they have the reins of government, and turn the people whithersoever they will, and we cannot help ourselves."

What did a gentleman say to Mr. Fillmore? Said he, "You need not send anybody there, for Brigham Young is Governor, and he will govern the people all the time; and there is no other man that can govern them." If there is any truth in this, it is, *he will do so as long as the Lord lets him.*

The Lord is with us; the love of God is in this people; and furthermore, the truth is, we have got more wisdom than all the world besides, if we are what we profess to be, for we have learned to serve the Lord. Is there any man on the face of this earth, abstract from the power and wisdom of God, that can control this people, or lead them, but myself? I say, abstract from the power of God; could I do it without that? No. I have got cunning and wisdom enough about me to know that I cannot do this unless God sustains me; that I cannot be sustained by Him, unless I live so from day to day, that I can have the Holy Ghost, and the revelations of heaven, for myself, and for this people; otherwise I should be of no use to them.

If my brethren and sisters have wisdom enough to cleave to the Lord, and live in the light of His countenance, they will know enough to cleave one to the other; and when men are ordained to preach the Gospel to the nations, they will know enough to gather up the poor Saints, and especially to go out after those who are in the snow; build temples, get their endowments, and the wisdom they need to come up in the resurrection of the just with the sanctified. May the Lord God in heaven bless you; and I bless you. Amen.

SAINTS AND SINNERS,

OR

"THE JEWS HAVE NO DEALINGS WITH THE SAMARITANS."

BY ELDER JOSEPH HALL.

When Jesus was in conversation with the woman at the well, upon the subject of the true God, and true worship, she felt somewhat surprised that Jesus should even ask a kindness at her hands, for as she said, the Jews had no dealings (as a general thing) with the Samaritans. And, indeed, when he sent out his disciples to preach the Gospel, the Saviour was very particular in this respect; hence he said—"Go not into the way of the Gentiles, and into any

city of the Samaritans enter ye not." Their mission was to "the lost sheep of the house of Israel." Gentiles and Samaritans may be defined somewhat alike, both are strangers—not numbered with the covenant people of God. Both are heathen in their worship.

The people of God, strictly speaking, always were, and always will be, an exclusive and separate people—separating themselves from the abominations and practices of the Gentiles. For this purpose it is that God has commanded His Saints to come out of Babylon—that they may be no more polluted and cursed with the influences so destructive in their nature and tendency. And the less intercourse the Saints can have with them the better. The very atmosphere is loaded with their corruptions and moral pestilences. Scarcely can a female walk the streets, but she is insulted at every turn. Some disgusting, obscene, or filthy language is addressed to her by some lust-cursed individual. And unfortunately for society in general, and some individuals in particular, those addresses too often meet with encouragement. The result is illegitimacy and prostitution—than which no greater curses can befall the human race, to sink them to the lowest hell!

In spite of all the efforts and incessant labours of the benevolent, these influences do and will continue to spread for a season, but they will be brought to a final end by and bye. "The world loves its own," and we are not surprised to see the people of the world associate together. But when we see Saints so far forget themselves, and the pit from whence they have been dug, as to turn round, and willingly mingle with the world, and drink in Gentile pleasures, then we do feel surprised and pained. We look upon them as so many sheep *willingly yielding themselves to the slaughter!*

Gladly would we rescue them from such a destruction; and every effort is put forth to this end. Good counsel given in meekness, and even in long-suffering, sometimes fails; and the objects of it surely "learn by the things they *suffer*." It requires no great amount of foresight, to predict the fate of those who so willingly permit themselves to be allured by the flattering hopes held out to them, by those who seek nothing more than the gratification of their own evil desires.

I am sometimes surprised to think, that a number of our young sisters imagine they are and will be altogether neglected and forgotten. They certainly cannot have seen the propriety of the advice of Paul, to be *not unequally yoked together with unbelievers*. They surely cannot have learned that all such are considered weak in the faith of the Gospel, neither can they properly respect themselves, much less can they have an eye to the future destiny that awaits the faithful daughters of Zion. Such can see no beauty in the order, no power in the ordinances, no splendour in the glory, and no exaltation in the triumphs of the kingdom of God over the "world, the flesh, and the DEVIL!" To them salvation is an empty sound! The essence of "Mormonism" has no place in their hearts, and they therefore cannot take any delight in the work of the Lord.

Would our young sisters turn their thoughts in another direction, how useful they might become. What ample scope there is for the exercise of their various talents! What lasting honours they might beget for themselves! What ornaments they might be to society! Distributing tracts, teaching in the Sunday school, are employments in which the heart may engage with much pleasure and delight. And what happiness would be derived from the discharge of such honourable duties! Those persons who engage in them would continue to grow in wisdom and intelligence—the mind being well informed, and richly stored with those principles that support them in every emergency, and constitute them an embodiment of knowledge, of true principles, that confound the world, and render them a "terror to evil doers."

The laws, order, institutions, practices, and pleasures of the Gentiles, are corrupt, and they perish with their using—they accompany their devotees no farther than the grave, and eternity finds them poor, desolate, outcast. While, on the other hand, a firm and faithful adherence to the requirements of the Gospel yields every genuine and permanent happiness. Thrones and dominions, principalities and powers, pure in their nature, and eternal in their duration, are promised to the Saints, of whom the faithful sisters are destined to form a numerous and conspicuous portion.

With what Godlike pride, then, should they contemplate their present position,

and the splendid future that awaits them. With what indignation should they spurn, with what scorn and contempt should they treat, the ignoble overtures of the sons of BELIAL! Summoning to their aid the Spirit of God, they might dart upon them a look that would sere their libertine hearts, crush their spirits, and prevent them from ever again intruding their lustful offers at the sacred shrine of Virtue!

Many grievous instances of disobedience have come under my personal observation. I think of them with peculiar feelings. I well remember a sister who received and encouraged the addresses of a young man out of the Church. She was admonished often, she was warned of the consequences of such a step, she was earnestly counselled to give up such society, and not to place herself in the hands of the destroyer. It was all in vain! One morning as I was going to a Council meeting, I met her on her way to be married. I passed close by her, but the inclination of the head, and the averted eyes, told me that a sight of me at that time was unwelcome. She was married. Her meetings were neglected. She had a Gentile husband to please, and he, even when she was willing to attend, prevented her from attending, her Church. She was neglected, abused, and she drank deep of the cup of *sorrow*. She in part paid the penalty of disobedience. Some time after, she came to me; and said, "*O! brother H., if I had listened to your counsel I should have been happy now!*" This touching confession affected me much, but it was too late to recall the past.

She has also a sister who likewise gave herself to the arms of a stranger. But in order more fully to secure her, he was baptized. And no sooner had he "made her fast," than his true character discovered itself. He was cut off from the Church, he destroyed her books, broke her peace, and kept her in misery and wretchedness.

A third unfortunate creature met with even a still worse fate than the other two I have mentioned. She entered the Church full of promise, and bid fair to be an ornament to the same. But the seducer was on the trail. The watchmen on the tower told, faithfully told, the hour of the night. And when they saw the *lion* approach, the lamb was "folded," and warned of the impending danger. The warning passed unheeded, and soon she found herself deep in the gall of bitterness, and fast in the bonds of iniquity. Since then she has sunk still deeper into sin, and two illegitimate children have been the result of this unrighteous course. Oh! what objects of pity these beings have become! What a wreck of beauty and virtue! How, Oh! how, are they fallen—deeply fallen and degraded! Bright visions of the days of innocence arise before their minds but to crush their spirits, and plunge them deeper into sorrow. What earthly sacrifice would they not make if they could be restored to their former happy state and standing in society? But alas! the dark pall of night has fallen upon them, and they repent in sackcloth and ashes, and weep and lament over their miseries and woes! The destroyer holds them in derision, and laughs at their destruction. I might introduce other cases, but will let these suffice.

I would earnestly appeal to the young sisters of our Church—What is there in all the charms and allurements of Gentilism and Babylon? They are dazzling but for a moment. They pass like a shadow! There is in them no lasting pleasure, no permanent happiness. Their riches and treasures are corrupt, and soon the possessors must be left without a soul! The night will be sorrowful and dark unto them, and there will be nothing but gloominess for them to look upon. O! then, turn your attention and your steps to the path of the just, which shines brighter and brighter until the perfect day. Your peace will then be constant, your joy will be full, and your names will be had in everlasting honour, and remembrance to all generations. Your children will rise up and call you blessed, and in the resurrection of the just, you will rise up and take your seats upon the throne in the midst of those exalted intelligences, everlastingly associated with the Gods in eternity—worlds without end.

THE concourse of pilgrims is said to have been very great this year, at the shrine of Juggernaut, the consequent scarcity and high price of food producing much suffering. Hundreds of pilgrims, weakened from want of food, were lying in the streets awaiting certain death.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 23, 1854.

FOREIGN INTELLIGENCE.—*Germany.*—Since our last, we have been favoured with a letter from Elder G. C. Riser, dated September 1st, but not being posted till the 4th, it did not reach us till the 7th. By it we are informed that he and Elder Nielson were arrested on Sunday the 13th of August, while in meeting, and while Elder Riser was preaching to the Saints. They were cast into a prison, where they remained until the 18th, when Mr. Berlin, of the firm of Morris and Co., of that city, entered into recognizances for them, since which they have been in a more comfortable situation, "having a clean room to themselves."

Brother Riser says they are rather lonely sometimes, but do not feel to complain, and that the Lord comforts them with night visions of the future.

Since the foregoing, we received on the 8th inst., a letter from a German brother, of which the following is a translation—

"Hamburg, 4th Sep., 1854.

"To the President, Mr. Richards, in Liverpool—In behalf of the Society here, I give you an account of what has transpired since the 16th of August. Brothers Riser and Nielson have been four days in a very bad prison. By the influence of the Consul, and the bond of Messrs. Morris and Co., they have been changed from that prison to a more comfortable one. To-day, all the members of the Society have been called before the magistrate to hear the decision, which is, that the 'Mormons' are dangerous to the government, and therefore will not be allowed to remain any longer. Elder Berger and Priest Bez as managers, and brothers Garner and Iunge as law breakers, were sentenced to prison, for fourteen days, because meetings were held in their houses; and the members have to pay the entire cost of the proceedings. We saw brothers Riser and Nielson in the magistrates' office, and I gave brother Riser the last English newspaper. They were both in very good spirits.

"I since called on Messrs. Morris & Co., who had just come from the magistrates'. They informed me that brothers Riser and Nielson are sentenced to fourteen days' longer imprisonment, and banishment from the place. It is strictly prohibited to all our members to have any meetings, or to suffer very severe punishment and imprisonment. Our consolation is, that we suffer persecution for righteousness' sake, and shall be rewarded in heaven. The society of the Germans in Hamburg send their greatest friendship to the President and all the faithful of the Society.

"D. A WEGENER, a brother in the new and everlasting covenant."

It would appear from the foregoing, together with the fact that the authorities have taken the books and property of the Elders into their possession, that they are determined, like Herod of old, to destroy the child; and if we had not seen the Church in America in a much more straitened condition than anything we have yet heard of from Hamburg, we might feel that all was over. But the thoughts and ways of the Lord are not as the thoughts and ways of those who persecute the truth. We have far more reason to mourn for that people that are so far gone in sin and misrule, as to consider that to preach the Gospel of faith in the Lord Jesus, in his Prophet, and in continued revelation, repentance of sin, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gathering of believers to America, is dangerous to the government, than for the believers whom they persecute. To the

faithful in Germany these afflictions will bring the testimony of Jesus, which will reveal to them the power of God, and of His work on the earth, as well as the power of the wicked to oppose it.

We forbear any further comment at present, and wait to see the salvation of God from that quarter. The foregoing letter is given complete, not only for its present interest, but that it may be found hereafter.

Many thanks to Mr. S. Bromberg, and Messrs. Morris & Co., for their kindly interest in the welfare of the prisoners.

GENERAL INTELLIGENCE.—Turn our attention which way we will, the lights of the Lord are shining from every quarter. From the seat of war, the Cape of Good Hope, the United States, and from our home missions we offer our readers the varied current news of the condition and prospects of the Latter-day work. From all parts of the British Conferences we receive the most satisfactory accounts. The introduction of the Gospel into new places, and the organization of new Branches, are frequent, almost daily, occurrences.

Elder Bell, of Malta, seems wonderfully enough to have been placed at that important military station, that, in the despatch of troops from that point of rendezvous, he might also organize Branches of the Church among them; and, in this novel manner, are the seeds of the Gospel carried into Turkey and the Black Sea. The adversity which he has hitherto so successfully encountered has proven him a hero of the truth. Time and eternity will both conspire to show that the extent of his heroism and the brilliancy of his achievements infinitely surpass those of his military compatriots.

Elder James Ferguson writes most cheeringly from Ireland. Some eight or ten baptisms have transpired within a few days, and prospects are still more encouraging for the future.

Twenty have been added to the Church in Macclesfield by baptism recently, and the Church throughout the Staffordshire Conference is improving its spiritual condition very much.

The *Birmingham Journal* favourably notices the Birmingham Conference, held on the 27th ultimo, and gives the amount of funds raised during the quarter, as £530 13s. 2½d., and the number baptized 83.

Elder J. W. Coward's recent visits to the Isle of Man have much refreshed and strengthened the Saints there, and it is thought that some of them will emigrate the approaching season.

The Conferences generally are making special efforts to fetch up all arrears, and be ready for emigration. Those who were permitted to return surplus stock are concluding to dispose of it otherwise, and the Lord is blessing those who are in the way of duty with much of the Holy Spirit, whether they preach the Gospel, administer the ordinances, sell books, pay debts, or whatever else is necessary for the welfare of His kingdom on the earth. And by the power of that Spirit the truth does and will move majestically forward in prosperity and adversity, in liberty and in imprisonment, in sickness and in health, in life and in death, until it triumphs over the error of ages, substitutes life for death, righteousness for sin, and instead of degradation, misery, and woe, will give exaltation, glory, honour, and eternal dominion in the kingdom of our God and of His Christ.

Elder Andrew Ferguson's suggestion upon the subject of emigration will be duly entertained.

The July mail from Utah, due here on the 20th of August, has not arrived at our going to press, being probably delayed through the carrying contract changing hands, with that mail.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 589.)

[December, 1838.]

Thursday, 13th, Far West.

Agreeable to appointment, the standing High Council met, when it was found that several were absent, who (some of them) have had to flee for their lives: therefore it being necessary that those vacancies be filled, the meeting was called for that purpose, and also to express each other's feelings respecting the word of the Lord; President Brigham Young presiding.

The Council was opened by prayer by Elder Kimball. After prayer, President Young made a few remarks, saying he thought it all important to have the Council re-organized, and prepared to do business. He advised the Counsellors to be wise and judicious in all their movements, and not hasty in their transactions. As for his faith it was the same as ever; and he fellowshipped all such as loved the Gospel of our Lord and Saviour Jesus Christ in act as well as word.

Elder Kimball arose and said he felt as formerly, for he had endeavoured to keep a straightforward course; but wherein he had been out of the way in any manner, he meant to mend in that thing; and he was determined to do as much as possible as he would be done by; and his faith was as good as ever; he was in fellowship with all who wanted to do right.

Simeon Carter said, as to his faith in the work it was the same as ever; he did not think that Joseph was a fallen Prophet, but he believed in every revelation that had come through him; still he thought that perhaps Joseph had not acted in all things according to the best wisdom; yet how far he had been unwise he could not say. He did not think that Joseph would be removed and another planted in his stead; but he believed he would still perform his work. He was still determined to persevere and act in righteousness in all things, so that he might at last gain a crown of glory, and reign in the kingdom of God.

Jared Carter responded to President Brigham Young's feelings, and wished still to walk with the brethren.

Thomas Grover said he was firm in the faith, and he believed the time would come when Joseph would stand before kings, and speak marvellous words.

David Dort expressed his feelings in a similar manner.

Levi Jackman says his faith is the same as ever, and he has confidence in brother Joseph as ever.

Soloman Hancock says he is a firm believer in the Book of Mormon and Doctrine and Covenants, and that brother Joseph is not a fallen Prophet, but will yet be exalted and become very high.

John Badger says his confidence in the work is the same as ever, and his faith, if possible, is stronger than ever. He believes that it was necessary that these scourges should come.

George W. Harris says that, as it respects the scourges which have come upon us, the hand of God was in it, &c.

Samuel Bent says that his faith is as ever, and that he feels to praise God in prisons and in dungeons, and in all circumstances.

After some consultation it was thought expedient to nominate High Priests to fill the vacancies.

The Council was organized as follows—Simeon Carter, No. 1; Jared Carter, 2; Thomson Grover, 3; David Dort, 4; Levi Jackman, 5; Solomon Hancock, 6; John Badger, 7; John Murdock, 8; John E. Page, 9; George W. Harris, 10; John Taylor, 11; Samuel Bent, 12.

Voted that John Murdock fill the vacancy of John P. Green, No. 4, and David Dort the place of Elias Higbee, No. 11, and John Badger the place of George Morey, No. 7, and Lyman Sherman the place of Newell Knight, until he returns.

Council adjourned until Friday evening, six o'clock. Closed in prayer by President Young.

E. Robinson, Clerk.

Isaac Russell, who had become connected with a small camp of the Saints, of about thirty families, going west, turned from his course at Louisiana, and led them north ten miles on the Spanish claims, where they built huts, or lived in tents through the winter in great suffering. Russell turned prophet (apostate), said Joseph had fallen, and he was appointed to lead the people.

Chandler Rogers, who was moving west, was met by a mob at Huntsville, and compelled to turn back, and fell in with Russell's camp. Russell said he was "the chosen of the Lord;" and when they left that place, they would have to go on foot, and take nothing with them, and they must sell their teams, &c. Some would not sell, and he cursed them.

(*To be continued.*)

FOREIGN CORRESPONDENCE.

UNITED STATES.

Successful Labours of Elder Colborn—Baptisms.

Patterson, New Jersey,
August 22, 1854.

Elder F. D. Richards.

Dear Brother—It is a pleasure that the world knows not of, that I can take my pen and address a servant of the Most High, with the endearing appellation of dear brother. Twenty-one years have rolled round "since I became a 'Mormon,'" and nothing causes me so much joy and happiness, as to reflect and realize that my name is written in the Lamb's Book of Life, and that I have the confidence of the authorities of the Church. It is more than meat and drink to do the will of those that sent me.

Although I am not in Germany, I am among Germans, and although for the present I am alone in this part of the vineyard, still the Lord owns and blesses my feeble efforts, in doing good, and I rejoice all the day long, surrounded as I am the most of the time with wickedness and wicked men of every grade and character, professor and non-professor, Catholic, and Know-nothing. Nothing moves me, but all has a tendency to confirm me in the faith of the New Covenant, and to convince me that the end draweth nigh.

I left Liverpool the 22nd of March, on the *Ashburton*, Captain Williams. On the 26th of April, I landed in New York. The Lord gave me favour in the eyes of the officers, crew, and passengers, about fifty of whom were Germans. I was a "sorter" interpreter. The captain read the fifteenth volume of the *Star*, and the history of brother Joseph Smith, as written by his mother, and was very much pleased with our works and doctrines. He told me, after we landed, that if ever he was anything, he should be a "Mormon." I preached one Sabbath-day, by request of the captain, the only Sabbath during the passage but what it stormed.

Soon after my arrival, I left for Tompkins County, New York, where my wife's relatives reside, and the place where Mr. B. G. Ferris, Secretary of Utah, hailed from. By the way, he has published a book, entitled "Utah and the Mormons," wherein he handles "Mormondom" roughshod. Probably you have seen a few extracts in the *New York Tribune*. It won't take. "Mormondom," as he calls it, is above his reach.

My relations received me with open arms. I laboured among them about a fortnight with good success. It was the first "Mormon" they had had in their midst. I became so hoarse, I had to give over preaching.

From there I visited my aged parents in Lyons, Wayne County, New York. There they have had line upon line, precept upon precept. There is where I first heard and embraced the truths of "Mormonism." Brother Brigham Young and his brother brought the Gospel there in the spring of 1833. A small Branch was raised of fifteen members, including myself and wife. Fifteen were cleansed, and where are the thirteen? Myself and family are the only ones that have gathered with the Saints in the Valley of the mountains. In 1843 another gleaning of thirty-six members took place. They have mostly fell out by the way, but few have passed the Rubicon (*Missouri*). Now in 1853-4 I pay the people here another visit, after an absence of ten years; and O! what a warm reception I met with from my parents and old associates. My father, aged eighty-six years, sixty of which he has been a Methodist, has renounced Methodism, and is a firm believer in the truths of the Everlasting Gospel. I have strong hopes of my mother, and elder brother.

I laboured in that vicinity until the middle of June, and left some half dozen calls that I had to postpone till the first of September.

Since then I have visited New York City, found a few Saints, and a great many that are not Saints, but I believe there are many honest in heart, even in the city of Gotham.

From there I went to Toms River, New Jersey. There are some good Saints there. Many have emigrated, including the Ivins' family. A Conference was called, we had a good time. Your humble servant was called to the chair; brother Samuel Brown, Secretary.

Brother Samuel Harrison, President of

the Philadelphia Branch, was there, and said much to encourage the Saints. One hundred and fifty-four members were reported in good standing, including five Elders, two Priests, two Teachers, and one Deacon. The most of them are making calculations for emigrating in the spring. Two persons were baptized during Conference—the wife of E. W. Ivins, Sheriff of that county, a noble minded woman; the other, her niece.

I found a Branch of eleven Saints in Tuckerton, forty miles south. They were in the last agonies, and had not heard about the gathering. My visit seemed to resuscitate them.

I visited Philadelphia, German Town, and Schuylkill Haven, where brother Farr had raised a small Branch. I found many good-hearted Saints, and some that would rank among the middlings. I have enjoyed the good Spirit all the time, and I never enjoyed better health, although surrounded by the destroyer in the shape of cholera and small pox. Many instances of the power of the Priesthood have been manifested in rebuking cholera, &c.

I received a letter from brother M. Andrus last week, stating that the work was on the increase in St. Louis, and that he had sent brother Woolley to my assistance. I am now on my way to meet him at my brother's.

I intend, if the Lord will, to clear my skirts of the blood of my relatives and all that come under the sound of my voice. Sometimes I have a longing desire to visit England again, but the field is great here, and the labourers are few.

Remember me to brother Linforth, and all inquiring friends.

My address is Lyons, Wayne Co., N.Y., U.S.A.

Yours in the Gospel of Salvation,

THOMAS COLBORN.

CAPE OF GOOD HOPE.

Latter-day Saints' Office, four miles from Cape Town, Cape of Good Hope,
July 24, 1854.

President Richards.

Dear Sir—Having been informed this morning that the mail is in from India, on its way to England, in haste I write you a few lines.

Three persons have been baptized in the Cape Conference since I last wrote. Some are still inquiring after truth, and the work is progressing.

The last time I heard from Elder Walker, he was at Graham's Town. He there had met with some opposition. He had, as yet, baptized none at that place, though some were nearly ready to go forth into the water. At Fort Beaufort, he had baptized nine, two of whom have been disfellowshipped.

Elder Smith went to Port Elizabeth on the first of April last. He was there nearly one month before he could get an opportunity to hold a public meeting. The first one he held, about five hundred persons assembled, and broke it up by throwing brick-bats and potatoes, breaking some of the windows of the house where the meeting was. After the above occurrence, the magistrate of the town told the people publicly, if they meddled with Elder Smith, he would punish them to the extent of the law. Since then, Elder Smith has preached every Sabbath to a congregation of from two hundred to five hundred, without much disturbance, the police being there to protect him. He also has been preaching at a place called Uitenhage. In both towns, the first men of the place came out to hear. When he last wrote, he had baptized three persons. Elder John Wesley was labouring with him.

I here send you a small tract—*A Warning to All*, which I have written, with our names annexed to the same, as special witnesses to the Cape of Good Hope. It is now translated into the Dutch language, and ready for the press, and I expect to get it printed this week.

I believe I have briefly stated the progress of the work in this land.

I remain your brother in the Kingdom of Patience, JESSE HAVEN.

TURKEY.

Camp near Kersloocha,
August 5, 1854.

Dear Brother in the Lord—I have reason to be thankful to my heavenly Father, for the good health which I have uninterruptedly enjoyed, and I hope this will find you in the enjoyment of the same blessing. I received a letter from my wife a few days ago.

This Branch of ours numbers twenty, including five Elders, four Priests, and one Teacher. The Teacher and one of the Priests have been baptized since we came

to Turkey. We have baptized six persons since we came, altogether. We are very much scattered at present, seven being the greatest number in any one place; there were fifteen of us together some time ago. We have meetings as often as possible. We meet in the woods convenient to the camp, and sometimes have a few strangers present. We expect one or two more to be baptized as soon as we move to a place where water can be had. We find the most of the men either indifferent or opposed to the work, but we feel that it will roll on in spite of the puny efforts of man to retard its progress.

This night week, while holding a meeting in the wood, some evil-minded individuals who were drinking at some distance, thought it fine sport to throw their empty bottle through the centre of our little band. It struck the branch of a tree against the eye of one of the men present, who is not a member, but I believe will soon be one, and the annoyance he has seen our meeting exposed to has tended to make him decide as much as anything he has heard.

The general belief at present is that we will soon embark for the taking of Sebastopol, as the Russians have all left this part of the country.

A number of our regiment have, it is said, died of cholera. The other regiments who have been some years on station are far healthier than we are; the mortality prevails among those lately come from Britain.

The Saints are all in good health, and likely with the blessing of God to continue so. We have plenty of provisions, such as they are, but there is a regular famine for books, which we would require particularly for the instruction of young members; we are quite in the dark for *Star*light, having only a few which we received from Malta, sent by brother Bell.

We have no idea where we may go into winter quarters, but we expect to have an opportunity of sending for books, either to England or Malta, for the benefit of the Branch at large. We will work hand in hand in these matters. We desire the prayers of the Saints in England for our support in the hour of trouble and danger.

I wish you to write to me as soon as you have an opportunity, for the most of what we hear in this place is not to be depended on.

I add no more, but that I remain your brother in the new and everlasting Covenant,

ALEXANDER ROSS.

HOME CORRESPONDENCE—PRESTON CONFERENCE.

3, Cunliffe Street, Preston, August 29, 1854.

President F. D. Richards.

Dear Brother—As it rejoices your heart to hear of the prosperity of the work of God, perhaps the following will not be uninteresting to you; yet I feel my pen inadequate to express my feelings as clearly as I could wish.

The Preston Conference, I am happy to inform you, is generally in a healthy condition at present. Never were the Saints more determined to abide by counsel, and roll on the work of God.

Truly we are realizing a saying of our blessed Saviour — the sheep know the shepherd's voice, and another they will not follow; for while we are urging the Saints on to obedience to the Priesthood, bringing them nearer the celestial order, the goats are making themselves manifest, flirting about and sticking up their noses, as if they were going to carry all before them; endeavouring to influence the Saints against the authorities of this Church, &c. But instead of injuring the good sheep, it only makes them realize their dependance the more upon their God, and cling the closer to His servants, and feel the importance of living by every word proceeding from the mouth of God. However, we have but a very few of this sort, and can get very easily along with them. The blessings of our heavenly Father's Holy Spirit, and the counsels of His servants, are with us, and you know that is everything, making us equal to all things.

The Priesthood in the various Branches are busily engaged in preaching in and out of doors, and have got the spirit of it, and are commanding large meetings wherever they go. The people display a spirit of inquiry, whereas, for many years

past, they would only laugh at an Elder, and consider it below their notice to listen to him. In some places we are receiving invitations from the people to go and preach, they open their houses and feed and lodge the brethren, &c. There is such a spirit of inquiry in some places, that the priests and parsons, fearing their craft is in danger, come out and oppose the brethren; but the more they oppose, and cry "impostors," the more people seem to investigate, and this opposition is the means of increasing our meetings. The brethren seldom discuss with these opponents. When they have done so, the power of God has rested upon them, so that they have been enabled to completely show up their opponents, to the satisfaction of the people, and it appears that priestly influence is losing ground with them. Our labours are not attended with so many baptisms; but there is a time to sow, and we are trusting to God for a rich harvest very soon.

We have three Travelling Elders in this Conference, good men, and who do the best they know how to roll on the work. One is Jesse B. Martin, who is a good man, and carries the spirit of his calling with him, and is a great assistance to me, as also are the wise counsels of our beloved Pastor, J. S. Fullmer. I feel that nothing can hinder us from doing a good work, which is the earnest desire of my heart.

Our financial affairs are doing better this quarter, I believe, than formerly. We have commenced operations to clear off all *Stars*, pamphlets, &c., on hand, and convert them into cash, and intend by the end of this year to balance up with the Office at Liverpool.

I have made it a point of duty to become acquainted with the spirits, feelings, and dispositions of this people, since I came amongst them, and I know that they are generally a good people, and desire to serve God. But you know that this is an old Conference, and many of the Saints have been members of this Church since the commencement of the Gospel being preached in these lands, and many have been earnestly looking forward since that time to each succeeding emigrating season, when they, in obedience to the great command, would be enabled to bid farewell to old Babylon, to go and mingle with their brethren in Zion. But a chain of circumstances, as well as struggling against poverty, has prevented them from accumulating the means to do so, thus hoping against hope. They have met disappointment after disappointment, until one would almost be led to believe that there is little hope left in them, and in consequence of these and other things of like nature, their spirits have got depressed, which has more or less effect upon their usefulness in the Church, yet they evince a good spirit, and long for their deliverance. I believe, if you thought it wise to favour as many as possible the coming emigration, by removing them from this land to one or other of the Saints' gathering points, it would, by placing them in new circumstances, greatly increase their faith and prove a great blessing to many. Their prayers, weepings, and lamentations have many times touched my feelings, and made me feel much after their deliverance and salvation, and prompt me to speak at this time, hoping that you will pardon anything amiss, at the same time trusting that this matter will merit your consideration in the midst of the multiplicity of your business.

Praying for the Spirit of God to direct you in all matters as hitherto, for the benefit of His people on the earth, I remain yours as ever, in the bonds of love,

ANDREW FERGUSON.

TREATY OF PEACE WITH THE UTAH AND PAUVAN INDIANS.

(*From the "Missouri Republican."*)

The most interesting feature of the news is the account of a treaty of peace made by Governor Brigham Young, with Walker and Kanoshe, chiefs of the Utah and Pauvan Indians. The *Los Angeles Star* derives the particulars of this negociation from Mr. S. N. Carvallo, artist, attached to Colonel Fremont's late exploring expedition, who reached that city on the 14th instant.

He states, that by invitation, he accompanied Governor Brigham Young and a

large party from Great Salt Lake City, on the 6th of May, for Walker's camp, on Chicken Creek; that there a formal treaty of peace was entered into by Walker and Kanoshe, with Governor Young, the nature of which was that on no occasion whatever were the Indians to make any attack either on Americans or "Mormons," and that they would use all their influence to prevent any depredation on the property of emigrants or settlers. Governor Young presented them with eighteen head of cattle, blankets, clothing, arms, and ammunition, and entered into arrangements that Mr. Porter Rockwell, and five other gentlemen, were to reside permanently with Walker's band of Utahs, and accompany them in all their journeyings, for the purpose of protecting the lives and property of the whites. Governor Young has counselled all his people in the different settlements to treat the Indians kindly, and to supply them on all occasions with food, and such clothing as they may require. He also purchased from the Utahs several Indian children, (pioneers,) two or three of them under two years of age, whom he intends to educate and take care of. Mr. Carvallo came over the route of Colonel Fremont in 1843-4, through the Santa Clara and Los Vegas, the Mohave River and Cajon Pass. He has recovered his health, and proceeds hence to San Francisco, *en route* to New York.

VARIETIES.

Ladies wishing to punish their husbands do well to bear in mind that a little warm sunshine will melt an icicle sooner than a north-wester.

Some bread riots have recently taken place at Nottingham and Aylesbury, and considerable agitation has been manifested on the subject of dear bread at Taunton, and other towns in the West of England.

The contract for the Mississippi and Pacific Railroad Company has been taken by Messrs. Worther, King, and fifteen other associates, among whom is Mr. Maverich, of San Antonio, one of the largest landholders in the world, and by far the wealthiest citizen of Texas. Fifty miles are to be completed and in running order within eighteen months, and 100 miles of the road every year thereafter, until the whole is completed.—*London News, Sep.* 9.

We live in a remarkable age, and in a very free country, and Connecticut is one of the states—one of the original thirteen—and Jewett City is one of the places therein. About eight years ago Horace Ray died there of consumption; since then two of his sons have died of the same disease; and another son being sick with the same disease, his friends, under the belief that the dead brothers were feeding on the living, went to their graves on the 8th, dug them up, and burned the corpses! This is an instance of superstition such as missionaries tell us of among "the heathen."—*Boston Paper.*

A Sensible Duel.—A friendly duel, says the *San Joaquin Republican*, took place on Monday afternoon, at Moquelumne-hill, between Mr. Laforge, county clerk of Calaveras, and a Mr. Dudley. They chose the unique manner of squirting water at each other, to cool their wounded honour. One combatant supplied himself with the hose of the Union Water Company, the other with that of the Massachusetts Company. Marking the distance, which was about 20 feet, they commenced playing upon each other. The combatants withstood the cool application manfully for about 10 minutes, when Mr. Dudley, thinking discretion the better part of valour, retired from the contest.—*New York Herald.*

The Harvest.—The *Gardeners' Chronicle* publishes the following as the results of an analysis from 134 correspondents, spread over the forty English counties, respecting the crops:—*Wheat*: Very good, excellent, average, 31; good, full average, full crop, &c., 49; average, pretty good, &c., 32; near average, 4; under average, thin, &c., 12; middling, doubtful, or various, 6. Totals: favourable, 112; unfavourable, 12; neuter, 10. *Barley:* 127 reports resolve themselves into—very good, over average, abundant, &c., 33; good, full average, full crop, &c., 40; average, pretty good, &c., 30; short, light, indifferent, &c., 12; various, irregular, &c., 12. Totals: favourable, 103; unfavourable, 12; neuter, 12. *Oats:* 128 reports give—excellent, over average, very good, &c., 25; good, full average, &c., 46; average, fair, pretty good, &c., 33; near average, tolerable, middling, various, &c., 11; under average, short, light, &c., 13. Totals: favourable, 104; unfavourable, 13; neuter, 11. Partial inquiries made in the Irish, Scotch, and Welsh counties give similar favourable results.—*Family Herald.*

OUR LITTLE STRANGER.

BY REV. E. CASE, JR.

(Selected.)

We have a little sunny stranger,
Just come down from the skies;
With the life and light of Heaven,
Beaming freshly from its eyes.

She came just as the morning
Was peeping o'er the hill,
And the glorious floods of sunlight
Did the heavenly chambers fill.

She brought with her the helplessness
Of the young and unfldeg'd dove,
And the sweet and holy innocence
Of that world where all is love.

You may know how much we love her,
For we fold her to our breast,
And we mind not daylight's passing hours,
Nor midnight's broken rest.

And we list the quiet breathing
Of the little beating heart,
And the voices of its helpless cries
Cause our own to thrill and start.

And O, no earthly music
So much our spirit stirs,
In its wildest, sweetest measures,
As that little voice of hers.

It comes so fresh from heaven,
It seems like the last note
It had caught upon its infant soul,
That round it there did float.

We mean to watch and guard it,
And love it more and more,
And keep it taintless from the blasts
Of earth's bleak and sinful shore.

And we'll call it by some beauteous name,
Such as the angels love;
And such as they'll delight to speak
In their blest speech above.

And our hearts shall be more blessed,
And our lives shall be more bright,
And our path of duty lovelier,
For this new and heaven-born light.

And if God should call her back again,
We'll give her up to Him,
Without a soil upon its beauty,
Or a ray of brightness dim.

But, O Father! spare the trial
That our spirits may not bear,
And help us, we beseech Thee,
With a heavenly Father's care.

Richmond, Va., Nov. 22, 1853.

ARRIVAL OF ELDER RISER.—We have much pleasure in informing our readers that, just as we were going to press, Elder G. C. Riser arrived from Hamburg in good health and spirits, having been liberated from prison before the term of his sentence expired, through the influence of Mr. Bromberg, the U. S. Consul.

ADDRESS.—W. C. Dunbar, care of Robert Taylor, Princes Street, near Victoria Street, Taunton, Somersetshire.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 8TH SEPTEMBER, 1854.

	£	s	d
Henry M'Creery	30	0	0
John Price	4	0	0
Thomas Parkes	1	10	0
James Walker	25	0	0
E. C. Brand	20	0	0
James Frewin	3	16	0
Lewis Davies	1	0	0
James Duff	1	5	6
Carried forward	86	11	0

	£	s	d
Brought forward	86	11	0
James Linforth	4	0	0
Thomas Clark	10	0	0
James Robson (per Geo. Simpson)	28	5	6
John M. Browne	2	9	7
James Reece	4	3	6
Charles Peat	2	0	0
	137	9	1

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 39.—Vol. XVI. Saturday, September 30, 1854. Price One Penny.

FERRIS'S "UTAH AND THE MORMONS" WEIGHED IN THE BALANCES.

Benjamin G. Ferris, late Secretary of State for Utah, has given to the world his views of *Utah and the Mormons*. Throughout his whole work of 347 octavo pages, I cannot find a single open, manly testimony of virtue in the "Mormons," or in their religion, excepting an acknowledgment of "polite and kind attentions" on the part of a few individuals, and "friendly courtesy" on the part of the people of G.S.L. City generally, a concession which the commonest courtesies of society could not fail to exact.

The Book of Mormon, without doubt, was founded on Solomon Spaulding's *Manuscript Found*. A "combination of cunning and sensuality" formed the character of Joseph Smith, "the latter quality, indeed," eventually becoming "the absorbing and governing passion of his soul, which respected neither the ties of kindred nor friendship. Out of such a character the doctrines and practices of polygamy legitimately grew. Of course "Joseph Smith was no martyr"—his death was merely "a political mistake." Furthermore, "it is a misnomer to say that the Mormons have been persecuted on account of their religion." So far from that, "religious persecution does not belong to the American mind." The fact is, "aside from constitutional and statuary protection, all forms and creeds are tolerated, however ridiculous and absurd, provided their practical ultimation do not interfere with the rights of others." But here is the grand difficulty—"Mormonism, unhappily, furnishes a justification to the conscience of the fanatical believer for the commission of all the crimes which have been charged to its account." But why were not "Mormon" criminals brought to justice? Ah, gentle reader, you little know the complexion of a "Mormon" community, or you would not ask that simple question. The "Mormons" were decided criminals, and ought to have received condign punishment, but they were sharp enough to evade justice—they were too cunning to be caught. "A community like that at Nauvoo possessed almost unlimited facilities for the concealment of crime, in the first instance, and, in the end, for screening the detected offender from justice." A criminal, or missing property, might be traced to the precincts of Nauvoo, but there fairy land commenced—further search was hopeless, the pursuer was baffled and bewildered at every step, and had eventually to return sorely disappointed—"once within its territory, and further trace would be lost: it was then as fruitless a task as hunting Indians in the everglades of Florida without the aid of bloodhounds." There might have been "cases of individual wrong" in the "break-up of Nauvoo," as such cases "will always occur in civil commotions." But "the original causes of the trouble are to be found in the Mormon system itself,—in its arrogant religious pretensions, its reeking licentiousness, and its general licence to plunder the goods, and trample upon the rights of

all 'Gentile' communities with which it may happen to be in contact." And the "Mormons" should not "complain that, in making war upon the social morality, and the civil and religious institutions of the country, they have not only lost the battle, but come out of the contest with diminished resources."

The raising of the "Mormon Battalion," of 500 men, for the Mexican war, while the Church lay in the wilderness of Iowa, must not be considered a sacrifice, nor an exhibition of patriotism and loyalty, but was a boon to the Saints, as it led them in a direction they wished to go, and brought the Church a bounty of some 20,000 dollars, which "more than counterbalanced the inconvenience arising from the absence of that number of men." The exode from Nauvoo to Great Salt Lake Valley, though effected in an "admirable manner," was comparatively an easy task. The people of Utah are not worthy of so much renown for industry and enterprise as they have received, for they have accomplished no more than what any similar number of Americans could do.

As may be expected the degradation of Utah is deep and abiding. The most "frightful licentiousness" prevails, as the necessary consequence of a plurality of wives. "The pollution of the Latter-day polygamist is thorough and complete, mind and body. There is no degree of profanity and blasphemy that he cannot compass with the coolness of an every-day occupation. Everything sacred which he breathes upon or touches, is profaned and polluted, from the throne of the Eternal to the family altar, around which are usually garnered all the hopes and joys of Christian minds. All his doctrines are base literalism and materialism—all his joys are carnal and selfish." We may shortly expect Utah to be destroyed by fire from heaven like Sodom and Gomorrah, for, if Mr. Ferris's charge be true, she certainly deserves it. Only to think of common decency being all but a stranger at Salt Lake! "Their system of plurality has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields." The wives in Utah are certainly objects of special commiseration—"A *wife*, in Utah, cannot live out half her days." The effects of polygamy are pursued to a grand climax—"In every instance where it has been introduced, it has totally destroyed all union of affection and interest previously existing. The wife has no further motive to labour and economize for the family, because she finds one or more intruders who have the right to share in the benefits of her exertions; and the concubine, for a similar reason, feels no interest and makes no effort. The wife hates them for interfering with her comfort, and estranging the affections of her husband; they, on the other hand, hate the wife and each other, and the children of each other. The husband hates the wife on whose affections he has trampled, and over whom he has tyrannized, and hates each concubine, of whom he tires when a fresh one is introduced; and the children hate each other as cordially as a band of half starved young wolves. It is hate, strife, and wretchedness, through the whole family circle. Hecate herself, in her deepest malignity, could not have devised a more effectual scheme to destroy the happiness of mankind. The husband, under the domestic discord and gross indulgence, loses his energy, becomes discouraged, sinks into the bloated, vulgar debauchee, and affords a capital illustration of the truth, that 'our pleasant vices are made the whips to scourge us." A most inviting picture, surely! Felony and murder are also winked at and abetted by the authorities of the Church.

Salt Lake Valley is very unhealthy, and a "frightful degree of sickness and mortality prevails," the children, through the "gross sensuality and carelessness" of the parents, being the chief suffers. Mr. Ferris has very industriously gathered up divers stories, and "amusing scenes," similar to the lowest of those which pass, in Christian communities, under the category of "scandal." He speaks of the dissensions, and the decrease of population, that prevail at Salt Lake; and concludes by showing that the Saints have begun to "decline and fall," are fast hasting to decay, and "must gradually sink away and become lost in a better population."

Such are the staple contents of *Utah and the Mormons*. Now it is really too bad that the world should be called upon to believe that the people of Utah are so utterly and irreclaimably degraded as is above represented. Such a one-sided report—all worse and no better, like the

negro's wife, defeats the intentions of the author, and consequently requires no systematic and literal refutation. To undertake to do such a thing would be wasting labour and time. He who can believe Mr. Ferris's work must possess a very obtuse and unreflecting mind. Were it not that many editors are publishing extracts from *Utah and the Mormons*, and that there are hundreds and thousands of honest people in this country, who have heard nothing on the other side of the question, and who consequently might be led to erroneous conclusions respecting the Latter-day Saints, the work would, most likely, never have been noticed in the *Star*. But, for the information and benefit of such persons, I have given above a short description of Mr. Ferris's book. If they wish for a further acquaintance with that work, they can procure it for themselves. Meanwhile I will introduce Mr. Ferris's testimony into one scale of the balances, and, without any misgivings as to the result, introduce into the other scale, from various sources, perhaps quite as respectable as the Ex-Secretary of Utah, the following testimony, concluding with the sensible observations of a lady who has proven for herself the practical workings of that system which Mr. Ferris denominates the "crowning trait of Mormonism," and which "has proved to be the Pandora's box from which these troublesome plagues have gone forth on their errand of mischief"—

"My dear Sir—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true."—*His Excellency Millard Fillmore, President of the United States, to Colonel T. L. Kane.*

"My dear Sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate, without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism and devotion to the interests of the union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge. . . Meanwhile, I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority."—*Colonel T. L. Kane to his Excellency President Millard Fillmore.*

"Nor, whatever may be the character of the leaders, can we hesitate to believe the almost unanimous testimony of travellers to the general morality of the population? Indeed, the laborious and successful industry which we have described could not characterize a debauched and licentious people."—*Edinburgh Review.*

"It certainly argued a high tone of morals, and an habitual observance of good order and decorum, to find women and children thus securely slumbering in the midst of a large city, with no protection from midnight molestation other than a wagon-cover of linen and the ægis of the law."—*Captain Stansbury's Expedition to Great Salt Lake.*

"Upon the practical working of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. . . So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous."—*Ibid.*

"Since the return of the expedition, it has appeared evident that the nature of the domestic relations of the Mormons has been very generally misapprehended. It seems that the 'spiritual wife system,' as it has been very improperly denominated, has been supposed to be nothing more nor less than the unbridled license of indiscriminate intercourse between the sexes, either openly practised by all, or indulged to the invasion of individual rights by the spiritual elders. Nothing

can be further from the real state of the case. The tie that binds a Mormon to his second, third, or fourth wife, is just as strong, sacred, and indissoluble, as that which unites him to his first. Although this assumption of new marriage bonds be called "*sealing*," it is contracted, not secretly, but under the solemn sanctions of a religious ceremony, in the presence, and with the approbation and consent of relatives and friends. Whatever may be thought of the morality of this practice, none can fail to perceive that it exhibits a state of things entirely different from the gross licentiousness which is generally thought to prevail in this community, and which, were it the case, would justly commend itself to the unmingled abhorrence of the whole civilized world. The recent acquittal of a Mormon elder for shooting the seducer of one of his wives, on the ground that the act was one of justifiable homicide, fully corroborates the truth of this remark, and shows in how strong a light the sacredness and exclusive character of such relations are viewed by the Mormons themselves."—*Ibid.*

"We can only say that all marriage relations that came under our notice were most purely correct in appearance; and that all wives in Utah showed a devotion and alacrity in domestic affairs and family duties, that would promote the harmony of the world, and make many a heavy heart beat for joy, if universal."—*Lieut. Gunnison's History of the Mormons.*

"The cheerful happy faces—the self-satisfied countenances—the cordial salutation of brother or sister on all occasions of address—the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying their domestic tasks, give an impression of a happy society in the vales of Deseret."—*Ibid.*

"The plurality system, as it is called here (or polygamy, in fact,) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. . . . . From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here."—*L. H. Read, United States Chief Justice for the Territory of Utah.*

"While to the thoughtless reader the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of hairbrained socialists, or agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness—Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumbling-blocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative, but it is linked and coupled with a moral law framed on the wisest basis."—*New York Herald.*

"Despite all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants; but so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones —whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man, whose wife, daughter, or sister has been injured, to kill the seducer."—*Ibid.*

"I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. . . I was assured, by an intellectual man—not a Mormon—who had resided two years among the Mormons in Utah, that the morals of the public were *remarkably pure*, and that the Mormon

women *were above all blame.*"—*Frederica Bremer's Homes of the New World.*

The way these Mormons have been 'lied about' is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and everybody in it seems to be active and busy."—*H. C. Lee, of Milwaukie Wisconsin.*

"I have not yet heard the single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences of opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation or the testimony of others, know to be unfounded."—*Colonel Thomas L. Kane.*

"I have been annoyed by comments this hastily written discourse has elicited: well meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The Truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities."—*Ibid.*

"It is observed to me, with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their characters as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child."—*Ibid.*

"Can charges which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure."—*Ibid.*

"I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. . . . He was a most energetic, untiring, business man—shrewd and keen, with a reasonable share of the moral and religious; honest, aspiring, ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. . . Yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society. . . . . The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism.—*Dr. Bourne.*

"The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism."—*St. Louis Intelligencer.*

"For instance, I have (as you see, in

all good conscience, founded on the word of God) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man: one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, goodwill, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the legislative council of this territory."—*Mrs. Belinda Marden Pratt.*

JOHN JAQUES.

TOUR OF PRESIDENT BRIGHAM YOUNG IN THE UTAH SETTLEMENTS—PEACE WITH THE INDIANS.

Great Salt Lake City, June 21, 1854.

Brother Franklin D. Richards—In consequence of the peculiar change of weather, and the high water in the Provo, I did not succeed in writing you by the 1st of May mail.

President Young started from here on Thursday, May 4th, and drove to Union, South Cottonwood. I remained at home till Monday morning the 8th, on account of father's sickness; but as he then appeared better, I took the stage, and arrived at Provo in the evening. I overtook the President at Payson on Tuesday evening. Brother A. J. Stewart harnessed a pair of two year old colts off the range, to a dilapidated carriage, and very kindly carried me in the President's company to Iron County and back again, the only inconvenience being, that the carriage was only wide enough for me to sleep in alone; and as we slept together it made our lodgings rather narrow for our comfort.

At Nephi the brethren displayed their flag, gathered together in their new schoolhouse, and heard a lecture. It was not George A. who told them to build a wall twelve feet high and six feet thick around their little city; but it was the President.

Took leave next morning, and visited General Walker, the Utah Chief. I am not much acquainted with Indian doings; but he seemed to me to be *sulky*—said he had lost his heart, and could not talk—his heart was dead in him. Finally, President Young succeeded in waking up the old tiger to pretty good advantage: while almost every one thought the prospect was *war*, *peace* was made, and the company proceeded to the Sevier River, where Walker joined us, escorted by Captain Squash and Grosepine. Squash takes a little exception to his name, which was given him by Colonel Conover in the first Utah War. He says "Squash means something good to eat—my name is *Wash-ear.*" He is one of the bravest of warriors, and the most adventurous cattle and horse thief among the Indians. The river [Sevier] was swimming, and we made a raft; all crossed over in about four hours—about forty waggons—and remained at Fillmore over Sunday. The President preached, and directed them to build a wall twelve feet high and six feet thick round their city.

We arrived at Parowan on the 17th. The President met with the authorities of the place in Council in the evening, and Elders John Taylor and Joseph Young preached in the Tabernacle. The Presi-

dent spoke in high terms of the manner in which the brethren had obeyed the General Orders, and managed their relations with the Indians, many of whom were at work for the Saints.

On Thursday the 18th the company started for Cedar City. I remained at Parowan with my family, attending one meeting, while the company were gone south, whom I met at Cedar on their return from Harmony on Sunday. Attended meeting there: the President spoke very highly of the place, and said the people had exceeded all other settlements in the amount of their improvements as compared with their time and facilities. Their large new field is stockaded with cedar and pine pickets, making it almost a fort. The city is surrounded by a wall eight feet high, which is to be increased in height and thickness. The company arrived at Nephi City, on their return, on the 26th, and next morning I made my way direct to Provo, while the company started to explore a new route to this city, west of Utah Lake, as you will see by the following extract from Elder Bullock's Journal—

"At 9 10, A.M., the camp started on their back track, and went 1¾ miles, then took a westerly course, passing over three ridges of mountains, and came to a halt for the night on Kimball's Creek, having travelled 20½ miles, being decidedly the roughest part of the journey.

"May 28th. Camp started at 7 A.M., taking a northerly course, travelled along the western side of the Utah Lake for several miles before we could find a suitable place for a noon halt, the banks of the Lake being fringed several rods wide with cane and tall grass. After staying a couple of hours, resumed journey by the side of the Lake, and came to a halt opposite Pelican point at 6½ P.M., having travelled 34¼ miles. Saw many pelicans, swans, blue cranes, geese, and other water fowls. Some parts of the road very rocky and rough.

"May 2?th. Violent wind, rain and snow all night—the mountains and high lands all covered with white, and the waves on the lake foaming and boiling, being a miniature resemblance of the Atlantic Ocean in a storm, the billows being capped with white. Camp started at 6 20, A.M., with a cold wind and snow in their faces. Arrived at Lehi City at 8 30, A.M., and took shelter with the inhabitants from the 'pelting of the pitiless storm,' which continued, with very slight intermissions all day. At four P.M., the inhabitants congregated in the school house, when Elders Woodruff and Kimball addressed the people.

"May 30th. The President and his company resumed their journey at 8, A.M., and arrived at his house in G.S.L. City at 2 45, P.M., all in good health and spirits, no accident having occurred to either man or beast, and the President having accomplished all he set out for."

On arriving at Provo on the evening of the 27th, I heard of the death of my father, which occurred on the 23rd instant, as you will have learned by the last mail. As I was thoroughly tired of travelling, I concluded to rest a day. The river Provo was high and dangerous crossing, and the storm of the 29th induced me to remain in winter quarters. I arrived in this city on the evening of the 31st.

The President preached during the trip in Union Fort, Lake City, Pleasant Grove, Provo (twice), Springville, Payson, Nephi, Chicken Creek, Fillmore, Parowan, Cedar and Fort Harmony. He also had a talk with all the Indian Chiefs on the route, namely, the Utahs, Yampah Utes, Timpanogos Utes, Pe-ar-a-wats, Pau-vantes, Pah Utes, and Piedes; visited their homes, made them presents, and gave them good advice. The discourses were reported by Elders Woodruff and Bullock, and are now in the archives of the Historian's Office, being among the best efforts of the President's whole life. His health is better than when he started on the trip.

June 30, 1854.

I have recently visited your family, in company with my wife, and found them all in fine spirits, and good health.

President Young and Counsellors made a visit on the 9th instant to Farmington, Davis County. He preached two hours and a half, and he said himself that if it was not *the* best sermon, it was *one* of the best, he ever preached. Same day in the afternoon he preached in Cherry Settlement.

On the 19th the Presidency, and a party of thirty-five, crossed the Jordan, having to build a bridge to enable them to cross a slough which was caused by the overflowing of the river. Encamped for the night at John Green's, near the cave;

then drove to Tooele City and held a meeting. Here the party was joined by nine others. The company proceeded 7½ miles, and encamped in Shambipp Valley, near the lake of that name.

On the evening of the 20th, they arrived at Cedar Fort in Cedar Valley, 34½ miles from Tooele, having explored and broken a new road the whole distance. The President instructed the Saints there to build their fort and *do as they would be done by*. They number thirty families.

The next day they took the road to Lehi for 6½ miles, and then broke a new road to Herriman's Fort, across the mountains 17 miles, and camped at Jordan Bridge in the evening, having travelled about 110 miles, making a new road of about 50 miles.

Our Conference met on the 27th in the Tabernacle. President Young preached for about two hours in the forenoon, and declared himself *an Apostle of Joseph Smith*. Elder Taylor gave a thrilling relation of the murder of the Prophets in the afternoon, which was enough to raise the stones of the Tabernacle to mutiny.

Next day (28th) Elder Kimball preached in the forenoon. John Smith (son of Hyrum) was chosen Patriarch over the whole Church. Elder Taylor was sent to New York City, accompanied by N. H. Felt. President John Young was sent to the States, and Elder Preston Thomas to Texas, with some others.

The emigrants have been passing since the 2nd instant. Flour ranges from 6 to $7 per hundred.

William H. Dame, Richard Benson and fifteen others, came from Iron County to attend the Conference. All things were quiet, the Indians attending to their duties, and the prospects good for an excellent crop. The wall around Parowan was going along rapidly, making the town 112 rods square. They reported all the settlements prospering on the route.

Forty teams are now engaged in hauling large stones for the foundation of *the Temple*, and quite a considerable number of hands engaged *in laying them*.

The *Deseret News* has been issued on Valley made paper, and has given general satisfaction.

A hail storm occurred here on the 13th instant, and damaged some of the early crops; and the bursting of the clouds on the mountains near the city, caused a slight extra edition of Noah's flood in some of our streets, doing considerable damage.

Jack Redding is before the court to-day on the charge of horse stealing. A train of merchandize belonging to Mr. Jones has arrived this day.

Walker and some of his friends became alarmed at the brethren at Nephi walling their city, and requested them to desist until he could send a deputation to Brigham. They did so, and on their return the people re-commenced the wall, and Walker became apparently satisfied, and said if they could not get on with the work, he would turn in with his Utes and help them.

Arrangements are now made, and the programme drawn out, for the celebration of the 4th of July on a grand scale. Ezra T. Benson is expected to start east to meet the emigration. The horse-boat, built at Jordan Bridge, to run on the Lake, for the purpose of carrying cattle to and from the Island, will be launched to-day at 2 P.M.

GEORGE A. SMITH.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 30, 1854.

BOOK OF MORMON—THE TIMES, &c.—Forasmuch as several local and provincial Journals have recently been treating their readers to copious extracts from a book, lately published by a delinquent Secretary of Utah, we have also consented to notice it for two reasons—first, that it might be known there was one professing to be a man who could reside in G. S. L. City a part of one winter, and who was so depraved that he could not discover one substantial virtue in either the Latter-day Saints or their rulers; second, that we might take occasion to introduce to our readers

a few statements of honourable, high-minded gentlemen, who, for themselves it may be said, have had the probity and moral worth to go and discharge the duties which government had honoured them by committing to their performance; with the testimony of other influential individuals. To those who wear green glasses all things appear green, so to him who has an impure vision all he sees will appear as impure. The fruits of this tree prove, by Scripture logic, that it is past bearing, except bitter and corrupt fruit.

The "Spaulding story" has been the chief argument against the divinity of the Book of Mormon, and has followed the Elders to the several nations in which they have established the Church. It was first fabricated by a corrupt man named Hulbert, who had been excommunicated from the Church for adultery; has been the favourite hobby of all who have undertaken to invalidate that sacred Record; and now presents as many different versions as it has been presented in different nations against the truth. Hulbert himself says of the MSS.—"This is a romance purporting to have been translated from the Latin found on twenty-four rolls of parchment in a cave." Mrs. Davidson, Spaulding's widow, says—"Hulbert came here and took it (the manuscript), and said he would get it printed, and let me have half of the profits; afterwards I received a letter, stating that it did not read as they expected and they should not print it." When this falsehood failed to hinder the progress of the truth that had sprung out of the ground, and had been exploded in the vicinity of its origin, it was published abroad in the West, that Sidney Rigdon was the author of the book.

The first edition of the Book of Mormon being published in 1830, Mr. Parley P. Pratt states, that in the autumn of 1830, "I myself had the happiness to present it to him, and then for the first time his eyes beheld the Book of Mormon." Mr. R. was at the time at the head of a respectable congregation, quite a number of whom followed him into the waters of re-baptism, and believed the divine inspiration of that Book. His first interview with the Prophet Joseph was in 1831. According to this edition of the "Story," and Mr. Rigdon's own statements, as well as those of Mr. Pratt's, above quoted, he, Mr. Rigdon, neither knew nor heard of the "Spaulding Story," or the Book of Mormon, till autumn 1830, whereas our opponents published that he wrote it between 1812 and 1814. Nor did he see Joseph Smith till 1831, whereas they say he concocted the whole scheme of the Book of Mormon and "Mormonism" in 1813, when he was a boy living at home with his mother, in Pennsylvania, and Joseph Smith was but eight years of age, residing with his parents in Vermont, nearly one thousand miles distant.

We shall not undertake to follow our opposers through the labyrinth of lies and the dense fog of falsehood with which they have been and are beclouding the visions of many, who otherwise would get a fair glimpse of the capital truths of salvation, which God has revealed to the human family in our own day; nor should we have noticed this matter at all, but that many are newly awakened to consider our doctrines, and who are not aware that these objections have been long since proven false, and their falsity published to the world.

As the rulers of the Jews disproved the resurrection of Jesus by hiring the guard to publish that while they slept, his disciples stole his body away, so clergymen, ministers, judges, lawyers, and editors, have proved by the Spaulding Story that the Book of Mormon is not the word of God, and that Joseph Smith was an impostor. As in those days no man could know the Son except he to whom he was revealed, so now no man can know that the Book of Mormon is the revealed word of God, or that Joseph Smith was a holy Prophet, except by revelation from God. The whole

subject is in heaven's blest keeping, and blessed is he that has faith to obtain of God a testimony of these heavenly truths. It is the fact that so many thousands of her Majesty's subjects have obtained this testimony that causes in the British Isles "no small stir about this way," and, as one of our cotemporaries says, is "creating general interest."

In the *Times* of September 14th, we find reported the trial of a vagrant, before magistrate Bodkin, at the Middlesex Sessions, for disturbing a meeting of the Saints, the result of which was, that the disorderly fellow was required to "enter into a recognizance of £100, with two sureties of £20 each, to come up for judgment if called upon." In a "leader," on the 15th, the writer seems stricken with great consternation that the "Mormons" should be recognized as a religious body, and their assemblies be secured against molestation by virtue of a License which places them, in common with other British subjects, under the Ægis of the Law.

While reading the article, we were impressively reminded of the distress of the jailor when he discovered that an angel had opened the prison door, knocked off Peter's shackles, and left him to enjoy liberty like his fellow men.

As Peter said to him, so we would say to friend *Times*—"We be all here, do thyself no harm." But why should not the L. D. Saints enjoy the same legal benefits as other dissenting worshippers?

They as truly and as stoutly protest against the unscriptural doctrines held by Roman Catholics, as does the established Church. They also conscientiously dissent from various tenets held by the Church of England, which appear to them incompatible with the revealed will of God. This we understand is what constitutes other religions bodies "Protestant Dissenters;" if so, why should not the "Mormons" be entitled to call themselves Protestant Dissenters, and as such to claim rights and privileges as contained in the Statutes for others. Is it because the Latter-day Saints in their public assemblies pray for the long life and peaceful reign of their Sovereign Lady Queen Victoria? or that in the late National Fast they united with all churches throughout the empire in prayer for the success of the British arms in the East? or yet is it because on that occasion they contributed a respectable sum of money toward supporting the orphans and widows of those who are in "the service," that they should be interdicted in their most sacred rights of protection in their religious worship by the Crown.

The same article says—"They proclaim that the Christian dispensation has been superseded by the Mormonite Bible—Christ has been dethroned, and Joe Smith reigns in his place." We are not a little astonished that our learned cotemporary should have fallen into this egregious error, which has arisen, probably, from having sought his information of hostile publications, instead of our own works. More than 30,000 believers in the British Isles, besides a great multitude that no man can number, who habitually attend the Saints' meetings, could have informed the *Times*, that no such absurd and blasphemous sentiment is entertained by them. They believe that Jesus Christ is the Redeemer of the world—that his blood was shed for the remission of their sins, and not for their's only, but for the sins of the whole world. Why should not this redeeming power be made known to the Western world as well as the Eastern? The Book of Mormon informs us that it was, and contains an account of the prominent acts of our Saviour and his Church on the Western Hemisphere, with an ecclesiastical history of the nation; while the Bible contains a similar account of his acts, and the history of that portion of Israel which was on the Eastern Hemisphere. The Book of Mormon is not admitted to the exclusion of the Bible, but both are received in attestation of the great truths of Salvation.

Joseph Smith is esteemed as a Prophet of the Lord Jesus Christ, as was Moses; and in no sense believed in, or received, to the exclusion of the Saviour. The Bible is replete with prophecy, that a "Dispensation of the fulness of times" should be ushered in upon the children of men, in which God will gather from all nations His people; and he has commenced it by disclosing from the earth the Record of the Western world, and giving Joseph Smith a commandment to organize His Church, and send the Gospel to all nations.

The writer further adds—"Their rules of practice—such as the one which provides for a plurality of wives—must certainly disentitle them to the protection of any orderly and decent community."

The doctrine of plurality of wives, with the foregoing objections, makes the sum of the reasons offered why the "Mormons" should not be protected in their peaceful worship; for this, the *Times*, one of the leading Journals of one of the most liberal and powerful nations of our globe, would have from sixty to an hundred thousand loyal *British* subjects excluded from protection in their most sacred of all rights—religious worship. We involuntarily inquire, has the writer had a religious education? Does he believe the doctrines of the Bible? Is he aware that to Israel pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," "and of whom, as concerning the flesh, Christ came?" Or has he forgotten that the Twelve Patriarchs were sons of four mothers, the honourable wives of one man? "These did build the House of Israel." Every man that would call himself a son of faithful Abraham must own his father a polygamist. The holy Jesus, whose redeeming blood was shed for the sins of the world, chose for the royal line of his incarnation, a people and family of renowned polygamists, a fact sufficient of itself to thrice hallow the heavenly institution.

Who, then, that would inherit Eternal Life, can wash his hands of that holy ordinance? Who, then, can be a Christian, or a true believer in the Bible, without being himself a polygamist? Echo answers—Who? It is hoped the *Times* will reconsider its opinion of the doctrines of the Saints, and see if a more enlightened view of their faith may not be attained, and itself be thereby rendered more deserving the high prerogative to tone the civil and political views of an enlightened public, at the bar of whose opinion, "Mormonism" stands committed.

Foreign Intelligence—*Deseret*.—The July mail from Utah, which was due, August 20th, arrived September 13th, bringing Numbers 15, 16, and 17 of *Deseret News*, and letters as late as July 4th. The term of Messrs. Little, Decker, and Hanks' contract for carrying the mail expired in June; and it appears that the new contractors, Messrs. Graw and Reeside, had not so far completed their arrangements, as to make their first trip at the specified time; nor are we informed how the mail was brought, but we conjecture, from information received under date of June 30, that Elders Erastus Snow and Orson Spencer were expected to start for the States in a few days—that they probably brought it as far as Fort Laramie, and perhaps to Independence.

Elder George A. Smith will please accept our thanks for his very replete and interesting correspondence.

Besides the news therein contained, we glean from other sources that, on Friday, June 16, the workmen began to lay the foundation of the Temple, which was to be fifteen feet thick at the bottom, to be carried up eight feet with a uniform slope on each side until it reach the floor of the basement story, where its thickness will be seven feet, which will be maintained to the top of the first story. The rocks used for

this portion of the work are very large, of a redish silicious conglomerate, and weigh about 148 lbs. per cubic foot. This marks another era in the progress of that stupenduous work, and will impart a new thrill of pleasure and ambition to the bosoms of all the Saints.

Emigrants commenced to pass through the City for California on the 2nd of June.

The *News* of July 6th, says they had famous doings on the 4th of that month, firing of cannon, processions, reading the Declaration, orations, speeches, toasts, anecdotes, music, public dinners, &c., &c., under the stars and stripes of the glorious Union, gracefully waving in the pure mountain breezes. All the strangers and passing emigrants were invited to participate in the festivities of the occasion.

Messrs. C. Kinkead, J. Needham, J. R. Robbins, L. Stewart, and W. Mac, merchants, had arrived in G.S.L. City, in advance of their several trains of goods from the States, and reported that goods to the amount of a million of dollars were on the road and would soon begin to arrive.

Hon. Elias Smith has been appointed Post Master for G. S. L. City, *vice* Willard Richards deceased.

The wheat harvest commenced July 6, with a prospect of good and plenteous crops of nearly all kinds, notwithstanding the damage which had been sustained from the hail storm on the 13th of June, during which stones are said to have fallen as large as Turkey's eggs.

In Parowan on the 19th of May, Elder John A. West and Miss Betsey Jane Fish were married by Elder George A. Smith; and, in two days after, brother West started on his mission to the Sandwich Islands. Being somewhat acquainted with brother and sister West, and also with *this way of doing*, we extend them our hearty congratulations, and wish them much joy in their union, and also in their reunion after his safe return. Their worthy example of self denial for the salvation of souls must bring lasting honour and substantial joys in the Kingdom of God through keeping their Holy covenants.

Our young brethren and sisters generally will do well to take notice.

ARREST, IMPRISONMENT, TRIAL, LIBERATION, &c., OF ELDERS RISER AND NIELSEN IN HAMBURGH.

Liverpool, September 13, 1854.

President F. D. Richards.

Dear Brother—I arrived at this place from Hamburg at five o'clock on Saturday evening the 9th inst. Believing it would be of interest to your readers, as well as gratifying to myself, I have written the following report of the closing scenes of my mission to Hamburg.

On the 23rd of July I visited the Saints in Boitzenburg. On my return to Hamburg on the evening of the same day, I was informed by one of the brethren, who met me at the rail-road station, that some of the apostates were waiting for me outside, in order to have me arrested by the police. According to his desire, I went with him by an unusual way, which led out of the station. He then informed me that some of the apostates, with their friends, had broken up the meeting of the Saints that day, by reading a letter from St Louis, filled with all manner of lies about brother Daniel Carn, and the Saints in that city. Brother Nielson had to flee for his life, and hide himself, and I was to have the benefit of a good flogging when I arrived, and then be delivered over to the police.

These circumstances compelled me to leave brother John F. Germer's, where I had been boarding and holding meetings, and go to Altona, to Mr. Thiele's, where I had my card of residence.

On the 30th of July I met with the Saints without being molested.

In the evening of the 2nd of August, I went to Hamburg, to meet again with the Saints at the house of brother Betz. On my arrival I was informed that our enemies were searching for me in the street, and the Saints wished me to go back to Altona immediately, which I consented to do, after counselling them to continue the meeting. I evaded the police, who made many inquiries for me after meeting was over.

On the 6th we partook of the Sacrament together, and I spoke on the principles of eternal life in brother Betz's house, without being molested.

On the 11th we likewise enjoyed another meeting in peace.

On the 13th I went again to Hamburg, to hold a meeting with the Saints, at ten o'clock A.M. I felt heavy and oppressed in spirit, and after opening the meeting by prayer as usual, I took my text, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi., 12. After speaking about half an hour, the police suddenly opened the door, took possession of my books which I had with me, and marched myself and brother Nielsen to the general police office. However, before I left I told the Saints to be quiet, and all would work for the best. On our arrival at the police office they used the most abusive language towards us, accusing us of setting the people in confusion with our doctrine. I told them I would be obliged if they would show me wherein I had said or done anything to disturb the people. I found it of little use to talk while they were in such an excited condition. I therefore called into exercise what patience I had, and said but little.

Brother Nielsen was marched to his boarding place after his things. They took me to Altona, and obtained permission from the police of that place to take my passport and things from Mr. Thiele's. They obtained this permission the morning before they arrested me by giving me a bad character, accusing me of stealing, &c. This was told my friends, by the Altona police, after my arrest. By these means our things were all taken possession of by the Hamburg police.

At two o'clock we were taken to prison and confined in separate rooms. There were in each room seven or eight persons of the most degraded character, and covered with filth and vermin. If this was not Hell, I thought it must be close by. I felt to rejoice that I was counted worthy to suffer for the truth's sake, and felt to forgive my enemies in their ignorance and degradation.

The next day the keeper of the prison took me aside and told me that I would be put in prison for about nine years, where I would not see day light, and remarked—"We will see if your God will deliver you from there." However, the Lord showed me, that same night, that He had something for me to do besides lying in prison.

Mr. Bromberg, the American Consul, visited me on the 15th. He felt to sympathize with me in my condition, and assured me that he would use all his influence to obtain my deliverance as soon as possible. I thanked him for his kindness, and requested him to call and see me again. He assured me that he felt it his duty, as well as a pleasure, to render me all the comfort and assistance in his power.

At eleven o'clock A.M. of the 18th, I was brought before the magistrate, for examination. He asked me how I came to get into such a difficulty. I told him it was for preaching what I knew to be the truth. I took the liberty to tell him how I came in possession of these truths—that I was personally acquainted with Joseph Smith, through whom the Lord had set up His kingdom, and that Joseph and his brother Hyrum were martyrs to the cause of truth, and I knew it. He asked me if I had spoken against the authorities of Hamburg, or the priests. I told him that I had not, and had nothing against them, only that they had not sufficient truth to save and restore them back to their Maker. Consequently the Lord had set up His kingdom according to the predictions of the old Prophets, and it was the duty of all to come into it, and submit to its government and control in the form in which it was organized upon the earth at the present time. He asked me if we believed in a plurality of wives. I answered that after the people were gathered to Zion, and had been taught proper principles, and had reduced them to practice, if the Lord saw fit,

through His servants, to give a man more than one wife, we believed it to be right. He asked me why we did not believe in a plurality of husbands, as well as of wives. I answered that it was not in accordance with the established laws of nature, that it would degenerate mankind, and, instead of multiplying posterity, would increase disease and deformity; that the object of the institution, was the restoration of man, both temporally and spiritually. He asked me why I did not report myself when I came to Hamburg, if I was not afraid that if I did so they would send me off as they did Mr. Carn. I told him that I, as well as my friends, was rather afraid of that. I told him that I knew that the doctrine we preached would do all mankind good, if received and reduced to practice; that, as we had nothing but the truth to offer the people, we ran the risk of being persecuted and put in prison; that I had borne my own expenses from Salt Lake City to Hamburg, and left my family to take care of themselves, that I might teach these heavenly principles. The magistrate inquired if I had not persuaded our members to give me money for my support. I told him that I had not, but had often refused money when offered by them, knowing that they needed it themselves, and what they did give was voluntary. The judge found some fault about brother Carn. I told him that the statements in the letter from St. Louis were false; that a man who had lain in prison for months, and suffered himself and family to be driven about from state to state, and from city to city, and had left his family to go on foreign missions, as he had done, at his own expense, must be a very different character from that which the letter stated him to be. I told the magistrate that I had been acquainted with Mr. Carn for many years, and that I knew him to be a virtuous and high-minded man. The magistrate recorded these things, with many more which I have not room to mention here. I asked liberty for the mission to continue, and told the authorities that, if they rejected me and the mission, they rejected the work of the Lord. After they heard my testimony I was taken back to prison, and brother Nielsen was sent for to be examined.

At two o'clock P.M. of the 18th, Mr. Bromberg visited me again, when he informed me that he had written a letter to Mr. F. D. Richards of Liverpool, concerning my situation, and that he was visiting the authorities nearly every day.

On this day, also, Mr. Berlin, a ship-merchant, and brother Wegner, went to the police and obtained permission to take us out of the prison where we were confined, to a more comfortable one. At six o'clock in the evening they came, with one of the police and a carriage, and took us both to Winserboum prison. I was put in a clean room, with a young gentleman who had made some mistake about his passport. He appeared pleased with my company, and informed me he was going to America, but did not know where. I introduced our principles to him, and told him that Zion was the place for the honest to gather to. He seemed to be much pleased with our doctrines.

On the 19th I was brought before the same magistrate, or doctor, as such are called in Hamburg, in connexion with brother Nielson, a number of the Saints, and seven or eight of our enemies or apostates. Some strangers were also present. By the time our enemies had told all the falsehoods they wanted to about us, the magistrate was tired, and there was but little chance to have our side of the question investigated. But the Saints present testified, that what the others had said was nearly all false, and that I had preached nothing but the truth, and they knew it. I asked the doctor if he would be kind enough to ask all present if they knew anything against my character. So he put the question, and they all answered that they had nothing against me as a man, only against the spiritual doctrine that I and brother Carn had been preaching, which they could not believe, nor carry out.

After being before the doctor about two hours, we marched back to the prison.

On Monday the 21st, brother Nielsen and myself were brought before the doctor again. This time they took particular pains to gather up all our enemies. Most of the Saints were also present. The doctor examined our enemies first, as before, and they all began to talk at once. He commanded them to be still, and to observe order, but it seemed that he could not control them. Some of the Saints wanted to interfere, when they heard them state so many things that never came from brother Carn, nor myself, nor brother

Nielsen. I spoke to the Saints to take it all peaceably, and to let them say all they wanted to say. After this, there was a little order. When they had got through, I asked the doctor to give us a chance of speaking. He replied that it did not particularly depend upon what we taught, but mostly on our preaching without permission, and whether we had persuaded anybody to leave Hamburg and go to Salt Lake—whether we had said anything against the priests or the authorities of Hamburg, or persuaded anybody to give us money, or baptized the people over again. I told the doctor that if that was all he wanted, he, with the rest, had spent a good deal of time for nothing. I gave him to understand that I was a stranger in a strange land, to represent the work of the Lord, and that all I asked of him was, to do as he would wish to be done by under the same circumstances. He finally permitted me to speak. I answered several statements of our enemies concerning our doctrine of marriage, and said that where two had been married together with pure motives, previous to the restoration of the Priesthood and the Gospel of Christ, as recorded in the Scriptures, it was all right; that where there was no law there was no condemnation, where there was much given there was much required, and where there was little given little was required; but that since the Kingdom of God had been set up, it was every one's duty to repent and be baptized again, if they had been once, and be married over again by the Priesthood, which the Lord had bestowed upon His Apostle, Brigham Young, as in the days of Peter. Brother Nielsen testified of my being sent of God, and that I had preached nothing but the truth, that which would save mankind, if received. The Saints likewise testified to the same. I asked the doctor to put to my accusers the same question as he did on the 19th—whether they knew anything against my character. He replied, that he did not think it necessary. I told him that I considered it of great importance. He remarked that if any present knew anything against Mr. Riser's character, they might speak; but no one opened his mouth.

After detaining us about two hours, brother Nielsen and myself were conducted by a policeman back to the prison, into a room to ourselves, according to my request. By this time I had my Bible and some of Elder Orson Pratt's works sent for; so we passed off the time very agreeably, praying, at the same time, that the Lord might bless Mr. Bromberg, the American consul, and likewise the authorities of Hamburg, that they might deal justice and mercy to us, the Saints, and the mission, and, if consistent with the mind of the Lord, to give liberty to continue the mission. But, in consequence of our dreams in the night, we had very little faith in obtaining liberty for the mission to continue, though we also felt that we had the prayers of the Saints in Germany, as well as in England and elsewhere.

On September 4, brother Nielsen and myself were brought to the courthouse, where we had the pleasure of shaking hands with the Saints, and a great many other friends. By this time, the police, the doctor, and many others, had become friendly. Our enemies had to appear, too, but they seemed very wolfish. However, we expected to receive our discharge, according to promise, but, in consequence of there being so many Saints and others in the courthouse, we were marched back to the prison. The balance remained to hear the decision and sentence—Brothers Berger, Betz, Germer, and Younge, who were summoned to appear this day, as well as on Aug. 19 and 21, were sentenced to two weeks' imprisonment for preaching, and for allowing meetings to be held in their houses; myself and brother Nielsen were to be imprisoned two weeks longer than we had been, and pay all the costs in connexion with the members.

On September 5, about half-past one, we had the privilege of appearing before Mr. Bender, one of the members of the senate, in connexion with Mr. Bromberg, the U. S. consul, and Mr. Berlin. Mr. Bender read the decision of the senate, which was that we were both to be discharged that day, and pay no expenses, except of our boarding and of the police services, and a trifle for getting out of the first prison into a more comfortable one, &c., and for which Mr. Berlin had become responsible. Mr. Bender remarked to me that I had to thank Mr. Bromberg, the U. S. consul, for my deliverance; stating, at the same time, what the original sentence was, and that, in consequence of Mr. Bromberg interceding for me, they had finally consented to release me from the two weeks' imprisonment, and the general expenses. I re-

marked to Mr. Bender and to Mr. Bromberg, that I felt to appreciate the kind friendship and diligent services rendered to me, by Mr. Bromberg. Mr. Bender further stated that the consul promised them that we would leave, and that it was on these conditions we were to receive our discharge. Mr. Bromberg confirmed what Mr. Bender said, stating that he had made those promises, and that we were to leave and hold no more meetings.

I asked whether, if we were sent off, the mission could continue through some other of our Elders, if not by me. Mr. Bender replied that it could not. I asked Mr. Bender, and Mr. Kron, the president of the police-office, if we could not stop another day, as I had some business with the printer, Mr. Melle, and others, to attend to. This was granted, with the promise of Mr. Bromberg and Mr. Berlin, that we would not hold any more meetings, and that we would leave next day. We signed our names to this effect.

I will here remark that this imprisonment has strengthened the Saints very much, and made a great many friends; and, in consequence of the strong delusions that came from St. Louis and other places, it effected a separation. I had laboured hard with these persons to get them to work righteousness, but it seems that the time has come that he that will not be for the God of Israel will be against Him, for we cannot well serve two masters.

I will here remark that Mr. Bromberg, the American consul, did his best in our deliverance. He is an honourable and high-minded gentleman, in the highest sense of the word. I received three or four visits from him while in prison.

Brother Nielsen was taken off to Altona, as I had counselled him to go to Copenhagen to labour with brother Van Cott. He is a faithful young man, on hand for everything that is good. I had the privilege of going to a public house, where the Saints came to see me, and where we had a good time of rejoicing together.

On the 6th of September, in the afternoon, Brother Nielsen, in company with Mr. Berlin, started for Copenhagen, on the cars, and I sailed in company with Mr. Thiele that same night at one o'clock, on the *Britannia*, Captain Fokis. I arrived at Hull on Friday evening, the eighth, at eight o'clock, and at Liverpool on Saturday evening at five o'clock.

Dear Brother Richards, I feel to return unto you my sincere thanks for your kind favours, and your fatherly counsel, which I have received from you. May the God of Israel ever bless you, in time and in eternity. Amen.

I subscribe myself, your humble servant and brother in the Covenant of Christ,

GEORGE C. RISER.

ERRATUM.—In Star, No. 38, page 600, line 23, for "Garner and Junge," read Germer and Younge.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH SEPTEMBER, 1854.

	£	s	d
John B. Pears (per Thomas Young)	10	0	0
Jeremiah Baker	15	0	0
John B. Pears	5	0	0
John McComie	5	0	0
Samuel Church	5	0	0
John Aird	7	0	0
Griffith Roberts	1	0	0
Charles A. Harper	5	0	0
Carried forward	£53	0	0

	£	s	d
Brought forward	£53	0	0
Josiah Holmes	10	0	0
Joseph Akers	2	0	0
James Frewin	5	19	9
Richard Harper	5	0	0
E. C. Brand	20	0	0
John Holsall	5	0	0
Edward Stevenson	2	0	0
	£102	19	9

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 40.—Vol. XVI. Saturday, October 7, 1854. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 602.)

[December, 1338.]

Sunday, 16th. I wrote the following letter—

Liberty Jail, Missouri, Dec. 16, 1838.

To the Church of Jesus Christ of Latter-day Saints in Caldwell County, and all the Saints who are scattered abroad, who are persecuted, and made desolate, and who are afflicted in divers manners for Christ's sake and the Gospel's, by the hands of a cruel mob and the tyrannical disposition of the authorities of this state; and whose perils are greatly augmented by the wickedness and corruption of false brethren.

May grace, mercy, and the peace of God be and abide with you; and notwithstanding all your sufferings, we assure you that you have our prayers and fervent desires for your welfare, day and night. We believe that that God who seeth us in this solitary place, will hear our prayers, and reward you openly.

Know assuredly, dear brethren, that it is for the testimony of Jesus that we are in bonds and in prison. But we say unto you, that we consider that our condition is better (notwithstanding our sufferings) than those who have persecuted us, and smitten us, and borne false witness against us; and we most assuredly believe that those who do bear false witness against us, do seem to have a great triumph over us for the present. But we want you to remember Haman and Mordecai: you know that Haman could not be satisfied so long as he saw Mordecai at the king's gate, and he sought the life of Mordecai and the people of the Jews. But the Lord so ordered it, that Haman was hanged upon his own gallows;

So shall it come to pass with poor Haman in the last days. Those who have sought, by unbelief and wickedness, and by the principle of mobocracy, to destroy us and the people of God, by killing and scattering them abroad, and wilfully and maliciously delivering us into the hands of murderers, desiring us to be put to death, thereby having us dragged about in chains and cast into prison, and for what cause? It is because we were honest men, and were determined to defend the lives of the Saints at the expense of our own. I say unto you, that those who have thus vilely treated us, like Haman, shall be hanged upon their own gallows; or, in other words, shall fall into their own gin, and snare, and ditch, and trap, which they have prepared for us, and shall go backwards and stumble and fall, and their name shall be blotted out, and God shall reward them according to all their abominations.

Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. We do not care for them that can kill the body; they cannot harm our souls. We ask no favours at the hands of mobs, nor of the world, nor of the devil, nor of his emissaries the Dissenters, and those who love, and make, and swear falsehoods, to take away our lives. We have never dissembled, nor will we for the sake of our lives.

Forasmuch, then, as we know that we

have been endeavouring with all our minds, mights, and strength, to do the will of God, and all things whatsoever He has commanded us; and as to our light speeches, which may have escaped our lips from time to time, they have nothing to do with the fixed purposes of our hearts; therefore it sufficeth us to say, that our souls were vexed from day to day. We refer you to Isaiah, who considers those who make a man an offender for a word, and lay a snare for him that reproveth in the gate. We believe that the old Prophet verily told the truth: and we have no retraction to make. We have reproved in the gate, and men have laid snares for us. We have spoken words, and men have made us offenders. And notwithstanding all this, our minds are not yet darkened, but feel strong in the Lord. But behold the words of the Saviour: "If the light which is in you become darkness, behold how great is that darkness." Look at the Dissenters. Again, "If you were of the world the world would love its own." Look at Mr. Hinkle—*a wolf in sheep's clothing.* Look at his *brother* John Corrill. Look at the *beloved brother* Reed Peck, who aided him in leading us, as the Saviour was led, into the camp, as a lamb prepared for the slaughter, as a sheep dumb before his shearers, so we opened not our mouths.

But these men, like Balaam, being greedy for reward, sold us into the hands of those who loved them, for the world loves his own. I would remember William E. McLellin, who comes up to us as one of Job's comforters. God suffered such kind of beings to afflict Job—but it never entered into their hearts that Job would get out of it all. This poor man who professes to be much of a Prophet, has no other dumb ass to ride but David Whitmer, to forbid his madness when he goes up to curse Israel; and this ass not being of the same kind as Balaam's, therefore, the angel notwithstanding appeared unto him, yet he could not penetrate his understanding sufficiently so, but what he brays out cursings instead of blessings. Poor ass! Whoever lives to see it, will see him and his rider perish like those who perished in the gainsaying of Korah, or after the same condemnation. Now as for these and the rest of their company, we will not presume to say that the world loves them; but we presume to say they love the world, and we classify them in the error of Balaam, and in the gainsayings of Korah, and with the company of Korah, Dathan, and Abiram.

Perhaps our brethren may say, because we thus write, that we are offended at these characters! If we are, it is not for a word, neither because they reproved in the gate—but because they have been the means of shedding innocent blood. Are they not murderers then at heart? Are not their consciences seared as with a hot iron? We confess that we are offended; but the Saviour said, "It must needs be that offences come, but wo unto them by whom they come;" and again, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Now, dear brethren, if any men ever had reason to claim this promise, we are the men; for we know that the world not only hate us, but they speak all manner of evil of us falsely, for no other reason than that we have been endeavouring to teach the fulness of the Gospel of Jesus Christ.

After we were bartered away by Hinkle, and were taken into the militia camp, we had all the evidence we could have asked for that the world hated us. If there were priests among them of all the different sects, they hated us, and that most cordially too. If there were generals, they hated us; if there were colonels, they hated us; and the soldiers, and officers of every kind, hated us; and the most profane, blasphemous, and drunkards, and whoremongers, hated us—they all hated us most cordially. And now what did they hate us for? Purely because of the testimony of Jesus Christ. Was it because we were liars? We know that it has been reported by some, but it has been reported falsely. Was it because we have committed treason against the government, in Davies County, or of burglary, or of larceny, or of arson, or any other unlawful act in Davies County? We know that priests, and certain lawyers, and certain judges, who are the instigators, aiders, and abettors of a certain gang of murderers and robbers, who have been carrying on a scheme of mobocracy to uphold their priestcraft, against the Saints of the last days, for a number of years, and have tried, by a well contemplated and premeditated scheme, to put down by physical power a system of religion that all the world, by their mutual attainments, and by any fair means whatever, were not able to resist.

Hence mobbers were encouraged by priests and Levites, by the Pharisees, Sadducees, and Essenees, and Herodians, and the most worthless, abandoned, and debauched, lawless, and inhuman, and the most beastly set of men that the earth can boast of; and indeed a parallel cannot be found any where else, to gather together to steal, to plunder, to starve, and to exterminate, and burn the houses of the "Mormons."

These are characters that, by their treasonable and overt acts, have desolated and

laid waste Davies County. These are the characters that would fain make all the world believe that we are guilty of the above named acts. But they represent us falsely; we stood in our own defence, and we believe that no man of us acted, only in a just, a lawful, and a righteous retaliation against such marauders.

We say unto you, that we have not committed treason, nor any other unlawful act in Davies County. Was it for murder in Ray County, against mob-militia; who was a wolf in the first instance, hide, and hair, teeth, legs and tail, who afterwards put on a militia sheep-skin with the wool on; who can sally forth, in the day time, into the flock, and snarl, and show his teeth, and scatter and devour the flock, and satiate himself upon his prey, and then sneak back into the bramble in order that he might conceal himself in his well tried skin with the wool on?

We are well aware that there is a certain set of priests and satellites, and mobbers, that would fain make all the world believe that we are the dogs that barked at this howling wolf that made such havoc among the sheep, who, when he retreated, howled and bleated at such a desperate rate, that if one could have been there, he would have thought that all the wolves, whether wrapped up in sheep skins or in goat skins, or in any other skins, and in fine all the beasts of the forest, were awfully alarmed, and catching the scent of innocent blood, they sallied forth with one tremendous howl and crying of all sorts; and such a howling, and such a tremendous havoc never was known; such a piece of inhumanity, and relentless cruelty, and barbarity, cannot be found in all the annals of history.

These are the characters that would make the world believe that we had committed murder, by making an attack upon this howling wolf, while we were at home, and in our beds, and asleep, and knew nothing of that transaction, any more than we know what is going on in China while we are within these walls.

Therefore we say again unto you, we are innocent of these things, and they have represented us falsely. Was it for committing adultery? We are aware that false slander has gone abroad, for it has been reiterated in our ears. These are falsehoods also. Renegade Mormon Dissenters are running through the world and spreading various foul and libellous reports against us, thinking thereby to gain the friendship of the world, because they know that we are not of the world, and that the world hates us; therefore they make a tool of these fellows; by them try to do all the injury they can, and after that they hate them worse than they do us, because they find them to be base traitors and sycophants.

Such characters God hates; we cannot love them. The world hates them, and we sometimes think that the devil ought to be ashamed of them.

We have heard that it is reported by some, that some of us should have said, that we not only dedicated our property, but our families also to the Lord; and Satan, taking advantage of this, has transfigured it into licentiousness, such as a community of wives, which is an abomination in the sight of God.

When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy, for this is the law of God; it is not for the purpose of the rich, those who have no need; and when a man consecrates or dedicates his wife and children, he does not give them to his brother, or to his neighbour, for there is no such law: for the law of God is, Thou shalt not commit adultery. Thou shalt not covet thy neighbour's wife. He that looketh upon a woman to lust after her, has committed adultery already in his heart. Now for a man to consecrate his property, wife, and children to the Lord, is nothing more nor less than to feed the hungry, clothe the naked, visit the widow and the fatherless, the sick and the afflicted, and do all he can to administer to their relief in their afflictions, and for him and his house to serve the Lord. In order to do this, he and all his house must be virtuous, and must shun the very appearance of evil.

Now if any person has represented anything otherwise than what we now write, he or she is a liar, and has represented us falsely—and this is another manner of evil which is spoken against us falsely.

We have learned also since we have been prisoners, that many false and pernicious things, which were calculated to lead the Saints far astray and to do great injury, have been taught by Dr. Avard as coming from the Presidency, and we have reason to fear that many other designing and corrupt characters like unto himself, have been teaching many things which the Presidency never knew of being taught in the Church by anybody until after they were made prisoners, which if they had known of, they would have spurned them and their authors from them, as they would the gates of hell. Thus we find that there have been frauds and secret abominations and evil works of darkness going on, leading the minds of the weak and unwary into confusion and distraction, and palming it all the time upon the Presidency, while meantime the Presidency were ignorant as well as innocent of those things which were practising in the

Church in their name, and were attending to their own secular and family concerns, weighed down with sorrow, in debt, in poverty, in hunger, essaying to be fed, yet finding themselves, receiving deeds of charity, but inadequate to their subsistence, and because they received those deeds, they were envied and hated by those who professed to be their friends.

But notwithstanding we thus speak, we honour the Church, when we speak of the Church as a Church, for their liberality, kindness, patience, long suffering, and their continual kindness towards us.

And now, brethren, we say unto you, what more can we enumerate? Is not all manner of evil of every description spoken of us falsely, yea, we say unto you falsely? We have been misrepresented, and misunderstood, and belied, and the purity and integrity and uprightness of our hearts have not been known—and it is through ignorance—yea, the very depth of ignorance is the cause of it; and not only ignorance, but on the part of some, gross wickedness and hypocrisy also, who, by a long face and sanctimonious prayers, and very pious sermons, had power to lead the minds of the ignorant and unwary, and thereby obtain such influence, that when we approached their iniquities, the devil gained great advantage—would bring great trouble and sorrow upon our heads; and in fine, we have waded through an ocean of tribulation and mean abuse, practised upon us by the ill bred and the ignorant, such as Hinkle, Corrill, Phelps, Avard, Reed, Peck, Cleminson, and various others, who are so very ignorant, that they cannot appear respectable in any decent and civilized society, and whose eyes are full of adultery, and cannot cease from sin. Such characters as McLellin, John Whitmer, D. Whitmer, O. Cowdery, and Martin Harris, are too mean to mention; and we had like to have forgotten them. Marsh and "another," whose hearts are full of corruption, whose cloak of hypocrisy was not sufficient to shield them or to hold them up in the hour of trouble, who after having escaped the pollutions of the world through the knowledge of their Lord and Saviour Jesus Christ, and became again entangled and overcome—their latter end is worse than the first. But it has happened unto them according to the word of the Saviour: "The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire."

Again, if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation to come, which shall devour these adversaries. For he who despised Moses' law died without mercy under two or three witnesses. Of how much more severe punishment suppose ye, shall he be thought worthy, who hath sold his brother, and denied the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace.

And again we say unto you, that inasmuch as there is virtue in us, and the Holy Priesthood has been conferred upon us, and the keys of the kingdom have not been taken from us, for verily thus saith the Lord, "Be of good cheer, for the keys that I gave unto you are yet with you"—therefore we say unto you, dear brethren, in the name of the Lord Jesus Christ, we deliver these characters unto the buffetings of Satan until the day of redemption, that they may be dealt with according to their works; and from henceforth their works shall be made manifest.

And now dear and well beloved brethren,—and when we say brethren, we mean those who have continued faithful in Christ, men, women, and children—we feel to exhort you in the name of the Lord Jesus, to be strong in the faith in the new and everlasting covenant, and nothing frightened at your enemies. For what has happened unto us, is an evident token to them of damnation; but unto us, of salvation, and that of God. Therefore hold on even unto death; for "he that seeks to save his life shall lose it; but he that loseth his life for my sake, and the Gospel's, shall find it," saith Jesus Christ.

Brethren, from henceforth, let truth and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity, and hatred, and covetousness, and from every unholy desire. Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned. Such characters God hates—and they shall have their turn of sorrow in the rolling of the great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seemeth to be dead.

Remember that whatsoever measure you mete out to others, it shall be measured to you again. We say unto you, brethren, be not afraid of your adversaries; contend earnestly against mobs, and the unlawful works of dissenters and of darkness.

And the very God of peace shall be with you, and make a way for your escape from

the adversary of your souls. We commend you to God and the work of His grace, which is able to make us wise unto salvation. Amen.

JOSEPH SMITH, jun.

(*To be continued.*)

MEMORIAL PRESENTED TO ELDER SAMUEL WHITNEY RICHARDS, PRESIDENT OF THE BRITISH MISSION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM MAY 1852, TO JUNE 1854.

Beloved President—Permit us, the Representatives of the Latter-day Saints in the British Isles, France, and Gibraltar, to express our sentiments concerning your personal character, and the performance of your official duties, during upwards of two years, in which you have had the oversight of the Church in the British Isles.

A deep sense of duty, together with unfeigned gratitude for benefits received, indicates that, as you are about to leave the field of your present labours, and return to the bosom of the Church and your dear family, this is the proper time to give utterance to our feelings.

It has fallen to your lot to preside over the British Saints at a time and under circumstances unparalleled in the history of the work in this country. The introduction of the Law of Celestial Marriage, which, in its operations, will revolutionize all our political, religious, and domestic arrangements; and the announcement of the position which Adam, our great progenitor, occupies among the Gods; have marked your Presidency as a special epoch in the history of the British Mission.

Our intercourse with you has discovered to us an amiability of disposition, integrity of heart, and a steadiness of purpose to do good to all. Your government has been characterized by wisdom, firmness, and a fatherly consideration for the welfare of all those who have had the honour to labour under your Presidency. Your administration and policy have given universal satisfaction, and have shown that a due regard for the honour and dignity of the *Holy Priesthood* is highly compatible with a proper appreciation of the rights and interests of those around you.

The *Millennial Star*, whose contents have been a source of seasonable instruction and comfort to us all, is a true reflex of those qualities of mind and character, which have won for you the confidence and high esteem of the people of God.

The publication of the *Seer* and the *Journal of Discourses*, those powerful auxiliaries to the faith and zeal of the Saints, calls forth our warmest gratitude.

The shock to the work, which was naturally looked for, through the introduction of new principles, so radical in their nature, has, by the spirit and power of the Almighty, in and through you, to a great extent been prevented. This is shown by the prosperity of the cause, in the addition to the Church by Baptism of 5,380 souls; the emigration of 7,200 to the Valleys of the Mountains, 1,473 of whom were, through your noble exertions and liberal policy, aided to emigrate by that powerful auxiliary the Perpetual Emigrating Fund; the readiness of the Saints to comply with all your counsels; and, above all, the manifest improvement in the spirit and character of the Church throughout the Mission.

The parental regard which has characterized your relation to the adjoining missions, and which has been manifested in the appointment of your Counsellor, Elder John Van Cott, to the Presidency of the Scandinavian Mission, at that critical and afflicting period of its history when mourning the loss of its late President Willard Snow, affords ample assurance of your readiness to extend universal support to the cause of truth. This has rendered it a pleasure to those missions to seek counsel and aid at your hands, and has afforded you the proudest satisfaction to reflect that none have applied to you for aid in vain, while it has secured to them the success and blessing which have so universally followed the execution of your wise deliberations.

These are some of the considerations which induce us to tender you this inadequate, yet hearty and spontaneous declaration.

In bidding you farewell, we beg to assure you, though other duties may sometimes press heavily upon us, to pray for you will ever be a delightful exercise.

May you have a safe and speedy journey home. May your present God-like career continue, and as you have taught us to admire, not to envy, the good and great, we will rejoice and glory in your success, worlds without end. Amen.

No well-wrought tablet we can form or frame,
Can add a lustre to thy honour'd name;
Deep in each truthful breast thy worth shall live,
And grateful Saints eternal honours give.
Who that has known thee, but thy course admir'd,
The zeal and wisdom that thy bosom fired.
Thy accents pleasing, while in truth's firm tone
The counsels of the Spirit were made known.
The aged sought thee, and new life receiv'd,
The youth, with gladsome soul, thy words believ'd,
The tried and tempted thou did'st fill with hope,
The diffident and humble lifted'st up.
The headstrong turn'd, and felt the generous glow
That from thy mild and noble breathings flow.
No feelings dwelt within thine upright soul,
But good to man, and God's great work to roll.

When wisdom reigns the people dwell in peace,
Their path is safety, and their joys increase;
When righteousness is taught in deed and word,
To dignity and power the land 's restor'd;
When justice rules, and mercy holds her sway,
Those are exalted who their claims obey;
And when eternal truth 's reveal'd and tanght,
Those minds expand beneath its influence brought.
Thus while we cast our joyous eyes abroad
On Britain's Isles, and view the work of God
Beneath thy happy Presidential care,
We see those holy influences there.
Yes! these great testimonies speak for thee,
Will last, too, with the spirit's memory.

How weak the praise this humble theme imparts—
Thy faith and works live in ten thousand hearts.
Yet let us crave this boon—our names may be
Placed in the Archives of thy history,
For we're ambitious to associate
In God's great kingdom with the good and great.

Farewell, while o'er the blue deep thou do'st roam,
And rushing winds dash round the briny foam,
And o'er the land while dangers may surround,
On tainted waters or on Gentile ground,
Our fervent prayer shall reach the Throne of Grace,
That heaven may guard thee to that holy place,
Preserve thee long to live and do much good,
And gain a crown among the ransom'd multitude.

[*Here follow the signatures*].

London, June 28, 1854.

MINUTES OF THE SPECIAL GENERAL CONFERENCE,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 27TH AND 28TH, 1854.

(*From the "Deseret News," July 6.*)

10, A.M.

Conference called to order by President J. M. Grant. Singing. Prayer by E. T. Benson. Singing.

President Young preached upon being an Apostle of Joseph Smith.

Choir sung "Praise to the man who communed with Jehovah."

2, P.M.

Conference called to order by President Young. Singing. Prayer by O. Hyde. Singing.

Elder John Taylor reviewed the scenes and transactions pertaining to the martyrdom of Joseph and Hyrum Smith in Carthage jail, when under the pledged faith of Governor Ford of Illinois, that they should be protected.

A hymn, composed by Bernard Snow, was sung.

Benediction by E. T. Benson.

June 28, 10, A.M.

Opened with singing. Prayer. Singing. President Kimball bore testimony of Joseph Smith's being a Prophet of God.

The following persons were appointed to go on missions, viz.—

Elder John Taylor to the City of New York, and Nathaniel H. Felt, Alexander Robbins, Jeter Clinton, Martin H. Peck, and Abel Lamb, to accompany him.

Elder John Young to the States. Lemon Brunson to Michigan. Preston Thomas and Enoch B. Tripp to Texas. Edwin Whiting to Ohio. James Craig to Ireland.

John Smith, the eldest son of Hyrum Smith, was voted to be ordained the Patriarch over the whole Church of Jesus Christ of Latter-day Saints.

President J. M. Grant bore his testimony of Joseph, and of his acquaintance with Hyrum's son John.

The Programme for the 4th of July was read by Thomas Bullock. Chanting by the Choir. Benediction by J. M. Grant.

2, P.M.

Opened with singing. Prayer. Singing.

President J. M. Grant and Elder Lorenzo Snow bore testimony of Joseph's being a Prophet, and spoke on that subject.

George Windows was voted to take a mission to England.

President Young requested the Bishops to furnish lumber, &c., to build a bowery, so as to accommodate ten or twelve thousand persons comfortably.

Chanting by the Choir, "Judge me, O Lord, and I will give thanks unto thee."

Benediction by President Young.

THOMAS BULLOCK, { Clerk of the Conference.

GEORGE D. WATT, Reporter.

THE KNOW-NOTHINGS IN THE UNITED STATES.

There has been for many years in the United States a party much prejudiced against foreigners. In 1835 it took form as the Native American Association, the principal object of which was declared to be the exclusion from office of persons of foreign birth. The Association met with no great success, being distrusted by both Whigs and Democrats, and it soon closed a short and inglorious existence.

From the death of this Association, up to a late period, foreigners enjoyed freedom from molestation, and the votes of the Irish and German parties were rewarded by places lavishly bestowed upon them.

In the early part of the present year, the "Know-nothing" party was formed, its name being derived from a portion of the oath taken by the members, wherein they declare that they will know nothing against the duties they owe to their country. The birthplace of the society is not known. Archbishop Hughes's attempted interference with the State schools, his paper war with General Cass, the Gavazzi riots, and the Irish riots in New York, are said to have contributed to the formation of the party. It is based on a feeling of aversion to foreigners generally, and to Irish and Roman Catholics in particular, and is a secret society. Its members are bound by oath both to secresy and obedience. They have secret signs and symbols, are well armed and disciplined, and act well together. The society is very numerous, there is a grand council for each state, and subordinate councils may be organized anywhere, under charter from the grand council.

The aim of the society is supposed to be twofold—the re-enactment of the old naturalization laws, which require fourteen years' residence; and the total abolition of the Roman Catholic church in the United States. The Know-nothings present no candidates themselves, but throw the weight of their votes and influence into the scale of him who comes

nearest to their views. At Washington, Philadelphia, and Baltimore, they have carried their candidates for municipal officers against the Government. At St. Louis, they recently decided both the county and the Congressional elections, when a grand two days riot and fight took place between the opposing parties, during which houses were sacked and burnt, and men shot like dogs in the street. The Know-nothings attacked the office of the *Anzeiger des Westens*, and battered in the doors and windows. At the elections for Congress this Autumn, and at the Presidential election in 1856, it is conjectured that the scenes enacted at St. Louis will be re-enacted all over the Union, though some well informed persons contend that the numbers and influence of the Know-nothing party are very much exaggerated.

In the States the proportion of natives to foreigners is seven or eight to one.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 7, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—The August mail arrived from the Valley September 18th, bringing letters, and the *Deseret News* of July 13, 20, and 27.

The celebration of the 4th of July was conducted in a spirited manner. A procession, firing of cannon, with music, songs, orations, toasts, and refreshments were the order of the day, and spoke highly of the overflowing loyalty of the citizens of Utah.

On the 24th of July a grand Juvenile celebration was held. About four hundred children were included in the procession, among which were between twenty and thirty Indian children, with the prophetic banner—"We shall become a White and Delightsome People." The *News* says—"The procession was a soul-cheering sight, and was most beautifully arranged and conducted. In addition to the many tasteful banners in the procession, the Territorial Flag, with its stars, stripes, eagle, and bee-hive, waved gracefully from the tall staff on the Temple Block, and a similar banner, with the addition of a lion's head and uplifted forefoot in the margin, watching the field, floated above the lofty cupola of President Young's new residence."

The South track of the bridge over the Jordan, west of Great Salt Lake City, was planked, and teams and herds crossed it for the first time July 13.

The Southern Indian Mission, under Elder Parley P. Pratt, appeared to be moving along prosperously, the Indians seemed to be peaceably and industriously inclined, but much in want of tools and farming implements.

The Plains.—Elder William Empey writes August 4th from Kaw River, that his health was better than when he wrote previously. Elder William Taylor had been seized with fever, and Elder J. V. Long with diarrhæa, but both were recovering. Their camp had proceeded thus far with less inconvenience and damage than companies generally. We presume this was the last company of the emigrating Saints. Elder D. P. Curtis joined in kind love to the Saints in England.

Elder Milo Andrus, from St. Louis, August 19th, states that by letter from Elder Samuel W. Richards, he heard that brother Richards left Weston for the plains on the 4th of August, and with the company as contemplated in *Star* 37, and that sickness among the Saints had almost entirely abated. Elder Eldredge's camp on the 24th July was eighteen miles from Fort Kearney. The Saints were all in good health, and moving fifteen to eighteen miles per day. Elder Andrus informs us of some hostili-

ties between some of the emigrants and Indians, but not with any of the emigrating Saints.

HOME INTELLIGENCE—*Land's-End Conference.*—Elder W. C. Dunbar writes, September 8. He had been enabled to make an opening in Taunton, had obtained a small school room for three months, got it seated, and baptized four persons, which, with a family living near, who were formerly baptized in Bridport, he had organized into a Branch. The people seem dead asleep, knowing nothing about "Mormonism," and have but little desire to be informed, but he believes a good work will be done thereabouts. So do we.

Elder Chauncey G. Webb writes since, that he and Elder Dunbar have succeeded in organizing two Branches, one, Taunton Branch, of eight members; and Wellington Branch, numbering eleven members; with cheering prospects for further additions, and a good work being done in that vicinity.

FOREIGN MISSIONS AND THE CHURCH HISTORIAN'S OFFICE.—It is the duty of the President of each of the Foreign Missions to forward to the Historian's Office a complete file of all publications of the Church, which have been issued; also a copy of all books, pamphlets or publications whatever, which are or have been in circulation against the Church or its doctrines; in their fields of labour. These should as far as practicable be done up in respectable binding, that they may be kept in a good state of preservation. Let this be attended to promptly by the approaching emigration. We shall take pleasure in forwarding such parcels to Utah, for the Presidents of the missions, if they desire it.

VISIT TO HAMBURG AND DENMARK.—President Franklin D. Richards left Liverpool, September 20th, on business to Denmark, *via* Hamburg.

ARRIVAL.—Elder Thomas H. Latey, from Great Salt Lake Valley, embarked at New York, August 26th, on board the *Chariot of Fame*, and arrived at Liverpool, September 18th, on a mission to these lands.

FOREIGN CORRESPONDENCE.

DESERET.

General Intelligence.

G. S. L. City, June 29, 1854.

My dear Son William—Our Conference was very large, and the congregation in general were from the settlements in the extreme south to the extreme north, and generally brought in a great deal of tithing of butter, cheese, and other things, in answer to my call upon them at the last Conference. Better feelings never have been manifest, nor better spirits, since we came into the mountains. The Conference was continued only two days, on account of the weather being very warm, and the Tabernacle not being half large enough. The time was spent principally in exhortation, preaching, and rehearsing over the things of Joseph, and his doings, to the time of his death. Not much business was transacted—only appointing ten or fifteen persons to go on missions.

As far as our family is concerned, they are all enjoying good health, and good spirits, and plenty to eat, drink, and wear.

You may be assured that you are remembered in our prayers, with all the faithful in the nations and upon the islands of the sea; and you may be assured that we shall have great pride in your faithfulness, and the faithfulness of the brethren who went with you, and those who have

followed you, that you show yourselves approved like men of God, in your outgoings and in your incomings, when you lie down and when you get up, for this will be an honour to your Fathers in Israel, and to your leaders; for *they* never left a stain behind them, and God forbid that our children ever should, or our beloved brethren. Honour your Priesthood, and magnify your membership and calling in the Church of Jesus Christ of Latter-day Saints, and in the kingdom of our God; and that Priesthood and membership shall honour you, and raise you up, and make you mighty in the house of Israel, and a source of consolation to His people. Be humble, prayerful, kind, affectionate, and merciful, and you shall obtain mercy; and what I say unto you, I say unto all the Elders of Israel in the old world, and to all those who believe on your words, and theirs; for the Lord God *shall* bless you; and all those who do His will, and keep His commandments, and listen to His voice, may be assured His angels go before them, and are their rear wards, and they shall never be forsaken in this world nor the world to come, and their families never shall want, but be comforted by night and by day. The Lord will send His angels to watch over them, while they are doing His will, and publishing His word, and bearing testimony to His name, to the nations of the earth; and those things that they most surely know, and have seen, and handled, and felt, and realized for themselves.

As to our season it has been very cold, with a great deal of rain, and some snow; and a hail-storm which injured much wheat — the rain, or the floods that flowed from the mountains, covered up many gardens, and did considerable damage to those in the city; two children that were herding were drowned by the floods that came out of the Red Bute Kanyon—it was all done within an hour. Such a storm has not been known since we came into the mountains. The City Creek has not been so severe upon us this season as the last; still it was severe on the day of the storm, on Tuesday, 13th June, at half-past 3 p.m. As to the crops in this country, the prospect is better now for wheat and corn, potatoes and other vegetables; they are more luxuriant than any previous year. It is very probable that some wheat will be cut in the course of two weeks. The grass in the valleys and on the mountains has never been exceeded. Stock looks well, and every thing is flourishing. Buildings are going ahead far to exceed any year since we came into the mountains. There are several new stores. Elder Hyde is building a store, as also are Stephen Goddard, brother Amy, and brother Jennings. Brother Townshead is puttingup a large public-house—all these on East Temple-street.

The Temple wall will be finished in the course of three or four weeks, with the exception of the gates. We commenced on June 16 to lay the foundation of the Temple, and it would make your hearts leap for joy, and your tongues to shout, to see the big rocks rolling down to their places, as we have forty teams drawing big stones, and that draw their two loads each day. It seems as though every thing moves with three or four times the power that was ever known in this place; every man is active, and feels his responsibility more than at any other period. We have good times, and not a loafer in our streets, and after dark, scarce hear a dog bark, and all is calm, composed, and serene, for the evening prayers of the Saints for the prosperity of the cause of God, and for the welfare of His servants abroad in the earth.

President Young's health is good and fine, and he is in first-rate spirits, as also are his Counsellors, and the Twelve, and all the Priesthood.

George A. is our Historian, and has his office in the large upper room of the Council House; he is going ahead with the History. The ground is excavated for the Historian's office, and a house adjoining it; also an endowment room, which we expect to finish this season; with many other large buildings.

Presidents Young, Grant, and myself are expecting to go to the mouth of the Provo, and there make a new road to Fort Supply for our present emigration to come in at, as that will let them more into the country, where they will have good range for the cattle, and where they can spread to the north or south better.

Ryan has tried to cause much difficulty at Green River, and is prejudicing the Indians as far as his influence will admit; still things are quiet at present.

Our mission south has caused much peace among the Indians.

I have now given you a pretty general history of matters round about.

The Lake is as high as to swim a horse, the last cattle I got from the island had to swim the greater portion of the way. Jordan is higher than ever known, the canals are overflown.

We have made arrangements to celebrate the 4th July, not to celebrate the present nation, but to celebrate and honour our forefathers, who gained the Independence, to carry out the designs for which it was intended by the Almighty.

Say to all the brethren, their families are in good health and spirits. I have seen most of them, and heard from some. You will all probably get letters. Remember me most kindly and affectionately to Franklin, George, Joseph, Edmond, and William, and to James, with all the company, and to all the Saints, brethren and sisters in old England; and I say, God bless you all, with all the Saints in that land, and throughout the world.

As ever, I remain your kind and affectionate father in Christ,

HEBER C. KIMBALL.

P.S. 11 30, a.m.—Jack Redding has received his sentence; to be imprisoned three months, and pay all expenses. Rust to be fined fifty dollars, imprisoned three months, and pay all expenses. H. C. K.

Description of the Temple.

Great Salt Lake City, July 31, 1854.

Dear Brother Franklin—As we tried our fortune by mailing a letter to you by the south route, we think it a risk, yet we shall try the first eastern mail; but as our contractors have not arrived, we write in faith.

The celebration of the 24th July was an unusually grand affair; for my part, I give it as my military opinion, that a better looking, more merry, and orderly procession of boys and girls, was NEVER FOUND; the procession itself nearly filling the Tabernacle. At the close, all unanimously voted to build a Tabernacle large enough to hold twelve thousand persons. We send you a programme of the day. Brother J. C. Little, assisted by William Eddington, from Portsmouth, N. H. Felt, and others, showed great skill and energy in performing so much in so little time.

The weather has been extremely hot, and the harvest is progressing rapidly.

I learned yesterday that the people at Harmony are about to lose their crop, the stream on which they depend for water having dried up, and wasted away by the extended ditch; they have made a ditch to Quonarrah Creek, which is saving a small portion of their crop. The crops were very fine at Cedar and Parowan.

Thinking that a slight account of the dimensions of the Temple would be acceptable, I went into the Architects' office, and picked up the following skeleton—

Foundation for the Temple—193 feet, east and west through the centre of the building, embracing footing of the walls; 125 feet, north and south through the centre of the towers, embracing footing of the walls; 105 feet, north and south through the centre of the building, embracing footing of the walls.

The main basement 119 feet by 79, the wall in the north and south sides being 8 feet thick, intercepted with pedestals of buttresses; the windows half circle. In the centre will be the baptismal font room, 58 feet square, with offices for clerks, and appropriate dressing rooms. The whole foundation will be sixteen feet wide at the bottom, and tapering equally on each side to the basement floor to 8 feet thick, 16 feet below the surface of the earth, and 8 feet above, making the rock work from the foundation 24 feet in height.

The first floor above the basement, 120 feet long by 80 in the clear, arched over 35 feet high in the centre of the arch, walls 7 feet thick, with two tiers of offices on north and south sides, 16 in number, in the dead work of the arch, lighted with oval windows.

The second room above the basement, 121 feet long, 81 wide, 35 high, walls 6 feet thick, having sixteen offices in the dead work of the arch.

The roof will have 8 feet rise to the centre, and be covered with metal.

Each buttress at basement ceiling represents a globe, each changing its position, beginning at south-east corner — sculptured of stone. Each buttress at termination of ceiling of 1st room, represents the moon in all its phases—sculptured of stone. Each buttress at termination of ceiling of 2nd floor, represents the sun in all its phases—sculptured of stone. Each buttress on the sides of the building, Saturn with his rings and satellites—sculptured of stone.

The four corner towers will be ascended by spiral staircases around a stone column; each tower will embrace an area

of 40 feet in the footing, with 4 octagon turrets on each of the 4 towers, crowned with pinnacles; the crowning of the buttresses on the towers represents clouds, with rays emanating therefrom. The west corner towers embrace the Great Bear, pointing to the polar star, or as near as can be. The towers will be crowned with pinnacles, breaking off with battlements in sections, surrounded by a spire; every stone has its moral lesson, and all point to the celestial world.

The walls are ornamented with 9 buttresses on the north side, 9 on the south side, and 32 adorn the towers; each of the side buttresses will be 100 feet above the base of its pedestal.

The ground is already excavated 16 feet, and hundreds of large blocks are laid; the ground itself, where the foundation is being laid, is of gravel and cement, and almost equal in solidity to the Pudding Stone in the mountains, which is equivalent to founding the edifice upon a rock.

Under the direction of such a comprehensive, mechanical, and inspired genius as President Young, backed by Elder Truman O. Angell, one of the best architects in the world, guided by the light of revelation, this mountain Temple will be one of the most beautiful specimens of art in existence, and as such will attract the attention of the learned world as another specimen of the "Mormon *Order* of Architecture;" and to the Saints, the great centre point of attraction, as the place to receive the ordinances of the Priesthood, and attend to the baptisms for their dead; the very thought of which glorious principle and privilege, will cause the heart of every Saint to leap with joy, that he lives in a day when God hath restored the ordinances and authority of His kingdom on the earth to the children of men.

The streets have been for the last two weeks lined with emigrants' wagons and cattle—some days half-a-dozen trains, and yet we are told that the principal emigration went north. There are eight merchants in full blast, and yet the mammoth train will not be here for three weeks.

The grasshoppers have paid many of the settlements a visit in great numbers, and have done considerable injury to the late crops and gardens.

Brother Morgan Phelps cast a large gudgeon for an overshot wheel in the blacksmith's shop on the Temple Block, with complete success, last Friday.

Last evening the mail arrived. We received the *Millennial Star*, August 1st, 1854, up to June 10th; also a letter from brother Samuel, dated May 31st. We hope that our mail contractors may prove the truth of the old adage, "A new broom sweeps clean."

Brother Isaac C. Haight is over here from Parowan. He says the walls of the new furnace are 16 feet high.

Yours faithfully,
GEORGE A. SMITH.

MALTA.

State of the Mission.

55, Strada Mercata, Florianna,
Malta, August 20, 1854.

Dear Brother F. D. Richards—Most gladly do I welcome your arrival to the eastern half of this degraded sphere. Our hearty praises are due to the Father of mercies, who has thus far preserved you. May the like mercy be extended to our well-beloved brother Samuel, on his way to Zion.

Your very welcome communication of July 18th is to hand, together with others kindly forwarded by you, for all of which I tender my sincere thanks.

I will now furnish you with the information you desire concerning this mission premising that you have read, or will perhaps be kind enough to read, my letter in *Star* No. 22.

This mission, not much more than two years old, has, up to the present date, baptized fifty-eight persons, and received eighteen, all British, except four.

This mission has given rise to four Branches—one here; a second, consisting of seven members from the 76th regiment, went to Nova Scotia, and is now broken up, owing to some going to Zion, and others apostatizing; a third, the Floating Branch in the Mediterranean; and a fourth, the Expeditionary Force Branch in Turkey.

The mother Branch, formerly in Valletta, but now in Florianna, numbers at the present very few, owing to the detachment of the above three Branches, and the removal of six members to England (some of them bound for Zion), and the cutting off of some others. Our total is thirteen—

of this number two are scattered, (one of them I never saw to my knowledge), and three of the 62nd regiment from Ireland are in bad standing, and have been ever since they set foot on the soil of Malta. The remainder of us rejoice in the truth we know, and are determined to hold it fast, and, with the help of the Holy Spirit, to abide in the love and obedience of it. I have lately baptized one person, and re-baptized two backsliders.

As for our condition temporally, we have nothing to boast of in that respect, except the wonderful overruling Providence of God who has enabled us somehow, miraculous to me, to get along. Our rent is very high, our pocket very low, our numbers, as I told you above, very thin, and almost every kind of eatable has been for a long time very high in price. It is by a continual strain of endurance and contrivance and economy on our part, and open-handed benevolence on the part of two or three of our soldier brethren and Elder Burridge, and occasionally a little sewing by sister Bell, that the Lord has sought to develope in all of us a variety of good attributes, such as patience, brotherly kindness, &c. In the midst of it all, "unto us a child is born"—Samuel Clement Bell, well made and thriving. Sister Bell got about too soon, and has since been dangerously ill, with two gathered and inflamed breasts, from which she has suffered severely, being forced to keep her bed.

Our prospects I have always considered good, and have, with my brethren, laboured to improve them, and we intend leaving no stone unturned, but what we will thoroughly warn the people.

I remain yours, &c.

J. F. BELL.

TURKEY.

Baptisms—Good Prospects.

Camp Soombay, 27th August, 1854.

Dear Brother Richards—Although I have not the pleasure of knowing you in the flesh, still I feel we are one in spirit, knowing that you will be pleased to hear of the spread of the principles of truth and salvation in Turkey.

I arrived in Turkey on the 29th of April last, and on the 30th, being Sunday, I went in search of the Saints, and found four of the brethren. We went into an old graveyard to hold our meeting, and if the dead could have heard our feeble efforts to lift up our hearts in prayer and praise to our Heavenly Father, it would have made their hearts rejoice.

On the 18th of May, having received some more brethren, we met in Council, when we found there would be no less than nine of us in one division. We came to the conclusion to re-organize a Branch, to be called the Expeditionary Force Branch of the Malta Conference of the Church of Jesus Christ of Latter-day Saints. Elder M'Lean, who came from Gibraltar, was voted unanimously as President, and Elder Ross as his Counsellor.

Up to about a month ago we were all together, but when sickness came amongst the army, the division had to be divided, when seven of us went with Elder M'Lean about five miles from the remaining eight who stayed with me, so that we can now say that we have two Branches in Turkey. Since Elder M'Lean left, I have had the pleasure of baptizing three persons, and, by letter from him, I learn that he is only waiting for water to baptize where he is.

Since the re-organization of the Branch, we have baptized nine persons, and we expect to be going to the water again every day. The brethren have had a great deal to suffer by their officers and comrades, but they all say, let what will come, they are determined to roll on the work of God. When I hear and see those who have been lately baptized, rise and testify that they know that the Latter-day work is the work of God, and that Joseph Smith was a Prophet sent of God, and the gifts and blessings flow from obedience to the Gospel, I rejoice that I have been an instrument in the hand of God of opening their eyes to see the truth, and the necessity of obedience to the Latter-day work.

Our meetings have been very well attended, and many persons are investigating our principles. We feel greatly at a loss for the written word, as what we had when we came to Turkey we have lent: some have lost them and others have destroyed them, and as we are now situated, it is impossible to get more.

Since we have been in Turkey, the brethren have all been well in health; indeed, Elder Sparr rose and told the brethren that, as long as they were faithful,

sickness should not be with them. I feel thankful to our Heavenly Father for His protection, and I can say that we all feel the solemnity of our situation, and ask you to be pleased to give us the interest of your prayers; likewise, we would feel thankful for the prayers of the Saints in the British Isles. I long for the time that I may be gathered out of Babylon, for I am now situated in the midst of sin. Men rise up in the morning with a curse in their mouths, God's vengeance comes on them, and I have to follow their bodies in the evening to the grave.

Please to excuse this short letter, but to write here is almost a task, as the ground is my seat, and my knapsack is my desk. As yet we have not been in the field, and as for war, it does not trouble me; I put my trust in God; and, as long as I do right, to-morrow does not trouble me.

I send you a report of the Expeditionary Force Branch from its re-organization up to the 27th August, 1854 — Elders, 5; Priests, 4; Teachers, 1; Members, 13; baptized, 9; removed, 4; scattered, 5; bad standing, 1; making a total of 23 now in Turkey.

A few lines from England would be gratefully received. May God bless and prosper you is my prayer, in the name of Jesus. Amen.

Yours in the Gospel,

HENRY RUSSELL, Secretary.

Camp, Varna, Turkey, Aug. 23rd, 1854.

Dear Sister Harriet—I am happy to inform you that our number of brethren in this expedition, amounts to twenty-one. Seven of them we have baptized since we came into this country. But we are all scattered—seven in one place, eight in another, one in another. I and another are in our division. I have one person nearly ready for the water. I had one quite, but opportunity did not offer.

Pray for us, that we may have the Spirit of God resting upon us, and that the work of God may roll on in these lands. STEPHEN BALLARD.

VARIETIES.

THE corn markets throughout France show a general fall in prices.

IN one neighbourhood outside the walls of Havanna, there were recently no less than eleven assassinations and attempts at that crime within twenty four hours.

AT the close of last year, the British Statute Book, commencing our enumeration from the 9th of Henry III., contained 16,579 public general acts, 9,285 local and personal acts, and 14,268 private acts. Total, 40,132 acts.

THE *Worcester* (U. S.) *Spy* announces that Mr. Paine has overcome the difficulty arising from elective explosions, and has perfected his invention for producing light, heat, and motive power from the decomposition of water.

THE POTATO DISEASE.—The disease has again appeared in various parts of England, but its ravages are not yet very extensive. It has also shown itself in several Scotch counties, while in others the root appears healthy. In Ireland the disease has appeared in Dublin county on an extensive scale; in other parts it is prevalent; while in some districts it seems to be of trifling amount. In the alarm at the discovery, people have hurried potatoes to market in such quantities that the price has fallen greatly.

ABBAS PASHA, Viceroy of Egypt, suddenly died, July 14, of apoplexy, at Benha, a small town on the Nile. He was buried on the following day in one of the mosques at Cairo. He was born in Arabia in 1813, and was the son of Toossoon Pasha, Mehemet Ali's second son, who died of plague in 1816. In November, 1848, on the death of Ibrahim Pasha, Abbas Pasha succeeded to the Pashalic of Egypt. The only occurrence distinguishing his administration, was the commencement, in October 1851, of the railway between Cairo and Alexandria. He always shunned Europeans, spending much of his time in retired places in the desert or on the Nile, with Ulemas and readers of the Koran. He made several attempts at monopolies, and restrictions on trade, prevented the growers of produce from selling to any one but himself, and was always making new exactions from the natives. He was a strict Mahomedan, was naturally clever, but indolent, and was well versed in Oriental literature, having a thorough knowledge of the Turkish, Persian, and Arabic languages. Said Pasha, cousin to the deceased, and likewise grandson to Mehemet Ali, succeeds to the Pashalic. Said Pasha lived in enmity with Abbas Pasha, and is said to be favourable to European enterprise and civilization, though very extravagant in spending money.

SAWDUST pills would effectually cure many of the diseases with which mankind are afflicted, if every individual would make his own sawdust.

THE Lord Chancellor recently decided that the average of the medium tides in each quarter of a lunar revolution during the year, gives the limit to the right of the Crown in the seashore.

WHILE Raphel was engaged in painting his celebrated frescoes, he was visited by two cardinals, who began to criticise his work, and found fault without understanding it. "The Apostle Paul has too red a face," says one.—"He blushes, to see into what hands the church has fallen," was the reply.

A GERMAN named C. F. Lang was recently tried before the Recorder of St. Louis, Mo., for keeping a disorderly house—drinking, carousing, card-playing, fighting. A witness for the defendant rebutted the evidence of the city witness, by saying that the armies of mosquitoes were so numerous in the vicinity of defendant's house that the people were kept awake greater part of the night, which they employed in various amusements, causing disturbances.

THE SPIRIT OF THE AGE.—The *New York Daily Times* says the following letter is a perfect model in its way:—"Dear Brother,—I've got one of the handsomest farms in the state, and have it nearly paid for. Crops are good, and prices never were better. We have had a glorious revival of religion in our church, and both our children (the Lord be praised) are converted. Father got to be rather an incumbrance, and last week I took him to the poor-house.—Your affectionate brother."

THE NEGROES NULLIFYING THE LAWS.—PHILADELPHIA, JUNE 15, 1854.—At a meeting this evening of coloured men, resolutions were adopted in substance as follows — That those who, without crime, are outlawed by any government, can owe no allegiance to its enactments—that, being condemned and treated as outlaws by government for no crime but that of claiming to be men rather than beasts and chattels, we hereby declare ourselves absolved from all obligations to obey its slaveholding behests, and fall back upon our natural rights; that we adopt, and advise all oppressed to adopt, the motto, "Liberty or Death," nor will we allow any fellow beings to be enslaved if we can prevent it; that resistance to the slave hunters is in obedience to God, and we pledge ourselves to resist all such laws by such means as we shall deem right and expedient.—*Missouri Republican*, June 21.

VAST SIZE OF LONDON ILLUSTRATED.—London extends over an area of 78,029 acres, or 122 square miles, and the number of its inhabitants, rapidly increasing, was two millions three hundred and sixty-two thousand two hundred and thirty-six (2,362,236) on the day of the last census. A conception of this vast mass of people may be formed by the fact that, if the metropolis was surrounded by a wall having a north gate, a south gate, an east gate, and a west gate, and each of the four gates was of sufficient width to allow a column of persons to pass out fully *four* abreast, and a peremptory necessity required the immediate evacuation of the city, it could not be accomplished under *four-and-twenty hours*, by the expiration of which time the head of each of the four columns would have advanced a no less distance than seventy-five miles from their respective gates, all the people being in *close* files, *four* deep.—*Illustrated Family Paper.*

"LOOK ON THIS PICTURE."

Where unbrib'd Justice lifts her even scale,
Where native rights and equal laws prevail,
All bounteous Fortune crowns the blissful place,
And joy and comfort smile on every face;
Prolific Peace swarms forth her myriad trains,
With life and motion glow the peopl'd plains;
The fiends of War great Jove's protecting hand
Forbids to roll their tempest o'er the land;
No shrieks of woe assail the startling ear,
No breath of famine blasts the blooming year;
O'er the gay scene no cloud of sorrow lours,
Convivial joy leads on their circling hours;
Each undulating vale rich harvests fill,
Flowers deck the mead, trees crown the waving hill;
Broad flocks, that spread and whiten o'er the field,
Their fleecy tribute to the shepherd yield;

No ravish'd matrons there, no spurious race,
Each sire reflected in his infant's face ;
Bless'd in th' abundance of their native stores,
No lust of plunder lures to distant shores.

"AND ON THIS."

For lawless states, who spurn each rule of right,
Their glory war, and robbery their delight,
All-righteous Jove—whose glance nor darkness hides,
Nor time, nor place—a vengeance due provides.
Whole nations oft their rulers' sins atone,
And suffering millions rue the crimes of one!
Chill Penury the spoils with sickness shares,
And Pestilence but gleans what Famine spares!
Each orphan parent mourns their children dead,
The race redeem'd by no prolific bed ;
By vengeful Jove their armies pin'd and slain,
In tainted camps, or on th' ensanguin'd plain ;
Towns to one grave see yawning earthquakes sweep,
And navies plunging in the foaming deep!

Hull, 17th August, 1854. JOHN MILLER.

LITERARY NOTICES.—A complete History of the Latter-day Saints' Emigration is just published in Parts 1, 2, and 3, of *Route from Liverpool to Great Salt Lake Valley, Illustrated*, which may be had separately, price 1s. each.

THE instructive *Dialogues on Salvation*, by Elder John Jaques, are reprinted, and can now be obtained.

EXCOMMUNICATION.—The *Deseret News* requests us to give insertion to the following —"CUT OFF.—John Flinn and wife, late from England, have been cut off from the Church of Jesus Christ of Latter-day Saints, by the authorities at the South Willow Creek Ward, for conduct highly derogatory to their profession.—WILLIAM DRAPER, Bishop, DAVID JAMES, Clerk pro tem."

ADDRESSES.—Nathan T. Porter, care of George Stratford, Hythe Maldon, Essex.
T. B. Broderick, 16 Worthington Crescent, London Road, Brighton, Sussex.
Dan Jones, "Udgorn Seion" Office, near White's Garden, Swansea.
Dewi Elfed Jones, 12 Caermarthen Buildings, High Street, Swansea.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND SEPTEMBER, 1854.

	£	s.	d.
Josiah Holmes	20	0	0
Samuel Gentle	5	0	0
James Linforth	17	0	0
Josiah Rhead	3	0	0
John B. Pears (per Thomas Young)	5	0	0
Benjamin Elliot	2	10	0
Edward Frost	15	0	0
Carried forward	£67	10	0

	£	s.	d.
Brought forward	£67	10	0
E. C. Brand (per N. V. Jones)	4	17	10
N. V. Jones (East India Mission)	6	3	2
Simon Irwin	4	0	0
Henry McCreery	60	0	0
Richard Harper	10	0	0
	£152	11	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS,

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PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 41.—Vol. XVI. Saturday, October 14, 1854. Price One Penny.

GRAND JUVENILE CELEBRATION OF THE TWENTY-FOURTH JULY, 1854.

BEING THE SEVENTH ANNIVERSARY OF THE ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT SALT LAKE.

(*From the "Deseret News," July* 27.)

PROGRAMME.

At sunrise, firing of cannon by Captain Tanner's Artillery, and ringing of bells.

At seven o'clock, children will assemble at the School House of their respective wards, and proceed immediately to the place of general gathering, the Tabernacle.

The Grand Procession will form at half-past seven o'clock, and, at half-past eight precisely, will leave the ground under the direction of the Marshal of the day, Colonel J. C. Little, and parade a portion of the city, continuing their march to the residence of President Young; where, with singing and addresses by the youths, the President and suite will be received, under a pioneer salute of seven guns, at which time the mammoth flag will be unfurled, and the Procession proceed to the Tabernacle.

The Procession being seated, doors will be opened to the public.

The assembly called to order by the Marshal. Prayer by the Chaplain.

Singing by the Juvenile Choir.

Followed by addresses, anecdotes, and toasts adapted to the occasion, interspersed with music by the several bands, and singing by the Choir.

At the close of the exercises, the public will retire.

The Procession will re-form, and escort the President and suite back to his residence. From thence they will parade through another portion of the city, until their arrival at the place of starting.

The Procession will then form in square, give one hearty good cheer for each Anniversary of the Pioneers, accompanied by the roll of drums and firing of cannon.

The Regalia will then be collected, and the Procession dismissed; when they will return to their respective Ward School Houses, where it is expected a collation will be provided by the parents, to close the amusements of the day.

ORDER OF PROCESSION.

1. Marshal of the day, and Captain L. W. Hardy, on horse. William Eddington and N. H. Felt, Aides.

2. Young man bearing the Marshal's Insignia of Office, mounted in gold letters —"*Order.*"

R. T. Burton, Assistant Marshal.

3. American Standard—"*Stars and Stripes.*"

4. Martial Band.

5. Pioneers' Banner.

6. Twenty-four Young Men, in full Mountain Dress.

7. Banner, Names of Pioneers.

J. W. Cummings, Assistant Marshal.

8. Boy bearing Cushion, with Bible, and Book of Mormon in six different languages.

9. Twenty-four Boys in white pants, shirts, and straw hats.

10. Twenty-four Girls in white dress and pink bodies.

11. Boy with Banner, blue silk and gold—"*Wisdom.*"

JOSEPH HORN, Assistant Marshal.

12. Boy with Compass.

13. Terrestrial Globe, mounted in a Canopy of blue silk and gold, carried by four Boys in white pants, shirts, hats, and scarfs.

14. Eight Boys with Educational Instruments.

15. Three Boys with Quadrant, Mountain Barometer, and Sextant.

16. Celestial Globe, mounted on a Canopy of white silk and gold, carried by four Boys, in white pants, shirts, coronets, and scarfs.

17. Boy bearing Orrery; Inscription—"*Eternities.*"

JOSEPH CAIN, Assistant Marshal.

18. University Banner.

19. Twelve Boys, white pants, shirts, red sashes, Mottoes in gold.

20. Banner, in blue silk, and gold—"*All Truth.*"

21. Twelve Girls in white dresses.

D. CANDLAND, Assistant Marshal.

22. Banner in silk—"*Zion's Bulwarks.*"

23. Three Boys with silk sashes, Mottoes in gold.

24. Twenty-four Boys in light dress and black belts.

25. Banner—"*Virtue adorns Zion.*"

26. Twenty-four Girls in white dress.

J. F. HUTCHINSON, Assistant Marshal.

27. Banner—"*Sweet Singers of Israel.*"

28. Twenty-four Juvenile Singers; twelve Lads in light dress; twelve Misses in white with blue scarfs.

29. Teachers.

D. H. WELLS, Assistant Marshal.

30. Banner, carried by Indian Children—"*We shall become a White and Delightsome People.*"

31. Twenty-four Indian Children in Indian Costume.

CORNABY, Assistant Marshal.

32. Banner—"*Hope of Israel.*"

33. Fifty Boys.

34. Ornamental Staff, with Inscription—"*Faith, Hope, and Charity.*"

35. Fifty Girls.

A. HOAGLAND, Assistant Marshal.

36. Band Banner.

37. Nauvoo Brass Band.

38. Large Terrestrial Globe, mounted in a Canopy of purple, silk, and gold, carried by six Young Men in white pants, tunics, neck ties, scarfs and coronets of silk and gold; Inscription—"*The Saints' Inheritance.*"

39. Banner—"*Lion and Lamb.*"

40. President Brigham Young and Suite. Lorenzo Snow on the right, Wilford Woodruff on the left, on white horses. Chaplain.

41. Banner—"*Blessed are they whose Names are Written in the Book of Life.*

42. Church Historian with Roll, supported by his four Clerks, in white pants, vest, black coats, scarfs, and bearing a Canopy of silk and gold.

43. Large Celestial Globe, mounted in a Canopy of white silk and gold, carried by six Young Men in white pants, tunics, neck ties, scarfs and coronets of silk and gold; supported on the right by Orson Hyde, on the left by John Taylor, on white horses; Inscription—"*Come and See.*"

A. H. RALEIGH, Assistant Marshal.

44. Large Map of the American Continent, lettered—"*Ephraim's Portion.*"

45. Company of Boys.

B. H. YOUNG, Assistant Marshal.

46. Banner in silk—"*Mothers teach us how to be Great.*"

47. Twenty-four Girls in white dress and blue bodies.

J. M. SIMMONS, Assistant Marshal.

48. Banner—"*Zion's Daughters rejoice in Zion's Peace.*"

49. Twenty-four Girls in white dress, blue scarfs, white wreaths for head dress.

50. Banner, in white silk and gold—"*Purity.*"

51. Twenty-four Misses, in white, with scarfs, coronets of white roses on their heads, and bouquets of flowers in their hands.

B. B. MESSENGER, Assistant Marshal.

52. Banner—"*Union is Liberty.*"

53. Company of Boys.

H. B. CLAWSON, Assistant Marshal.

54. Banner, white silk and gold—"*Virtue.*"

55. Twelve Young Ladies in white, dressed precisely alike; coronets of white roses upon their heads, in their hand

bouquets of flowers, and wearing white silk sashes, with the following mottoes in gold—

"Hail to the Prophet," "Holiness to the Lord," "Zion of the Lord," "Mountain Blossoms," "Zion's Hope," "Israel's Deliverance," "Purity and Virtue," "Love and Purity," "Zion our Home," "Lillies of the Valley," "Peace and Plenty," "Pure Love Exalteth."

JOHN BROWN, Assistant Marshal.

56. A large Map of Asia, lettered in gold—"*Judah's Portion.*"

57. Company of Boys.

58. Deseret Alphabet.

59. Company of Girls.

60. Band Banner.

61. Ballo's Brass Band.

62. Two Little Boys attired in Shepherd Dresses of Tartan Plaid, bearing Shepherd Crooks, and attended with Pet Lambs.

CAPTAIN HEMAN HYDE.

63. Rear Guard full equipped.

After the Procession and spectators were seated, the Marshal of the Day called the audience to order.

Prayer by President Joseph Young.

"Hail, smiling morn," was beautifully sung by a Juvenile Choir, selected for the occasion.

Leo Hawkins then read the following Address in behalf of the Young Men—

President Young—

For as such you will permit us to address you, esteeming, as we do, as more honourable and more enduring than the title of Lieutenant-General, Governor, or all the titles that earthly Presidents, Monarchs, or Potentates can bestow:

We look to you as our Father and Chieftain—not merely of earthly, but of heavenly origin; holding your authority, office and calling, by the appointment of the great Eloheim, and the sanction of the Saints of the Most High God; an authority and Priesthood which we have been taught will exist, not only in time but in eternity; and it is the latter thought that buoys up our feelings, animates our spirits, and gives life and energy to all our actions.

Permit me, Honourable Sir, to address you, as a representative of this beautiful and immense juvenile assembly that is now formed, and allow me to express briefly, a few of our thoughts and feelings.

We thank you, under God, for leading us from a land of turmoil and confusion, to these lovely valleys, where we can enjoy, under the fostering care of a liberal government, the rich blessings of peace:—For while on the 4th of July we express our patriotic feelings, and revere the men who burst the shackles of tyranny, and introduced a new dynasty into the political world, we cannot but esteem more highly the day on which you led the Saints into this Valley, and virtually formed a new era in our history; changing our position from that of a municipal city authority, to that of the Provisional Government of Deseret—removing us from the power of an oppressive state, and giving us the power of self-legislation.

Born among mobs, and cradled on the billows of persecution, we have learned to appreciate the banquet of peace that we enjoy in the Valleys of Ephraim. Our cities arise in beauty and grandeur; our villages multiply; our fields teem with plenty; our flocks and herds abound; all nature seems to smile upon us; in fact, the wilderness and the solitary place have literally been made glad, and the desert has blossomed as the rose. The Lord has been merciful unto His people, and we would bless His holy name.

We feel, too, that we are the children of honourable parents, whose names and memories we revere; who, side by side with you and your venerated predecessor, have dared to battle with the hydra-head of public opinion; to expose the crying errors of sectarian and political monomanias, and to unfurl the banner of truth to a bigoted and superstitious world. They have not only braved public opinion, but public odium and reproach; neither have they shrunk from the maddened frenzy of infuriated mobs, nor feared to face assembled hosts of demoniac furies, men who have sought to rob them of their religion, their honour, their franchise, and all that a Saint or a freeman could hold sacred; and if they could not *live* and do it, they dared to *die* in the struggle. And when oppression has trod on the heels of oppression; when the fiend of persecution has been unchained, and lashed into fury the maddening passions of men; when the darkening clouds, the heaving billows and tempest, have threatened their annihilation; true to their religion, their country, and their God, they have dared the frantic elements, and, like men of God,

have maintained their integrity. They have done more—when pressed by the unreasonable demands of men, rather than forsake their religion, they have fled, forsaken their houses, their lands, and their homes, and wandered as exiles on that land for which their fathers bled. Many of them died beneath the iron yoke, and sealed their testimony with their blood. DIED, did I say? No! they LIVE—and living, now behold this beauteous scene. If, then, sterling integrity, unwavering faith, pure patriotism, honour and chastity are virtues, then are you and our fathers virtuous.

But we are now in a beautiful land, a healthy location; we dwell in fertile and romantic valleys, far distant from the hand of oppression, the fœtid breath of persecution, and the demoralizing and corrupting influence of the world; we dwell in peace and abound in the good things of this world, and we wish to cultivate every good principle; to emulate your example, and that of our parents; to be true to our religion, our God, and our country; and to maintain unsullied those principles committed unto us; to be the true representatives of our honourable fathers, and by obedience, faithfulness, and perseverance, we hope to be able to follow their footsteps, and finally to live and reign with you and them in the celestial kingdom of our God.

Brother Brigham, we thank you for your attention, for this audience and privilege, and pray that you may live to see many happy returns of the Anniversary of your entrance into this Valley.

The regular Choir then chanted the following—

"Behold, a King shall reign in righteousness, and princes shall rule in judgment.

"And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly and rejoice, even with joy and singing.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Miss Alice Young read the following Address on behalf of the twelve Young Ladies—

Your Excellency, Governor Young—

We beg you to accept our humble salutation, this morning, in behalf of the Young Daughters of Zion.

While we address you as a Territorial Governor, we recognize you as President over the Church of Jesus Christ—the Agent of the Most High God, and the Head of His Kingdom on the earth.

We address you as a father to this people, as a mighty chieftain—as the worthy leader of that noble band of Pioneers who faced the dangers of a barbarous, trackless wild, to bestow upon us the honours and the blessings of this day.

We rejoice that you are great, because we know that you are good.

May you live long, to enjoy the peace and happiness which you have been instrumental in imparting to us; and we earnestly desire that the same faith, and the same holy principles, which prompted you, when you sought a refuge in the Valleys of the mountains—a home for the persecuted Saints of God, being interwoven with our natures, may continue to grow with our years, and be exhibited in our lives, that we may do our part in perpetuating, from generation to generation, the remembrance of what we this day commemorate.

The following verses by Miss E. R. Snow, were sung by the Juvenile Choir—

SONG.

For the Celebration of the 24th of July, 1854.

Lo! the mighty God remembers
Joseph's children in the West;
In the day of their redemption,
Shem with Japhet will be blest.

CHORUS.

Behold the day—the day is dawning,
Darkness flies before our view,
Old Lehi's children are returning,
To walk in the light of Zion too;
And we all will shout a loud hosannah.

Glory beams on Ephraim's mountains,
Beauty smiles on Ephraim's plains;
Streams of joy, from heavenly fountains,
Join with music's sweetest strains.
Chorus.—Behold the day, &c.

Come, you wand'ring sons of Lehi,
Learn the ways the white men love;
Long the curse has rested on you—
God will soon the curse remove.
Chorus.—Behold the day, &c.

Lo! ye scattered tribes of Israel,
Ephraim and Manasseh too;
Here the banner of salvation
Is unfurled, and waves for you.
Chorus.—Behold the day, &c.

Music by the Nauvoo Brass Band—"Where thou wert fairest of the fair."

Miss Laura Hyde read the following Address on behalf of the Fifty Young Ladies—

Honoured Fathers and Mothers—

You have taught us that we live in a new Dispensation. Its introduction preceded our birth, and we feel proud to be called the daughters of Zion. Although our years are few and our experience small, our minds are full of thought, and our hearts full of life and feeling; and having been called to take a part in celebrating a day rife with so much consequence, a thrill of happiness is aroused in our bosoms, which language cannot express; and we are reminded that we, too, have an interest, an eternal interest, connected with the occasion.

You, our fathers and mothers, who have borne the heat and burden of the day—you, who supported us in the midst of poverty created by oppression; and have watched over us with sleepless anxiety, when the red sword of persecution was brandished over our heads; can better appreciate the blessings of this day, than we can possibly do; but the Spirit of Him who has established this people in peace in the Valleys of the Mountains, fills our bosoms. We are happy, and we glory in the commemoration of this eventful day. We love the God of Heaven. We *believe* that He led His ancient Israel out of the land of Egypt; and we *know* that He has led His chosen people of the last days, out from the midst of the Gentiles; and, with all our youthful mirth and gaiety, we love His cause, and we reverence His name.

We behold around us, and in our midst, the wretched, degraded descendants of Lehi. We consider them a portion of the House of Israel; and it is natural for us to inquire, "What has made us to differ?" Alas! *their* ancestors transgressed, and *they* inherit the curse. *Our* parents have embraced the faith once delivered to the Saints, and *we* are inheriting its blessings. We feel grateful to God for our high and noble parentage. We feel our hearts swell with gratitude to those who have thus far maintained their integrity, and in spite of every difficulty, have marked out the path of salvation before us. We know that the toil has been painful, and the way rugged; but the circumstances of this day testify that the fruits of their labours are peace, joy, glory and honour. Can we express our gratitude? No, not in words; but it shall be the business of our future lives to express it by our works, in following your examples in righteousness, in assisting to carry on the work that you have commenced; and when the time arrives for us to step forward into the responsibilities of life — when these, our young brothers and friends shall occupy the stations and relations which our noble fathers now fill as rulers in Zion — as husbands and fathers; we hope to prove ourselves worthy of them; and as mothers in Israel, transmit to our posterity, and to succeeding generations, the principles and practices of faith, of life and salvation, in which we have been kindly and faithfully instructed, by you, our Parents.

Music from "Norma," by Captain Ballo's Band—"All my life is joy and pleasure."

Lieutenant-General Wells read an Address, which we postpone till our next, for want of space.

March by the Martial Band.

The following Toasts, among others, were read by Thomas Bullock—

President Brigham Young, a guage; Heber C. Kimball, a vessel unto honour; Jedediah M. Grant, a pair of pinchers. Hear, O Israel! Be true to the Guage, that you may be vessels unto honour, and escaped being pinched.

The Young Men of Utah—Born in the midst of mobs, cradled in persecution, reared in the wilderness of adversity, and educated in tents to truth, virtue, and integrity—where are the Boys?

The mountains of Deseret—The cradle of liberty.

May the Lion, the King of the Forest, continue to govern, until every inferior beast shall bow beneath his velvet paw.

The Chief Magistrate—May he be governed by principle, and not by party cliques.

Millard Fillmore—Long live the man whose virtue exalts him in the nation, instead of money and party friends. Let Israel rejoice.

Democracy—Statesmen work for the People, not for the money. Welcome freedom's banner to our home.

The Constitution—It is a covering for the innocent. Gentlemen, keep your coats on down there, the doors are open.

The Eagle—As she has perched on the Bee-Hive, may her wings protect the bees from the devouring worms. Selah.

Uncle Sam—All questions of order are to be settled by the People.

The Bee-Hive—Most fit emblem of our mountain home, and appropriately crowning the cupola of our Governor's residence. May Deseretians understand, and wisely practise in accordance therewith.

The Eagle—May its vision not be dimmed, nor its brains turned by the brilliant splendour of our glorious UNION.

Congress—May they be faithful and zealous in their duties, as they would wish others to be for the same per diem and mileage.

Office-hunters at Washington — We respectfully suggest that any lawful occupation, well followed, would be more laudable and remunerative, than for one hundred and forty-one applicants to simultaneously dance attendance for the poor gift of an associate judgeship in Utah. Boys pick up those peas that are rotting in the streets.

Deseret—A pillar in the Temple of Liberty, based on the Rock of Revelation. Gentlemen, see that you have good foundations for your houses.

Music by the Nauvoo Brass Band—"Isle of Beauty."

Colonel George A. Smith then delivered an Address, which we also postpone.

The following Toasts were read by W. W. Phelps—

President Brigham Young—A growing centre amid a spreading constellation of *blazing sons*.

Mothers in Israel—May Kings and Queens for ever sparkle as stars on your crowns.

Fathers in Israel—Sires of a royal race; may new eternities shout your praises.

The Young Ladies of the Procession—The pride of their fathers; and the crowning *beauty* of our city.

The Young Gentlemen of the Procession—The *admiration* of their mothers, and the bulwarks of Zion.

The Saints Abroad—"Come and see" how pleasant it is for brethren to dwell together in unity.

President Brigham Young then delivered an Address, which we have not yet received from the Reporter.

Benediction by President J. M. Grant.

By the advice of the President, the Procession was then dismissed, as he thought the children would be too tired to form again and parade the streets. The Marshal therefore placed them in charge of their respective Bishops, who marched them to their ward school houses, where their parents had a repast provided, and where the rest of the day was spent in various amusements, &c.

RELIGIOUS FREEDOM IN TURKEY.

Interview with the Sultan.

Dr. Albert Cohn, President of the Committee of the Jewish Consistory in Paris, and who recently went on a mission to the Holy Land—deputed by the Messrs. Rothschild, of Paris, in conjunction with Sir Moses Montefiore and the Rev. Dr. Adler, and the Jews in general—had the honour of being received on the 21st ultimo by His Majesty the Sultan in the palace of *Tsherangan Serail*. The Imperial Council of the Austrian Legation, and the first dragoman, M. Schreiner, attended the audience. The Sultan express-

ed himself to the effect that all rights, privileges, and immunities, that have been as yet granted to Christian communities, and those that may be granted in future, shall also be extended to the Jews in Turkey; "for the paternal heart of His Majesty would never allow the slightest distinction between the non-Mussulman subjects (Rajahs) to prevail in the empire." The Sultan said further, "My heart is large, and comprehends all those who belong to my state with equal love, like my children." M. Cohn was then invited to make communications respecting the institution he had established in Jerusalem. On mentioning the Jewish school which was to be erected in Constantinople, the Sultan interrupted him with the words—"Thou meanest well with my subjects." The Sultan then granted the number of Jewish pupils to be received in the Military Schools of Kunbar-Chaneh (formerly Galata Serail) to be increased to forty. The Sultan further granted that two of the ablest pupils should be sent annually at his expense to Paris, or to another European metropolis, to complete their studies. When Dr. Cohn pronounced the blessing, customary with Jews on beholding a crowned head, tears were seen in the Sultan's eyes. He thanked M. Cohn, and said, "When thou shalt return to Constantinople, thou wilt find thy co-religionists in a better condition, I promise thee." These words were interpreted by Fered Effendi, who had introduced Dr. Cohn to the Sultan, and who added, "I rejoice in having arrived timely enough with SAID PACHA (the new Viceroy of Egypt) to attend this audience, for I never saw the Sultan thus moved." On the same day, Dr. Cohn was likewise received by SAID PACHA, who also promised him to grant the Jews in Egypt full equality and religious liberty.—*Jewish Chronicle*, Sep. 8.

RETROSPECT OF A.M. 5614.

The reader who examines the annals of Israel since the destruction of Jerusalem, is but seldom cheered by the perusal of glad or happy events, interesting by their variety, and instructive by their importance. A sad sameness seems spread over the pages of Israel's history. For centuries this gloomy character has not departed—till within the last fifty years, when the history of the Jews on the continent of Europe, as well as in England, offers a more pleasing spectacle of a people awakening from the lethargy of ages, rousing itself from mental torpor and social degradation, and keenly vindicating its claims to perfect equality by its ardent pursuit of science and learning, and by its successful exertions in the cause of moral and social improvement. Even the East, which has been for centuries immersed in ignorance and degradation, exhibits now signs of vitality; and a light is dawning forth, which, though not yet as bright as might be desired, is nevertheless of so promising a nature, that we may fairly look for times when the Lion of Judah may be permitted to show some of his wonted strength, even under the protection of the crescent, and when Isaac and Ishmael may dwell together, and be no longer jealous of each other. The pledge lately given by the Sultan Abd-el-Mejid, with tears in his eyes, to have the interest of his Jewish subjects at heart, is indeed gladdening, and constitutes one of the many beneficial results which have arisen from the calamity of the present war; verifying the axiom of "Out of evil cometh good." Through the close alliance of this country with France—another good arising from the evil—France will, in conjunction with the government of this country, continue to urge the claims of the Jews in the East upon the Sultan, and remind him of his pledge if (as monarchs are prone to forget) he should require to be reminded.

Another instance of good arising from apparent misfortune is afforded by the stir recently made for the Jews in the Holy Land. The dearth, and consequent distress, which prevailed in Palestine last year, have called forth appeals from our leading philanthropists of Great Britain; the responses to which, from Christians and Jews, were so liberal, as to enable their co-religionists in Europe and America, not only to still their hunger, to satisfy their momentary wants, but also to take measures for their permanent relief, and the amelioration of their social condition. The noble zeal which Christianity has manifested in behalf of Jerusalem is an event worthy of record in the annals of the Jewish year now elapsing.

In the North, "whence the evil went forth," the Jews now are groaning under the yoke of despotism more deeply than ever.

Even in times of peace, there was no peace for the Jews; and in times of war, what had they to expect? Like Jerusalem of old, they partake in double quantity of the existing calamities. But there, also, we see in prospect the breaking forth of a light from the midst of utter darkness; for although now thousands of British and French are engaged in fierce combat with thousands of Russians, and the heat of the struggle seems to be rather increasing than abating, yet the day must come when the sword will be sheathed, the blessings of peace restored, and despotism will have to succumb to the dictates of civilization. We do not rely so much for victory upon the superior tactics, valour, and resources of the allied powers, as we do upon the cause of JUSTICE and LIBERTY which they are espousing, and which ever triumphs in the end. This end may be nearer to us than those most sanguine of success could expect, and then the victorious powers may use their good offices, amongst other guarantees, to secure the oppressed Jews in Russia some, at least, of those rights and privileges which they enjoy under the sceptres of England and France, so that they may freely breathe after ages of hard bondage.

In Britain, the political events of the last year, as regards the Jews, offer nothing of especial notice. The only one event which we have to record is by no means a cheering one. The removal of the last barrier which prevents the Jews from entering Parliament, for many years agreed to by the House of Commons, either in large or small majorities, and only rejected through the intolerance of the hereditary legislature, had the misfortune, in the past year, to be thrown out by the representatives of the people. Whether this failure is attributable to Lord John Russell's delays, or to his entangling the Oaths' Bill with the Catholic question, or to the apparent apathy of the Jews, or to the three causes combined, it is melancholy enough to have to record the failure. For years we advocated the establishment of an association for the removal of our civil and religious disabilities. Such an association was established, and Christians of political eminence joined it; but we are pained to say, that those leading Jews, who in the past year have formed a society to re-agitate the Jewish question, similar to what we repeatedly proposed, have kept aloof, and allowed our opponents plausibly to assert that the masses of the Jews are indifferent to their political emancipation. . . .

The vexed Deputy question, which, in the past year, has convulsed the Jewish community in this country, is, we are grieved to say, not yet settled. Indifference, to a certain extent, after repeated failures to effect the admission of the four non-summoned members to the Board, has followed the violence of agitation. The hopes that peace will be restored, however, may be now entertained, from a more amicable feeling which prevades the Board, especially as manifested at the half-yearly meeting on Wednesday last.—*Jewish Chronicle*, Sep. 22.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 14, 1854.

PRESIDENT FRANKLIN D. RICHARDS embarked on the *Hammonia*, Captain Weldt, in the afternoon of September 20th, at Hull, arrived at the mouth of the Elbe at seven o'clock on the morning of the 22nd, landed at Hamburg in excellent spirits the same day, at three p.m., and was well received by Saints and friends. He was staying in Altona. He says—"The elements feel to me as if there was 'Mormonism' here, that would not be got rid of till it had done its work. . . . . My health is usually good; every attention is paid to my comfort, as if I were a prince, or some distinguished friend."

HOME INTELLIGENCE—*London Conference.*—London, September 5, Elder John Robinson writes. A good spirit was prevailing both among the Priesthood and the

people, the meetings were well attended on the whole, strangers giving a good hearing, and baptisms were frequent.

Leicester Conference.—We learn that a course of Lectures were delivered in Denman Street Chapel, Leicester, in August and the early part of September, by Elders E. Frost and E. Stevenson. A crowded audience attended every night, the interest increasing until the close of the lectures. A certain Vicar, with his Curate, and a Scripture Reader, attended, contributing to the disorder which at times prevailed, indeed it appeared that the first-named gentleman instigated the congregation repeatedly to disturbance. On Wednesday evening, August 16, some of the audience became quite violent, the lights were put out, screams, yells, and threats resounded through the Chapel, and the breaking of benches and the destruction of other property commenced. After a time lights and police were procured, and the assembly was dispersed, only one person being hurt, and he a youth who had his head cut, and was beaten by some of the mob. During the first week after the lectures seven persons were baptized, others have since given in their names, and prospects look flattering for a good work being done.

Cheltenham Conference.—Cheltenham, September 28, Elder Joseph France writes. Forty persons had been baptized during the preceding ten weeks, and the prospects for the ensuing quarter were very encouraging. The Saints generally appeared to be fully alive to the interests of the work. A call for a day's income throughout the Conference, for the purchase of old *Stars* and Tracts, was liberally responded to. A good work was anticipated in some new places.

Wales.—Swansea, September 23, Elder Dan Jones writes of "foul calumnies written from New Orleans to some of the Revs. in Wales, and published in the newspapers, creating quite a prejudice in some parts." Of the nature of these calumnies, our readers can no doubt form a tolerably correct opinion. Elder Jones has published a "Reply," which we trust will be instrumental in banishing that prejudice from the minds of the honest who may have the privilege of meeting with a copy. Elder Jones also informs us that the clergy, with their tract distributers and Scripture Readers, are very busy flooding the public mind with their favourite stories of imposture, delusion, and degradation, and that the Saints generally are taking hold on tract distributing with more zeal than heretofore. He says of the general aspect of the work—"Notwithstanding all they [the clergy, &c.] can do, helped on by apostates, the news of the prosperity of the work is cheering in Wales."

Truly there appears to be a "shaking among the dry bones" throughout the country just now. *Utah and the Mormons*, the Stepney disturbance, and the letters of apostates appear to have stirred up the people generally from a state of lethargy to a state of lively interest in the great work of God. And the Saints very naturally feel more lively too. We trust that much good will be the result, and we also trust that whenever there appears the slightest danger of the Saints or the world going to sleep on their oars, the Almighty will invariably permit a gust, a gale, a hurricane to spring up and blow from some quarter or other, that the stupendous work of restitution may be kept moving until the victory be gained, and truth and righteousness reign triumphant over the glorified earth.

A late Liverpool paper observes that "Mormonism" demands especial attention at the present time. We fully believe it, we always think so, indeed we are constantly labouring to convince mankind that there is no subject whatever more worthy of their attention than "Mormonism," or that will so abundantly repay any amount of time, labour, or expense that may be bestowed on its investigation. We have proved it for ourselves, and we recommend our readers to do the same for themselves. Then they will realize its intrinsic worth.

FOREIGN CORRESPONDENCE.

HINDOSTAN.

Baptisms — Indifference of the People — Departure of Elder Owens for the Valley.

58, Lower Circular Road, Calcutta,
Aug. 2, 1854.

Dear Brother F. D. Richards—With much pleasure I improve the present opportunity of addressing you. It is now several months since I reported to the Office concerning the affairs of the mission. My last was on the 1st of April, since which time there has but little of interest transpired with us.

There have been some four persons added to the Church by baptism in this place. Our meetings are very poorly attended. Once in a long time there will a stranger or two come in for once or twice. We are then left to ourselves again. The people have rejected the Gospel, and the Lord has withdrawn His Spirit from them. They are left to follow the imaginations of their own corrupt hearts. The people of India are a strange set. The state of society is different from that of any other country. They live in luxury and ease, and nothing can divert their minds from the unrestrained indulgence of every appetite and passion that an indolent mode of life and a sumptuous living are the parent of. They are bent on serving the god of this world, and there is no help for it. They treat the truths of the Gospel with the greatest possible indifference. They look down upon the truths of Heaven as though there was not anything in them that could better their condition.

I cannot get the Spirit of the Lord to assist me in making another effort to enlighten their benighted minds. There are three persons who had a name amongst us, and who have turned away from the truth. The requirements of the Gospel are too much for them. They love the present evil world. Were it not for the few which we hope to save, I should leave this country the first opportunity. My constant prayer to God is, that, if there is an honest man, one that is worthy of the Gospel, in this country, His servants may have the happy privilege of adopting him into the kingdom of God. It would be the joy of my heart to go to the remotest corner of the earth, to find a people that would receive our testimony. Nothing could give me more pleasure than to have some humble part in preaching to an honest people. But when I lift up my voice, month after month, to a wicked and gainsaying people, and get nothing but bitter reproach and contumely for the kind feelings which I have for them, it sickens my heart, and I feel like leaving them in the hands of God, and saying, let them go and atone for their sins, if they will not repent of them.

Brother Woolley has been at Chinsurah, in company with brother Fotheringham, for some time past, the full account of which he will give you. Brother Fotheringham has gone down the coast, some 150 miles, to render some assistance to brother Meek in his business, preparatory to closing it for emigrating the next cold weather. As to how we shall emigrate, we cannot tell until the time approaches.

I have news from Rangoon, July 25. There has been but little doing there this summer. Brother Willes has given a report of the Karans, who were one cause of his going there, as there have been many accounts concerning them, and some have spoken of them in the highest terms. Brother Willes says — "They are like the rice Christians in Bengal. There is no dependance to be placed on them."

Brother Willes has now liberty to go to Zion. He expects to go by the way of China. He has done a great work in warning the inhabitants of this land, and may the blessings of the Lord attend him.

I have news from Madras bearing date July 14. Brother Ballantyne expects to sail the first opportunity, either east or west, on his way to the Valley. Brother Skelton will remain there, and continue his labours in company with a man whom they baptized and ordained. He expects to go into the interior of the peninsula, for the purpose of visiting some military stations, and proving the natives. Brother Ballantyne has never had good health since his arrival in India, and he has exerted himself beyond his strength; his constitution is giving way fast under the relaxing climate of India, and I think it would be advisable for him to return

home. May the blessings of the Lord attend him and preserve his life! He is a faithful, good man, and goes from the shores of India with many blessings for his prosperity and health.

Brother Robert Owens, who was appointed to Madras, has shipped for Australia, on his return to the Valley. He shipped on the 24th of July, at this place.

I also have news from brothers Leonard and Musser, at Kurrachee, bearing date July 3. There appear to be a few investigating in that place. The brethren seem to think that is about all there will be of it. There is much prejudice in consequence of the false statements published against them. They have been ejected from the military cantonments in that place. They talked of going back into the interior. The native population are much there as here.

The brothers Findlay, at Bombay, I have not heard from for some months past.

Mr. Moore, of Hoogley, whom brother Samuel wrote to and directed to me for information concerning the P. E. Fund, I have held a correspondence with, and brother Woolley has seen him, and had a long conversation with him. He is after the *loaves* and *fishes*, and will not receive the Gospel, only on the condition "that we will support him and sons, and send him, the first opportunity, to the Valley, giving him *security* for his sea voyage and land carriage." If we will do this, he will repent of his sins and "obey the Gospel; if not, he will remain as he is." I thought it a pity to induce the man to leave a life of idleness and luxury for one of activity and usefulness, and exchange his errors for the truth for so small a compensation as giving *security* for his support and transportation to the Valley. So "we left him alone in his glory."

I learn, from brother Samuel's letter, that you were expected to succeed him in the Presidency of the British Isles. May God bless you, dear brother, in your labours, and may the cause of truth be enhanced as greatly under your watchful care as it was under that of our much-beloved brother Samuel. May we get a fresh draught from the never-failing fountain to slake our longing appetites, until we shall be favoured with the privilege of mingling our voices with the servants of the Lord in Zion. May the brilliancy of the *Star* increase until it shall prove the beacon of this terrestrial constellation, and its refulgent rays light the darkest corner of the earth. Accept my kindest solicitude for your prosperity and success.

I desire a kind remembrance to brother D. Spencer and to those that came from the Valley with you, not forgetting brothers Jaques and Linforth in the Office. May God bless you all, is my constant prayer, in the name of Jesus.

Your brother in Christ,

N. V. JONES.

Baptisms—Mobbing.

58, Lower Circular Road Calcutta,
Aug. 1, 1854.

F. D. Richards.

Dear Brother—You may think strange of my writing to you, as I wrote to your brother Samuel about one month ago. My reason for so doing is because things have taken a change in Chinsurah since I wrote to him.

I will just say I am usually well, as also are all the brethren of this mission, as far as I know, except brother Ballantyne, though he is on the mend, for which we feel to thank our Heavenly Father all the day long.

After I wrote to brother Samuel, which was on the 26th of June, I believe, I and brother Fotheringham continued our meetings for about one week, or, at least, preached three times. I then came to Calcutta, as brother Jones, President of this mission, wrote for me, as there was some business to transact, so that he wished me present, and brother Fotheringham was going down to try to get a ship to leave for some other part.

The two last times we preached, the soldiers tried to break up our meeting, but did not succeed. The last night I preached there that time, they set a jug of powder and saltpetre on fire right in the midst of the congregation, and adopted some other means to try and stop the meeting, but did not succeed, as I went on with my discourse as soon as the people got over their fright of the powder. It did not injure any one, but came near setting the house on fire. I said in my other letter that I had checked the thing in the bud; so I had for the time being, but the devil stirred them up afresh as soon as I baptized those I spoke of.

After remaining in Calcutta nine days,

I went back to Chinsurah again, and commenced holding meetings as usual. The first was disturbed but little, the second a little more, with some threats of what they would do if I continued, but as I had been in some tolerable strait places in the days of the Prophet Joseph, I was not easily scared. So I told them I would preach (D.V.) there on Thursday evening again.

When the evening came, there were quite a mob gathered. I commenced preaching, and got about half through, when they kicked up such a row, I was forced to stop, for no one could hear so as to understand me. I was preaching on authority. They then threatened me some, but I told the congregation I would try it again the following Sunday evening. I had to hold my meetings in the evening, as the soldiers are not allowed out of the barracks in the day, and no one else comes to hear now—all the civilians have turned a deaf ear to the Gospel.

When Sunday evening came, the house was filled an hour before the time, and as soon as I commenced to preach they commenced their noise, so that I could not be heard and understood. I told them, at the top of my voice, that they were dismissed, and that they might go to the barracks. They then cried out—"Preach on, Joe Smith; speak on, Mr. Smith; we came to hear Joe Smith preach; sing a song (hymn), Joe Smith:" and so on they went. I then stepped out close in front of them and commenced, and I had the Spirit to assist me and to hold them still for a short time. I told them they might call me just what they pleased, but, as to Joseph Smith, he was a Prophet of the Most High God, and I knew it. "I am not ashamed of the name 'Joe Smith,' as you call it, for it is an honourable name, and is recorded in the Lamb's book of life in heaven, and is held in honourable remembrance among the Gods of eternity." I also bore testimony to them that I knew President B. Young to be a Prophet too. I spoke for some time as fast as I could distinctly, and that is not very slow when I get started, and have the Spirit of the Lord to assist me.

They then commenced again to halloo—"Go and preach a Bible discourse, that's what we want to hear," &c. They then said they would be still. I did not give the Bible discourse, as they said, for the Spirit forbid, but I thought I would give an epitome of the rise of the Church, but I had said few words when they commenced again, and threw a wet handkerchief to upset the lamp and extinguish the lights, but they only knocked out one. They attempted to put out the others, but were stopped by the mistress of the house, sister Sankey. They then wished to kill me and brother Cubits, as they said, but I had told them, before, I did not fear them.

After some time brother Sankey and myself succeeded in clearing the house, with the assistance of two corporals, who, as soon as they got out, the mob stoned off to the barracks, and then some 20 or 30 of the mob made a rush for the house again, but were met at the gate by brother and sister Sankey, and stopped there. They said they wanted "little Joe Smith and old Chapman" (brother Cubits). Brother S. wished to know what for, but the mob answered they would have "little Joe Smith and old Chapman any how," and were told by some of the hind ones to obey orders and drag us out, and said they would drag us to the river by the heels, and then drown us.

Brother Sankey started to get some of the provo, and the mob got frightened for fear they should be taken, so they left. I told brother Cubits, while they were at the gate, not to fear, for they had done all they could do at that time, for as soon as they came to a halt at the gate, a dream I had on Saturday night came to my mind, and it seemed it had been fulfilled. I told it to brother Sankey in the morning. He thought I had better not hold the meeting, but I told him I would, and all would be well, and no one would get hurt, for that was the way the Lord showed it to me in my dream. I only got to talk to them a few minutes in the dream, which was the case, but I did not think, when I awoke, that it would be fulfilled literally so soon as it was. Well, I feel to thank God that He condescended to give me, a poor, weak, and mortal man, a knowledge of the future, which He has done before, and at the same time preserve me from the hands of an infuriated mob; but so it is, and I thank God for it.

Owing to the two corporals being pebbled away, two of the mob were put into the guard room and brought before the colonel next morning, when he passed an order not to allow any one to come to brother Sankey's house, not

even those who belonged to the Church. I had asked the colonel, before this, to allow those who belonged to the Church the privilege of coming over on Sunday morning to a Sacramental meeting, but he would not. I had also requested him to prevent those disorderly persons coming, which he could have done by giving the non-commissioned officers the liberty to put them in the guard-room, but he would not. The officers, finally, were not willing for any of them to hear me preach any where, and watched me like as if I was the greatest villain in the world; but I do not care how closely I am watched by man, for I am watched by them who know the thoughts of my heart, so who cares how closely they are watched by this wicked, corrupt world. I don't, I assure you. But they succeeded in stopping my preaching, that is, they would not allow any of the soldiers to come to hear me, and as to the civilians, they have not come for some time.

Some of those I have baptized have felt rather delicate about being called "Mormons" since the persecution got so strong, but I hope all will be right with them again, as I suppose it will subside now I have left the place.

Brothers Sankey and Wells are good men and strong in the faith, and brother Cubits, of the barracks or soldiery, is strong, and not afraid of the mob when they threaten his life. They have made an attempt of the kind.

A portion of these soldiers, I guess the largest portion, have heard enough in Europe to either save or damn them. If things had gone on smoothly, I think I should have baptized some, but they are afraid, and tied for ten years at that.

I will just acknowledge the receipt of brother S. W. Richards's letter, and the inclosed one from my good wife, for which you will please tender him my sincere thanks when you write to him.

Brother Franklin, I am doing but little good in this land, for the people have rejected our testimony. I would gladly go to any part of the earth, if I could get there, if I could find a people who would believe the Gospel, and I would be willing to stay until the authorities would say—"Brother S. A. Woolley, come home, you have been gone from Zion long enough." But I do not know where to find such a people. This is one of the hardest places to get away from, except to Europe or America, in any part of the world, I suppose. I wrote before just as things were, and I write now just as they are.

Please give my best respects to brother D. Spencer and all in the office; also, W. Kimball, G. D. Grant, C. A. Harper, C. A. Foster, and the brothers Young, that came with you, if you should see any of them. May God bless us all. Amen.

With best love to yourself, and my prayers for your success in your responsible station, I am, as ever, your brother in the bonds of the Gospel,

S. A. Woolley.

HOME CORRESPONDENCE—NEWCASTLE-ON-TYNE CONFERENCE.

50, Dundas-street, Monkwearmouth, Sep. 5, 1854.

President F. D. Richards.

Dear Brother—As the season for out-door preaching will soon be over, I feel to drop a line or two to give you an idea of what we have been doing since the London Council.

We have held six camp meetings, and we have made arrangements for other three. We have large, and, for the most part, attentive congregations, avoiding all contention with the enemies of *truth*. In some places where the people rejected the servants of God and their teachings, last year, they appear to listen with great attention now.

I rejoice to see the diligence and union there are among the Priesthood throughout the entire Conference. Some few persons have been added to our numbers by baptism, and we hope many more will yet obey the Gospel through our exertions this summer, and be prepared for the great and important events that are soon to transpire; for truly the hour of God's judgments has commenced, and the nations of the *earth* begin to feel the sprinklings thereof; men's hearts are failing them for fear, not knowing what is coming to pass. In the vegetable kingdom its influence is felt, from the vine to the potatoe, while a diversity of opinions are held by the learned of the age as to the cause thereof. Some

suppose that the air is affected, while others believe that the soil is not good. But its effects are not confined to the vegetable kingdom alone, for it is spreading its influence among the children of men, both at home and abroad, and they have no theory whereby to explain it aright. The faculty are not able to penetrate its secrets; poverty, bad drainage, long hours in badly ventilated workshops, are not the only causes thereof, or, I think, I would have fallen a victim ere this. O that this generation would be wise and listen to the message God has sent!

I feel, with the co-operation of the Travelling Elders, Presidents of Branches, assisted with the judicious and timely counsel of our Pastor, together with the influence of the Holy Spirit, to make "Mormonism" tell in "canny" Newcastle and its vicinity, inasmuch as my life is spared.

Dear brother, favour us with your faith and prayers, that we may continue to advance with the work of God commenced in this important epoch of the world.

Yours, truly,

GEORGE SIMPSON.

VARIETIES.

FASHION.—When fashion effects a change it does not necessarily accomplish an improvement; and if we were wise, instead of being ruled by fashion, we should make it our servant, and take as much, and no more of it, as just suited our peculiar circumstances.

DRUNKENNESS is said to be the great bane of the Australian colonies. Twenty persons are brought up on an average every morning at the Sydney police-court, charged with intoxication in the streets; and the drunkards' fines in Sydney alone amounted last year to £1642 12s. 8d.; and in the neighbouring colony it is affirmed that such an amount of wines and spirits was imported last year that every human being in that colony might have floated on his individual allowance in a boat.

UNSTAMPED DRAFTS.—By the new Stamp Act (17 and 18 Vic. c. 83) it is illegal to transmit or receive an unstamped draft beyond the distance of 15 miles from the bank where it is payable; "and if any person shall remit or send any draft or order, not duly stamped, to any place beyond the distance aforesaid, or shall receive the same in payment as a security, or in any manner negotiate or circulate the same, he shall forfeit the sum of £50." (Sec. 7.) Sec. 10 makes it allowable to use adhesive draft or receipt stamps, for either drafts or receipts, without regard to their especial appropriation. Sec. 13 repeals the exemption from receipt duty, of letters acknowledging remittances by post, which must in future have a penny stamp. The whole of the act is in force at present, except the new duties on promissory notes, bills of exchange, &c., specified in the schedule, which part does not come into operation until the 16th of October.

AGES OF THE PEOPLE.—Owing to the increase of births in this country in recent times, by which the proportion of children and young persons has been raised, it is considered doubtful whether the people of any country in Europe are so young as the people of Great Britain. But in none of the great European nations have the ages of the people ever been enumerated with any degree of completeness; in France and in Russia they have never been stated at all. The following table shows the population of Great Britian in 1851, classed according to the natural divisions of life; but of the women under 20 years of age 25,607 were married:—

Babes and sucklings (under 1 year)	578,743	Young men (20 to 30)	1,830,588
Infants (from 1 to 5).....	2,166,456	Young women (20 to 30)	1,939,906
Children (5 to 10).....	2,456,066	Middle-aged men (30 to 50).....	2,376,904
Boys (10 to 15).....	1,141,933	Middle-aged women (30 to 50)...	2,482,382
Girls (10 to 15).....	1,114,882	Elderly men & women (50 to 60)	1,452,516
Youths (15 to 20)	1,051,630	Old people (60 to 70)	948,570
Maidens (15 to 20)	1,048,404	Ditto (70 to 80).....	596,030

More than 129,000 have passed the Psalmist's limit of "fourscore years;" and 100,000 the years which the last of Plato's climacteric square numbers expressed (9 times 9 equals 81); nearly ten thousand (9,847)) have lived 90 years or more; a band of 2,038 aged pilgrims have been wandering 95 years and more on the unended journey; and 319, namely, 111 men and 208 women, have been returned of ages ranging from 100 to 119 years; these very aged persons declaring that they have witnessed more than a hundred revolutions of the seasons.—*Family Herald.*

THE LADIES' RETURN.—The returns of the ages of ladies have given some trouble, and a slight correction has been necessary. Those who in 1851 were between 20 and 25, must of course have been between 10 and 15 at the previous census; but the number of girls between 10 and 15 in 1841, was not large enough to grow into the goodly company who in 1851 say that they are but between 20 and 25. The return, also, between 30 and 35 in 1851 is too small, as compared with the return for the favourite age of 20 to 25 in 1841. After allowing for immigration, and comparing the numbers with those of men, the Registrar-general and his assistants are of opinion that about 35,000 ladies who have entered themselves as between 20 and 40 really belong to the next age—40 to 60, to which the body of delinquents are transferred in the calculations and tables accordingly. —*Family Herald.*

A YANKEE and a Southerner were engaged in playing cards on a steam-boat. "I have 'nt seen an ace for some time," remarked the Southerner. "Wall, I guess you haint," was the reply; "one of 'em is up your sleeve there, and the other three are in the top of my boots."

WE are informed, by the American press, that the old site of Winter Quarters is now under survey, and lots are on sale. It appears to be the intention to make that an important point of crossing the Missouri River, from Iowa into Nebraska Territory, as the preliminary survey of a certain railroad strikes the river at that point. When the Saints were exiled from the United States in 1846, they advanced to the frontier, and obtaining permission of the chief authorities of the Omaha nation, built the old town of Winter Quarters, which is situated on the west side of Missouri River, about twenty miles north, and on the opposite side from Kanesville, since named Council Bluff City, which afforded them a temporary home until the summer of 1848, when on the 3rd of July it was evacuated, and soon after burned by the Indians.

A REIGN OF TERROR.—We never remember a time, (we are sorry to say it,) when ruffianism and villainy were so rampant among us as at present. Within the forty-eight hours past, cases have come to our knowledge of quiet, unobtrusive, unoffending citizens being brutally beset, by villains and gangs of villains, without the slightest provocation, and so cruelly beaten as to imperil life. Others have been maimed, dangerously wounded, and others again insulted and assailed, even in the company of ladies. The presence of a woman, even, imposes no restraint upon those scoundrels; itself a mark of cowardice that comports well with their ruffian character in other respects. When such acts as these are become common occurrences, we are not going to stop to inquire whether the perpetrators are "foreigners" or "natives." No American would be guilty of some of the outrages of this kind to which we allude—nor would any foreigner but those of the most ignorant and bigoted class. . . The direct tendency of this course is to anarchy. If assassins and bullies crowd the streets, and stand at the corners of the streets, ready to maim and to murder us, if perchance we happen to wear a hat of a particular colour, or a coat of a particular cut, it cannot be expected that the more orderly will submit to it quietly. They ought not to submit, and they will not. The enactment on the statute book against carrying dangerous weapons will not be heeded. The police authorities therefore must be watchful, must be active, and beard these wretches in their dens, or else we may as well begin to contemplate a condition of things that will bring down New York to about the same level of Venice in the days of the Bravos! If these scoundrels cannot govern themselves as American citizens wish to be governed, for our own part we do not care how soon a sterner system is introduced among us. If the time is indeed come when the bayonet alone can keep the peace, as in most of the cities of continental Europe, why, let it be the bayonet. We must have peace at any price. We must have protection for ourselves and our families. It is a sad thing to see ruffianism getting too powerful for the civil authorities; but give us martial law—give us anything but the reign of terror we are having now—*New York Express.*

SACRED TO THE MEMORY OF JOHN SMITH, PATRIARCH.

The father and friend of the faithful is gone,
To rest with the worthy of God;
His value on earth, to them only was known,
And the Saints in their heavenly abode.
Through the sunshine and shower of oppression or peace,
In the cause he was loving and true—
His efforts and blessings were still to increase
All the good in the Saints that he knew.

And oft when the storm-cloud of vengeance roll'd high,
And no hope for the Saints but in heaven,
His words in their blessings to them ever nigh,
Cheer'd their souls, though maltreated and driven;
Well they knew that his words were recorded above,
Which God's Spirit indited below;
For that Spirit within them gave patience and love,
To o'ercome their affliction and woe.

Like old Father Jacob, he liv'd to behold
The gath'ring and Saints' place of rest;
And the blessings which Joseph his nephew foretold,
Should come on the tribes of the West—
To inherit that land where the chosen of God,
Like the sand on the seashore would grow!
'Till the power of the Priesthood, like Aaron's rod,
Would flourish 'midst nations laid low!

In the fulness of age, when his warfare was o'er,
Like a rich mellow handful of corn,
His spirit aloft to the righteous did soar,
Bless'd to join the assemblies' first-born;
Yes, where Jesus, and Joseph, and Hyrum are crown'd
With the martyrs' eternal reward,
He will sit with the ancients in glory renown'd,
'Till the earth is redeem'd by the Lord.

Great Salt Lake City, July 20th, 1854. LYON.

LITERARY NOTICE.—A complete History of the Latter-day Saints' Emigration is just published in Parts 1, 2, and 3, of *Route from Liverpool to Great Salt Lake Valley, Illustrated,* which may be had separately, price 1s. each.

ADDRESSES.—Edward Frost, Thomas Hodgkinson, care of Edward Frost, } 5 Midland Street, Leicester.

LIST OF MONIES RECEIVED FROM THE 22ND TO THE 30TH SEPTEMBER, 1854.

	£	s	d
Aneurin L. Jones	3	10	0
George W. Davies	4	10	0
Richard Harper	13	13	0
Thomas Parkes	2	0	0
John Memmott	25	0	0
John B. Pears	17	0	0
Charles Peat	14	5	6
John Miller	10	0	0
James Walker	40	0	0
John McComie	15	10	0
Robert Kirkwood	11	0	0
Simon Irwin	2	0	0
William Parr	5	0	0
Carried forward	£163	8	6

	£	s	d
Brought forward	£163	8	6
Henry McCreery	60	0	0
Thomas Clark	30	0	0
James Robson	20	0	0
James Reece	2	0	0
John Aird	7	0	0
Jeremiah Baker (per Isaac Allred)	22	13	11
James Linforth	9	1	11½
Joseph Akers	2	18	5
John Kesseli	2	0	0
John Holsall	18	10	0
A. N. McFarlane	5	17	0
James Frewin	1	15	0
	£345	4	9½

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 42.—Vol. XVI. Saturday, October 21, 1854. Price One Penny.

THE LAMANITES.

From the first discovery of the American continent, conjecture has been busy in the brains of the curious endeavouring to arrive at some satisfactory conclusion as to how it became peopled, and from what land its marvellous race of inhabitants migrated. The wise of the earth have arrived at such perfection in originating sublime theories, having no other foundation than the spiritualizing heads of their authors, that they are little prepared to receive the simple statements of the origin of the Indian race, made in the Book of Mormon, which is a record of this interesting people, and which was hid up in the earth by Divine command fourteen centuries and a half ago, and has been brought forth by revelation through angels, in this age of the world, for the redemption and restitution of this down-trodden people.

From this narrative we learn that the father of this people, with his family, left Jerusalem, by commandment from the Lord, in the reign of Zedekiah, King of Judah. Being led by the counsel and direction of the Lord in their travels, they arrived on the shores of the ocean, where they embarked in vessels of their own building. After a long voyage, through the special care and protection of the Lord, they landed on what is now called the American continent, consequently the Aborigines of that continent are a branch of the house of Israel, and therefore heirs to the blessings and promises of the "new and everlasting covenant."

It is not our intention here to enter into the details of the early history of the Lamanites, which is so beautifully delineated in the Book of Mormon. We design merely to notice a few important events in their late history, and some principles involved therein. We look forward with deep interest to the fulfilment of many prophecies, of particular importance to them and all the inhabitants of the vast continent which they inhabit.

On the discovery of America, Europeans at once assumed the right to appropriate the country to their own use. They did this wholly regardless of the rights of those who had occupied it for generations, and who held it by the free gift of the God of heaven. The history of the Spanish Conquest of Mexico and South America has no parallel in the annals of the world, for blood-thirsty butcheries, wholesale robberies, and every species of cruelty that avarice, tyranny, and merciless religious bigotry, could invent to destroy an unoffending people, whose only crimes were that they had not received "the mark of the Beast," but that they possessed gold and silver, and endeavoured to defend their sacred rights against bands of lawless invaders. The following anecdote will illustrate, better than any ordinary comments, the relentless cruelty of the Spaniards—In the conquest of the island of Cuba, a brave chief, who had made a stubborn resistance to the whites, was condemned to be burned at the stake. When urged, at the point of death, to embrace Christianity, that his soul might go to heaven, he inquired if white men went there? On being answered in the

affirmative, he exclaimed, "Then I will not be a Christian, for I would not go to a place where I must find men so cruel!"

The course pursued in making and extending the settlements on that portion of the North American continent now comprised in the United States, has been but little more becoming the character of a Christian people than that of the Spaniards in South and Central America. The work of destruction, although slower, has been none the less sure.

The policy pursued by the Government of the United States towards the Indians, has, in practice, been based upon the principle that "might makes right," and the weak must make way for the strong. To remove to the western side of the Mississippi river the Indian tribes who were on the eastern side, has been the leading policy of that Government for a number of years. This, no doubt, has been honourably accomplished when a tribe has been united in making a treaty to that effect. In cases where the Indians have been too strongly attached to their native soil to dispose of it, the meanest duplicity and intrigue have sometimes been used to accomplish their removal. Instances are not wanting of treaties being made with a few of a tribe who could be influenced by bribes or strong drink, and then those treaties being forced upon the balance with the bayonet. A prominent instance of this kind occurred with the Seminole Indians of Florida. A treaty was made with a small and unauthorized party of this tribe, which treaty was opposed by the majority, who carried on a war with the United States for several years. Under the mere pretence of enforcing a compact made in good faith, the United States, after expending about thirty millions of dollars and many lives, finally subdued these Indians, and removed them from their native soil.

Those tribes which were removed from the east side of the Mississippi river to the west side, had their lands guaranteed to them in perpetuity by the Government of the United States, and might reasonably have expected to remain on them in peace. Instead of this, that restless spirit of enterprise, so characteristic of the American people, has again gathered the whites around the borders of the Lamanites, and is again forcing them to retire before that race which has unrelentingly wasted them away with vice, pestilence, and war.

The United States have recently succeeded in negociating with several tribes, who have, during the last few years, been located west of the Mississippi, for their removal still further from the settlements of the whites. Treaties for the accomplishment of the same object will, no doubt, be made as soon as possible with many other tribes similarly situated.

In the history of this people, since the settlement of their country by Europeans, we see the literal fulfilment of many predictions of their Prophets, recorded in the Book of Mormon. We will refer to one where, after speaking of their falling away in idolatry and unbelief, it says—"And behold the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land. But behold, it shall come to pass, that they shall be driven and scattered by the Gentiles."—Mormon iii, 8. The query naturally arises, what will be the result of these things? Where will this persecuted race find a refuge from the destruction which pursues them? We find an answer to these queries in the continuation of the paragraph above quoted—"And after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel." This, in connexion with many other promises of their restoration and redemption, unvails their future destiny to all who believe the sacred records.

The movements now being made are pregnant with important results. We record a few leading facts pertaining to the late treaties, and shall watch the future with increasing interest.

On the 3rd of March, 1853, the Congress of the United States passed an act, in which they authorized the president to enter into negotiations with the Indian tribes west of the States of Missouri and Iowa, for the ultimate object of purchasing their lands, that they might be open for settlement by the citizens of the United States, and for removing the present owners to new locations. To carry out the design of this act, on the 18th of August following, Mr. R. M'Clelland, Secretary of the Interior, issued a letter of instructions to Col. Geo. W. Manepenny, Commissioner of Indian Affairs, to take the preliminary steps for the accomplishment of this object.

Mr. Manepenny, in his report to the

department of the Interior, of Nov. 9, 1853, states that, immediately on receiving his letter of instructions of the 18th of August, he left Washington for the Indian country, which he entered on the 2nd of September, and left on the 11th of October following. The intervening time was spent in obtaining information that might be useful in the future negotiation of treaties, and in meeting the Indians in council, in order to remove, if possible, their objections to selling their lands. This it appears he succeeded in doing only to a very limited extent.

He held councils with the following tribes — Omahas, Ottoes, and Missourians, Sacs and Foxes of Missouri, Kickapoos, Delawares, Wyandotts, Shawnees, Pottawatomies, Sacs and Foxes of the Mississippi, Chippewas of Swan Creek and Black River, Ottawas, Peorias, Kaskaskias, Weas, Piankashaws, and Miamis. The total number of these tribes he estimates at 14,384, and the aggregate quantity of land held by them at 13,220,480 acres, or about 920 acres to each individual. According to the same data, the aggregate population of the Pawnees, Kansas, Osages, Quapaws, Senecas, and Shawnees and Senecas is 11,597 souls, and the quantity of land held by them 18,399,200 acres, or about 1,586 acres to each soul. Some of the tribes with whom he held councils, were willing to sell all or a portion of their lands, while many would not at first listen to his proposals.

Mr. Manepenny states what is certainly very natural—that these tribes have the most vivid recollection of the assurances given in the treaties made with them when they left their former homes, that their present locations should be permanent, and that the whites never should interfere with them again. He further says, that this point was prominently set forth by their speakers in their councils. It probably required considerable practical diplomacy in the way of presents, and special arguments, enforced by presenting to their minds, in glowing colours, their own weakness, and the increasing number of the whites around them, to induce them to concede to this point, which a few appear to have done.

With the keen sense of injury that the Indian possesses, he never can forget the many wrongs which have been heaped upon his race by the white man. They are indelibly stamped on the tablet of his memory. There they will remain through life, and then be left as an heritage to his children, until their bow shall again abide in strength, and restitution come to these remnants of Jacob.

The Indian character has not been properly understood, nor duly appreciated, by the American people. They have dealt with the Aborigines of the country as best suited their interest or convenience, without regard to equity or justice. The Bible and the sword have been presented to them together. Side by side with the principles of virtue and religion, have been introduced the detestable vices of intemperance and debasing prostitution, with all their attendant evils. And by that same race, professing to do them good, the Indians have been inoculated with the most destructive diseases, which have swept them off until there is indeed but a remnant left of what where powerful tribes before they came in contact with the whites. Under these considerations, why should Mr. Manepenny, as the Government agent, be surprised that so few should have fallen in love with that civilization which has so emphatically been productive of death and destruction to them?

We learn that, in July last, treaties with the following tribes were ratified by the Senate of the United States — the Omahas, Ottoes and Missouris, Sacs and Foxes of Missouri, Iowas, Kickapoos, and Delawares. By these treaties land was ceded to the United States, to the extent of about 11,500,000 acres. Should treaties, already concluded with other tribes, be ratified by the Senate, the amount of land ceded by them would be about 2,026,000 acres, making, with the treaties just named, a total of 13,374,500 acres. Thus we see this unfortunate people suffering a second removal from their homes, under the force of circumstances beyond their control, and the prestige of a power they dare not oppose.

The Aborigines of the American continent, like other branches of the great Abrahamic family, have been unrelentingly persecuted. Since the commencement of the great emigration to California across the continent, the whites have continually trespassed upon the lands and rights of the Indians, without license. No adequate remuneration has been made them for the thousands of their wild animals which have been slaughtered without even

the shadow of necessity. These animals are almost the only source of subsistence to the Indian, and are really as much his property as the horses and oxen with which the emigrants travel the plains are their property. The bloodthirsty propensities of some of the whites, not being satisfied with destroying property, have led them to shoot down the Indians in the same cold-blooded manner in which they have killed the wild beasts of the plain.

But little attention is paid to, and less is known of, these dark deeds of white men, beyond the mountain regions where they are committed. If the ignorant Indian, provoked by aggression upon his rights, takes a few horses for the damages he sustains, he is denounced as a thief. If perchance he kills some unwary trespasser, in retaliation for the murder of his brethren, in accordance with the law handed down from his fathers, which demands blood for blood, the deed is probably made a subject of special report to the Government, and heralded abroad as one of the most atrocious cruelty.

The course pursued by the whites towards the Indians has been one of the most glaring inconsistency. The whites have ever been forward in recommending good principles, but the last to practise them. None understand better than the Indians many of the principles of natural rights, and their plain honest reasonings might well put to shame the duplicity of white men.

The people of the United States have driven the Latter-day Saints, by mob violence, from their midst, to seek shelter in the fastnesses of the Rocky Mountains, where alone they can enjoy that precious boon—liberty to worship God in their own way. There they are surrounded by powerful tribes of Indians; and the Government of the United States, by its policy, is likely to surround the rapidly increasing settlements of the Saints with thousands more. When to these circumstances is added our knowledge of the designs of the Lord concerning them, and the oppression they have suffered by many perfidious acts, similar to those of the forced treaties of New Euchota with the Cherokees, and Payne's Landing with the Seminoles, we find our sympathies united with our interests as incentives to win, if possible, the respect and confidence of the Indians, and bring them back to civilization and the religion of their fathers. The conduct of the Government and people of the United States towards the Lamanites, can only be compared in reckless cruelty and infamous treachery, with the driving of the Saints from their homes in Missouri and Illinois, to find a home in the wilderness, or perish. The blood of innocence, shed on American soil, cries to Heaven for vengeance, and its call will not go unheeded. In these things we see the hand of the Lord at work, bringing about His purposes, and also the truth of that declaration of the Prophet Brigham—"By the wickedness of the wicked shall the righteous prosper."

When driven from our homes, our enemies expected us to perish of cold and starvation. Disappointed in that, they have fondly indulged the delusion that the Indians would do the deed which they had not the power to accomplish. It is true the Saints have had their Indian wars and troubles, but in these it has been their policy to avoid indiscriminate massacre. They have endeavoured to keep, if possible, that heavenly principle, never to shed blood except in self-defence. This principle, if observed, would give peace to the world. By following it, the Lord has blessed the Saints when they have gone forth to battle, and "Mormon" rifles have told on their enemies with an effect which will find but few parallels in the history of Indian warfare.

Thus far, as a people, the Saints have proved themselves equal to every emergency This shows that the wisdom of Heaven has guided the counsels of those they sustain as their rulers. One remarkable fact is demonstrated in the history of the Saints, and that is, that while the kings of the earth are continually involving their people in war and trouble, the counsels of President Young, if followed, would keep the people of Utah out of such calamities. A few of the leading items in the Indian policy of Governor Young are—to feed them when suffering with hunger; never condescend to be their equals by too familiar intercourse; take no advantage of their ignorance or necessities in trading, but pay the value of their articles in something practically beneficial to them; rather let the guilty go free than injure the innocent; teach them the principles of the Gospel as fast as they can comprehend them; induce them to work, which many are doing, for a living; make no contracts with them, only with the inten-

tion of strict fulfilment; and finally, command their respect by being ever ready for self-defence.

It is difficult to find a better practical illustration of the principle of overcoming evil with good, than the manner in which the affairs of Utah were conducted during the Indian difficulties of 1853. Important results to Latter-day Saints have been brought about by mild measures, which would have cost the United States, under the policy they have so far adopted, an immense sacrifice of blood and treasure.

As soon as the first hostile shot had killed Kiel at his post, the people expected a tragedy had commenced, in which the best blood of the country must flow before it ended. In fact, the time had come which reflecting men had been expecting with some anxiety, when the Saints must measure their strength with that of the most warlike band of Indians in the mountains. The people looked with anxiety to the President of the Church, who was also the Executive of the territory, for such orders and instructions as would bring final deliverance from their enemies, and give them the mastery of the mountains. General orders and instructions were soon circulated and enforced throughout the territory. But were they what the world might have expected, from the numerous examples of the United States under similar circumstances—to leave the ripened grain to waste, the scythe to rest in the swath, the plough in the furrow, and the hammer at the anvil, and, thirsting for blood, make an indiscriminate slaughter of the innocent with the transgressor, and rush madly on to death themselves? No, the dictates of the spirit of revelation, through the Prophet, to the people, were—Prepare yourselves and be ready for self-defence at all times, by fortifying your settlements, and going continually armed, and then pursue with double diligence the avocations of peace. That the principles of forbearance and kindness might not be wanting a prominent example of their force and power, the people were instructed to treat their enemies with kindness, and not shed their blood except in self-defence. The result of this policy is, that peace and prosperity again reigns in the valleys of Utah. This affords a beautiful illustration of the benefits arising from following the "Mormon" proverb—"Mind your own business." Ye kings and princes of the earth, go and do likewise. Overcome evil with good, then the din of war will cease, and your thrones be established in peace.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 629.)

[December, 1838.]

This day Elder David H. Redfield arrived at Jefferson City, and on Monday, 17th, presented the petition of the brethren to General D. R. Atchison and others, who were very anxious to hear from Caldwell, as there were many reports in circulation, such as "the Mormons kept up the Danite system," "were going to build the Lord's house," and "more blood would be spilled before they left the State," &c.; which created a hardness in the minds of the people.

In the afternoon, brother Redfield had an inverview with Governor Boggs, who inquired about our people and property with as much apparent interest as though his whole soul was engaged for our welfare; and said that he had heard that "the citizens were committing depredations on the Mormons, and driving off their stock," &c.

Brother Redfield informed him that armed forces came in the place and abused men, women and children, stole horses, drove off cattle, and plundered houses of everything that pleased their fancy.

Governor Boggs said that he would write Judge King and Colonel Price, to go to Far West, and put down every hostile appearance. He also stated that "the stipulations entered into by the Mormons to leave the State, and sign the deed of trust, were unconstitutional, and not valid."

Brother Redfield replied, "We want the Legislature to pass a law to that effect, showing that the stipulations and deeds of trust are not valid and are unconstitutional; and unless you do pass such a law, we shall not consider ourselves safe

in the State. You say there has been a stain upon the character of the State, and now is the time to pass some law to that effect; and unless you do, farewell to the virtue of the State; farewell to her honour and good name; farewell to her Christian virtue, until she shall be peopled by a different race of men; farewell to every name that binds man to man; farewell to a fine soil and a glorious home; they are gone, they are rent from us by a lawless banditti."

Tuesday, 18th. Mr. Turner, from the joint committee on the "Mormon" investigation, submitted a report, preamble and resolutions; the essential part is as follows—

They consider the evidence adduced in the examination held at Richmond in a great degree *ex parte*, and not of the character which should be desired for the basis of a fair and candid investigation—

1st. Because it is not authenticated: and

2nd. It is confined chiefly to the object of that inquiry; namely, the investigation of criminal charges against individuals under arrest. For these reasons, and above all, for the reason that it would be a direct interference with the administration of justice, this Document ought not to be published with the sanction of the Legislature.

Resolved: That it is inexpedient at this time, to prosecute further the inquiry into the causes of the late disturbances and the conduct of the military operations in suppressing them.

Resolved: That it is inexpedient to publish at this time, any of the Documents accompanying the Governor's Message in relation to the late disturbances.

Resolved: That it is expedient to appoint a joint committee, composed of Senators and Representatives to investigate the cause of said disturbances, and the conduct of the military operations in suppressing them, to meet at such time and to be invested with such power as may be prescribed by laws.

Wednesday, 19th. Mr. John Carroll presented the petition to the House. While it was reading, the members were silent as the house of death; after which the debate commenced, and excitement increased till the House was in an uproar; their faces turned red; their eyes flashed fire, and their countenances spoke volumes.

Mr. Childs, of Jackson County, said, "there was not one word of truth in it, so far as he had heard, and that it ought never to have been presented to that body. Not long ago we appropriated two thousand dollars to their relief, and now they have petitioned for the pay for their lands, which we took away from them. We got rid of a great evil when we drove them from Jackson County, and we have had peace there ever since; and the State will always be in difficulty so long as they suffer them to live in the State; and the quicker they get that petition from before that body the better."

Mr. Ashley, from Livingston, said, "the petition was false, from beginning to end, and that himself and the Mormons could not live together, for he would always be found fighting against them, and one or the other must leave the State." He gave a history of the Haun's Mill massacre, and saw Jack Rogers cut up McBride with a corn-cutter.

Mr. Carroll corrected Mr. Childs, and stated facts in the petition which he was knowing to, and that Mr. Childs ought to know that there could not be the first crime established against the "Mormons" while in Jackson County.

One member hoped the matter would not be looked over in silence, for his constituents required of him to know the cause of the late disturbances.

Mr. Young, of Lafayette, spoke very bitter against the petition and the "Mormons."

An aged member, from St. Charles, moved a reference of the bill to a select committee; and, continued he, "as the gentleman that just spoke, and other gentlemen, want the petition ruled out of the House, for fear their evil doings will be brought to light; and this goes to prove to me and others, that the petition is true."

Mr. Redman, of Howard, made a long speech in favour of a speedy investigation of the whole matter; said he, "The Governor's order has gone forth, and the Mormons are leaving; hundreds are waiting to cross the Mississippi river, and by and bye they are gone, and our State is blasted; her character is gone; we gave them no chance for a fair investigation. The State demands of us, that we give them a speedy investigation."

Mr. Gyer, from St. Louis, agreed with the gentleman from Howard, "that the committee should have power to call witnesses from any part of the State, and defend them; and unless the Governor's order was rescinded, he for one would leave the State."

Other gentlemen made similar remarks.

The testimony presented the committee of investigation, before referred to, was the Governor's orders, General Clark's reports, the report of the *ex parte* trial at Richmond, and a lot of papers signed by nobody, given to nobody, and directed to nobody, containing anything our enemies were disposed to write.

The High Council of Zion met in Far West, Wednesday, December 19th, 1838.

The Council was organized as follows—Ebenezer Robinson No. 1, Jared Carter No. 2, Thomas Grover 3, Reynolds Cahoon 4, Theodore Turley 5, Solomon Hancock 6, John Badger 7, John Murdock 8, Harlow Redfield 9, George W. Harris 10, David Dort 11, Samuel Bent 12. The Council was opened by prayer by President Brigham Young, who presided.

Harlow Redfield gave a statement of his feelings. He said his faith was as good as it ever was, notwithstanding he did not feel to fellowship all the proceedings of the brethren in Davis County; he thought they did not act as wisely as they might have done, &c.

Voted by the Council that John E. Page and John Taylor be ordained to the Apostleship, to fill vacancies in the Quorum of the Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.

Voted that we send a petition to the General Government, and send it by mail.

Voted that Edward Partridge and John Taylor be a committee to draft the above-mentioned petition: also it is their privilege to choose another person to assist them.

Council adjourned until next Wednesday at one o'clock, at same place.

E. Robinson, Clerk.

The following is a brief synopsis of the Journal of Elder John E. Page, as given by himself—

The subscriber was born of Ebenezer and Rachael Page, their first child, February 25th, A.D. 1799. My father was of pure English extraction; my mother of English, Irish, and Welsh extraction. My place of birth was Trenton Township, Oneida County, State of New York. I embraced the faith of the Church of Jesus Christ of Latter-day Saints, and was baptized August the 18th, 1833, by the hands of Elder Emer Harris, (own brother to Martin Harris, one of the three first witnesses to the divinity of the Book of Mormon.) I was ordained an Elder under the hands of Elders Nelson Higgins, Ebenezer Page, junior, and others. My baptism took place in Brownhelm, Lorain County, Ohio; my ordination in Florence, Huron County, of the same State, on the 12th of September, 1833.

I moved to Kirtland, Geauga County, Ohio, in the fall of 1835.

On the 31st day of May, 1836, I started on a mission to Canada West, Leeds County. I was gone from my family seven months and twenty days.

On the 16th day of February, 1837, I again left Kirtland with my family of wife and two small children, taking with me all the earthly goods I possessed, which consisted of one bed and our wearing apparel of the plainest kind, to continue my mission in the same region of country as before.

In July following, the commandment came forth for me to occupy a place in the Quorum of the Twelve.

On the 14th day of May, 1838, I started with a company of Saints, made up of men, women, and their children, for the State of Missouri, where we landed with a company occupying thirty wagons, in the first week of October, at a place there called De Witt, some six miles above the outlet of Grand River, on the north side of the Missouri River, where we were attacked by an armed mob, and by them barbarously treated for near two weeks. We then went to Far West, Caldwell County, where we united with the general body of the Church, and with them participated in all the grievous persecutions practised on the Church by means of a furious mob, by which means I buried one wife and two children as martyrs to our holy religion, who died through extreme suffering for the want of the common comforts of life—which I was not allowed to provide even with my money.

On the 19th of December, 1838, at Far West, Elder John Taylor and myself were ordained as Apostles under the hands of Elders B. Young and H. C. Kimball, in the Quorum of the Twelve, to fill some vacancies in the Quorum; which had happened by apostacies—having baptized in two years time, upwards of six hundred persons, and travelled more than five thousand miles, principally on foot and under the most extreme poverty, relative to earthly means, being alone sustained by the power of God. and not of man, or the wisdom of the world.

John E. Page.

Tuesday, 25th. My brother Don Carlos, and cousin George A. Smith returned, having travelled fifteen hundred miles—nine hundred on foot, and the remainder by steam boat and otherwise. They visited several Branches, and would have accomplished the object of their mission, had it not been for the troubles at Far West.

When nearly home they were known and pursued by the mob, which compelled

them to travel one hundred miles in two days and nights. The ground at the time was very slippery, and a severe north west wind was blowing in their faces; they had but little to eat, and narrowly escaped freezing both nights.

Wednesday, 26th. David H. Redfield having returned to Far West, made report, when the High Council voted that they were satisfied with his proceedings.

Thursday, 27th. Anson Call went to Ray County, near Elk Horn, to sell some property, and was taken by ten of the mob and one old negro. The names of some of the mob, were two of Judge Dickey's sons, a Mr. Adams, and a constable. They then ordered him to disarm himself. He told them he had no arms about his person. They ordered him to turn his pockets wrong side outwards. They then said they would peel off his naked back before morning, with a hicory gad. They beat him with their naked hands times without number; they struck him in his face with a bowie knife, and hurt him much, a number of times.

After tantalizing him about four hours, saying he was a "damned Mormon," and they would serve him as they had others, tie him with a hicory withe and gad him, and keep him till morning, they then started and came to a hazel grove; while consulting together what course to pursue with him, he leaped into the bush, when they pursued him, but he made his escape and returned to Far West.

After much legislation, disputation, controversy, and angry speechifying, as the papers of Missouri, published at the time, abundantly testify, the Petition and Memorial were laid on the table until the July following: thus utterly refusing to grant the memorialists their request, thereby refusing to investigate the subject.

After we were cast into prison, we heard nothing but threatenings, that, if any Judge or Jury, or Court of any kind, should clear any of us, we should never get out of the State alive.

The State appropriated two thousand dollars to be distributed among the people of Davies and Caldwell, the "Mormons" of Caldwell not exempted. The people of Davies thought they could live on "Mormon" property, and did not want their thousand, consequently it was pretended to be given to those of Caldwell. Judge Cameron, Mr. McHenry, and others attended to the distribution. Judge Cameron would drive in the brethren's hogs (many of which were identified) and shoot them down in the streets; and without further bleeding, and half dressing, they were cut up and distributed by McHenry to the poor, at a charge of four and five cents per pound; which, together with a few pieces of refuse goods, such as calicoes at double and treble price, soon consumed the two thousand dollars; doing the brethren very little good, or in reality none, as the property destroyed by them, was equal to what they gave the Saints.

The proceedings of the Legislature were warmly opposed by a minority of the House—among whom were D. R. Atchison, of Clay County, and all the members from St. Louis, and Messrs. Rollins and Gordon, from Boone, and by various other members from other counties; but the mob majority carried the day, for the guilty wretches feared an investigation —knowing that it would endanger their lives and liberties. Some time during this session the Legislature appropriated two hundred thousand dollars to pay the troops for driving the Saints out of the State.

Many of the State journals tried to hide the iniquity of the State, by throwing a covering of lies over her atrocious deeds. But can they hide the Governor's cruel order for banishment or extermination? Can they conceal the facts of the disgraceful treaty of the Generals with their own officers and men at the city of Far West? Can they conceal the fact that twelve or fifteen thousand men, women and children, have been banished from the State without trial or condemnation? And this at an expense of two hundred thousand dollars—and this sum appropriated by the State Legislature, in order to pay the troops for this act of lawless outrage? Can they conceal the fact that we have been imprisoned for many months, while our families, friends, and witnesses, have been driven away? Can they conceal the blood of the murdered husbands, and fathers, or stifle the cries of the widow and the fatherless? Nay! The rocks and mountains may cover them in unknown depths, the awful abyss of the fathomless deep may swallow them up, and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid!

Some time in December, Heber C. Kim-

ball and Alanson Ripley were appointed, by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit, or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness and attention I shall ever remember with feelings of lively gratitude; but frequently we were not suffered to have that privilege. Our victuals were of the coarsest kind, and served up in a manner which was disgusting.

Thus, in a land of liberty, in the town of Liberty, Clay County, Missouri, I and my fellow prisoners, in Chains, Dungeons, and Jail, saw the close of 1838.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 21, 1854.

PRESIDENT FRANKLIN D. RICHARDS arrived safely at Copenhagen from Altona, September 27th, about mid-day. Elders J. Van Cott and P. O. Hanson were in but moderate health, being much fatigued through a pressure of business.

HOME INTELLIGENCE—*Worcestershire Conference.*—Worcester, September 21st, Elder N. T. Guymon writes. The Priesthood and the Saints were well united in the work, which was taking a new start. Preaching was being held in several new places with success. Baptisms were frequent. In one town that had been tried several times, a Branch had been recently organized. All the dead stock of the Conference had been paid for. The Saints had taken a new Hall in Worcester, and the meetings were well attended.

Shropshire Conference.—Shrewsbury, September 25th, Elder S. H. Earl writes. The spirit of mobocracy seemed to be giving way. The Saints hired a large Hall in Shewsbury on the 24th to hold the Conference in. During the meetings, the mob gathered, and swore they would enter the hall. The brethren applied to the police, who went to the place as requested, quelled the mob, staid during the services, and then stated that at any time protection was wanted, it would be given on application. Just as it should be. When the righteous are in authority the law-abiding people rejoice.

Elder Earl says that the Priesthood are united, that a new Branch was organized at the Conference, and the prospects are good.

Herefordshire Conference.—Colwall, September 29th, Elder Andrew Galloway writes. The Conference was improving, baptizing was going on, and several persons were believing. He calls for more labourers.

Sheffield Conference.—Sheffield, September 29th, Elder Matthew Rowan writes. The Conference appeared to be in a fair condition, having recently made considerable efforts in financial matters, and removed long-standing burdens. The Saints in Sheffield had taken the Hall of Science to hold Sunday meetings in.

Essex Conference.—Watford, October 5th, Elder Martin Slack writes. The Elders and Saints throughout the Conference were united, and they felt determined to do all in their power to advance the work. Many of the local officers had been appointed to act as Scripture Readers, and to travel every Sunday among the people.

CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(*From the "Deseret News," July* 13.)

At sunrise a national salute by the artillery with their brass field pieces. At the same moment the Nauvoo bell rang out its merry and wakening peals, small arms began rattling, the trumpet and bugle joined in the general salutation, whilst the various city bands under their gallant colonel, in their happiest mood, in the midst of waving banners, seemed to vie with themselves which should do best and loudest upon this patriotic and exciting occasion.

Half-past eight.—The Escort was organized to wait upon the Governor and Suite, by Col. J. C. Little, Marshal of the Day, and and L. W. Hardy, Assistant, under the direction of the Committee of Arrangements.

ORDER OF ESCORT.

1.—The Martial Band, under their banner, preceded by four guards with shouldered muskets.

2.—Officers of the City Police.

3.—Artists, officers, and heads of the various departments of the Public Works, under their splendid and decorated banner, "Zion's Workmen."

4.—City Council, preceded by colour bearer carrying a magnificent banner, inscribed with the motto, "Order, Justice."

5.—Officers of the Silver Greys.

6.—Lieutenant General D. H. Wells, in full dress, under a large and elegant flag of stripes and stars, supported by four colour bearers; and followed by the officers of the "Mormon Battalion" and Nauvoo Legion, in military costume.

7.—Captain Ballo's Band, under its beautiful banner.

8.—Edward Hunter, President of the Bishopric, carrying a large Bible, tastefully decorated, Book of Mormon, Doctrine and Covenants, the Declaration of Independence, and Constitution of the United States; preceded by his four colour bearers supporting a magnificent and sumptuous banner, inscribed upon both sides in large golden letters, "Christopher Columbus, the Discoverer of America; George Washington, the Defender of American Independence; Joseph Smith, the Restorer of God's Priesthood."

9.—Thirteen banners with the names of the 13 original States in large letters, borne by 13 Bishops in their attire.

10.—Orators of the day.

11.—Committee of Arrangements under a flag tastefully arranged, bearing a picture of the Lion and the Lamb.

12.—Officers of the Battalion of Life Guards.

13.—The Nauvoo Brass Band, under a fine display of colours.

14.—Four guards with shouldered muskets.

Quarter to 9.—The starting of the Escort being summoned by firing of cannon, it proceeded to the Governor's residence, where, after the accustomed salutation, his Excellency, together with his Suite, were received under the flag of the Committee of Arrangements.

Upon leaving with his Excellency, the United States Mammoth Flag was unfurled to the breeze, and the escort proceeded to the Tabernacle, under the direction of the Marshal, cheered by soul stirring music from the bands, ringing of bells, and Governor's salute by the artillery.

Having arrived at the Tabernacle, and the Governor being conducted by the Committee of Arrangements to the Stand, which was tastefully decorated by Dr. Sprague for the occasion, the Escort were seated and the house called to order by the Marshal.

Prayer by the chaplain, E. Snow.

National Song by H. Maiben.

Declaration of Independence read by the Governor's Private Secretary.

Seven stunning cheers by the risen assembly in honour to the memory of the Signers of the Declaration of Independence, followed by loud firing of cannon.

Music, "Hail Columbia," by Ballo's Band.

Colonel George A. Smith spoke as follows—

Gentlemen and Ladies, Fellow Citizens—

I arise here to address you a few moments, upon a subject which has, perhaps, been worn thread-bare by orators, statesmen, and divines, for the last seventy years, in the minds of a great portion of those who have been in the habit of listening to speeches upon the battles of the Revolution, and the causes which put it in motion. The subject has become trite. Every school-boy who reads American history is, perhaps, better versed in it, than he could be with anything that I can advance, by pursuing the old beaten track, or continuing in the channel which has been so long worn; yet I may safely say, with all that has been said, its real merits have scarcely been approached.

The causes which produced the American Revolution were so far behind the vail, that the writers of American history, and the orators who expatiate on the subject on occasions like this, and on other occasions, have not acknowledged that it was the Almighty, the invisible and omnipotent hand of Him who made the heavens and the earth and the fountains of waters, who worked the secret wires, and opened up the revolutionary scene, to lay a foundation, and prepare a people, with a system of government, among whom His work of the last days could be commenced upon this earth.

Persons present to-day may consider that no other country in the world would have allowed the persecutions and oppressions that have fallen upon the work of God in this land, of which many of you have been partakers. But in this you are mistaken; for there is no nation under heaven among whom the Kingdom of God could have been established and rolled forth with as little opposition as it has received in the United States. Every species of oppression and opposition, which has aimed at the destruction of the lives and liberties of the members of this Church, has been in open violation of the laws of the country; while among other nations, the links of the chain of Government are so formed that the very Constitution and laws of the country would oppose the Government of God. This is the case almost without an exception.

I will say, then, the American Revolution had its beginning behind the vail. The invisible providence of the Almighty, by His Spirit, inspired the hearts of the Revolutionary Fathers to resist the Government of England, and the oppressions they had submitted to for ages. When ground to dust, as it were, in their mother country, the first settlers in this land looked to the West. They fled from oppression, and planted their standard upon American soil, which was then a wilderness in the possession of savages. The climate, productions, extent, and nature of the country was then unknown to distant nations. It appeared, however, to offer an asylum for the oppressed, even at that early day.

A party escaped from oppression, and landed in Massachusetts; another party, for a similar cause, left the mother country, and landed in Connecticut; and so a number of the early States were formed by settlers who fled from their native country through religious oppression. The young colonies grew until they became somewhat formidable, and began to realize that they were entitled to some common national privileges; that they had a right to the protection of certain laws by which their ancestors were protected; and also that they had a right to an equal voice in the making of those laws.

It is my intention to notice a multiplicity of minor circumstances, to portray the tyrannical spirit that prevailed in the English Parliament, and which were only so many sparks to feed the flame of revolution. What was the greatest trouble? The right of making their own laws was denied them by the King and Parliament; and if they made laws, the king claimed the right of abrogating those laws at pleasure; and also appointed officers who could dissolve the National Assembly, and levy taxes without the consent of the inhabitants of the Colonies.

These were the main causes of the Revolution. God caused these causes to operate upon the minds of the colonists, until they nobly resisted the power of the mother country. At that time, Great Britain stood pre-eminent among the nations of Europe, and had just finished the wars against several of them combined. God inspired our Fathers to make the Declaration of Independence, and sustained them in their struggles for liberty until they conquered. Thus they separated themselves from the parent stock, and as an historian of that age quaintly said, when they signed that Declaration, if they did not all hang together, they would be sure to all *hang* separately. Union is strength.

But how does this revolution progress? that is the question. Has the great principle that colonies, territories, states, and nations have the right to make their own laws, yet become established in the world? I think if some of our lawyers would peruse the musty statutes at large, they would find that there are several colonies of the United States who have seen proper, under the limited provisions then given them, to enact laws for their own convenience; but they suffered the mortification of having them vetoed by the General Congress. Look, for instance, at the statutes in relation to the Territory of Florida, and see the number of laws enacted by that people, and repealed by act of Congress.

It is curious to me that the progress of the Revolution has been so small, referring to that which is produced in the minds of the whole American people. Every organized territory, wherever it exists, has the same right that the early revolutionary fathers claimed of Great Britain, and bled to obtain—that is, of making its own laws, and being represented in the General Assembly as a confederate power.

This revolution may possibly increase in the future, and is no doubt progressing at the present time. One individual in particular, during the present session of Congress, has become so enlightened as to say in the House, "*You have no business with the domestic relations of Utah;*" and, consequently, I think the principle is making headway.

The United States have increased greatly in power, majesty, dominion, and extent, having half-a-dozen territories at once already organized, and others calling for an organization. Says the General Government to these organized bodies at a distance, "You may send a Delegate here, but he shall have no voice in the General Assembly; and if you make any laws that do not suit us, we will repeal them, and we will send you a Governor who will veto everything you do that does not exactly suit us." I want to see the revolution progress, so that the great head of the American Nation can say to every separate colony, "Make your own laws, and cleave to the principles of the Constitution which gives that right."

For me to rehearse the battles of Washington, and incidents in the struggle for freedom which every schoolboy knows, would only be to consume time to little advantage. What has been the result? Our forefathers by their blood have purchased for us liberty; but as far as the rights of the weak are concerned, the revolution has progressed slowly. For instance, the Territory of Oregon forms a provisional government for itself, and then petitions Congress to receive her under their fostering care; the result is, they send them a convoy of Governmental officers, which, by the by, never have time to get there; and if they should happen to arrive there, they are unwilling to stay, and thus the people have been left, a whole year at a time, without a regular set of officers. They are deprived of the privilege of voting in favour or against the officers who are appointed to rule them, and of being heard through their Representative in the halls of Congress. Who wants to go there, and not have a voice with the rest of them? Although we have sent a most eloquent gentleman to represent this portion of the American Nation, and one who can cry "poor pussy" among them to a charm, yet, at the same time, he cannot have the privilege of voting on any question, however detrimental to liberty and the Constitution.

But the revolution is progressing, and the time is not far distant, when Territories will enjoy privileges that have been held back for the purpose of pandering to a relict of that monarchy which oppressed the American people. Is it reasonable that people, dwelling thousands of miles from the parent Government, should not have the same privilege of regulating their own affairs as those who live in its vicinity? It is the same kind of oppression and restraint that was placed upon our revolutionary fathers by the King and his Parliament. The American Government has fallen into the same errors, touching this point, as the British Government did at the commencement of the Revolution.

This is what I have to say on the rise and progress of the American Revolution. It is progressing slowly. While the nation is extending itself, and increasing in power, wisdom, and wealth, it seems, at the same time, to remain, in some respects, on the old ground occupied by the mother country, in the early settlement of this land. I raise my voice against it, for I love American Independence; the principle is dear to my heart. When I have been in foreign countries, I have felt proud of the American flag, and have desired

that they could have the enjoyment of as much liberty as the American people.

At the same time, *we* have a right to more liberty, we have a right to elect our own officers, and have a voice in Congress, in the management of the affairs of the nation. The time is coming when we shall have it. The Revolution will by and by spread far and wide, and extend the hand of liberty and the principles of protection to all nations who are willing to place themselves under the broad folds of its banner.

These are about the remarks I wished to make, and the ideas that were in my mind. May God bless us all, and save us in His kingdom. Amen.

Music by the Brass Band.

Interesting speech by the Hon. L. Shaver, Judge of the Supreme Court of the United States, which was not fully reported.

"Live forever, our glorious Constitution," shouted three times by the Assembly.

Music by Ballo's Band.

(To be continued.)

THE JEWS IN PALESTINE.

(From the "Jewish Chronicle," August 25.)

It is now three months since a heart-rending voice of lament from the Hill of Zion resounded throughout Great Britain, vibrated through Germany and France, and was loudly echoed beyond the Atlantic Ocean in every congregation of the United States of America, nay, even reached as far as the West Indies, everywhere agitating and rousing the people—Christians and Jews—to succour the famishing people in the Holy Land. Eloquent appeals have been published, liberal responses have been made by some, large subscriptions have been advertised, and people naturally will ask (especially those who have not responded), "What has been done for the holy Land?" Incomplete reports have appeared now and then in the Jewish press; but nothing in a tangible shape has appeared as yet to inform the public of what has been already done for the momentary relief of the sufferers, and of what is intended to be done for their permanent support, so that, humanly speaking, a recurrence of the calamity which has shaken the land may be avoided.

* * * * *

It may be as well to furnish particulars of the measures adopted, as far as we understand, by the Rev. the Chief Rabbi and Sir Moses Montefiore for the welfare of Palestine.

1. They have appointed a ladies' committee in each of the four holy cities, to form adult schools for girls, who will be taught sewing and every branch of useful domestic needlework.

2. For this purpose they have sent out a large quantity of cloth, linen, calico, &c., &c., to be worked up for the poor; thus combining the useful habits of industry with the noble designs of charity.

3. They have organized committees for the establishment of Benevolent Loan Societies, similar to the Jewish Ladies' Benevolent Loan and Visiting Society in London, which has so successfully carried on operations for many years. The laws and regulations of this society have been translated into German and Hebrew, and copies of them sent out for the guidance of our co-religionists in the four holy cities.

4. The Lying-in Charities have been re-modelled in each of the four cities, on the principle of those in England, which will meet the wants of the female in that helpless state, especially in a country where marriage is contracted at so early an age.

5. Societies have been established for eleemosynary relief, the dispensation of which will be carried on by the managers with that care and discrimination which detects imposition, discourages pauperism, and prevents the stream of charity being diverted into channels of abuse and misapplication. Inquiries are now regularly made into the wants and the number in family, and relief is granted in due proportion.

6. Means have been devised for introducing hand-loom weaving and other

handicrafts. For this purpose negotiations are now being carried on to send out the necessary tools and machinery, and some able men to conduct the manufactories, and to instruct such of the Jewish youth as are willing to devote themselves to labour.

7. The various congregations of German, Dutch, and Polish Jews, whose public interest have hitherto been clashing through disunion, are now being amalgamated into one congregation, in which their common interests will be merged.

Other measures of even greater importance than the above are, we have reason to believe, in full progress.

The committees, managers, and executive of the respective institutions and societies, have been selected with great circumspection; being only such ladies and gentlemen as are either personally known, or recommended, to the Chief Rabbi and Sir Moses Montefiore, as being of a high religious and moral character, to watch the interests of the societies, whose guidance is intrusted to them.

RELIEF ALREADY DISPENSED: Upon the distressing news reaching the Chief Rabbi and Sir Moses Montefiore, these benevolent gentlemen at once remitted £1200 for purchasing food and distributing it among the famishing population previous to the appeal made, in anticipation of a liberal response: since which further large sums have been forwarded for distribution among the sufferers, which distribution took place after minute inquiry as to the proportionate wants of the needy applicants; each applicant having had to sign a paper stating the amount of relief received. A detailed statement of the amounts thus distributed has been officially attested by the resident European consuls in the four holy cities, and we understand these several interesting documents are now in the possession of Sir Moses Montefiore and the Chief Rabbi.

The above are but the outlines of the various branches of relief and measures for the permanent prosperity of our co-religionists in the Holy Land—measures which will be hailed with joy by those for whom they are intended, by those who have kept aloof from doubts of success in establishing a system of lasting benefit, and who, we trust, will now come forward to help in the good work. We understand that between £7,000 and £8,000 is the amount hitherto collected; but when the objects in view are considered, this sum, though large, falls short of the amount required. Our Christian brethren contributed largely to this amount. The first collection from our brethren in Jamaica amounted to £300; that of the United States of America is also very considerable. The Bristol congregation distinguished themselves by a collection of £820. London, the metropolis, the centre of British Jews, has not yet responded either in proportion to its wealth or to its numbers. It is therefore hoped that the brief sketch of what has been accomplished, and what has yet to be accomplished, will be a sufficient inducement to our metropolitan brethren to join in the preservation of these monuments of charity now being erected by our Rev. Pastor and by the illustrious patriot, who are indefatigable in their exertions to heal the breach of Jerusalem, and to comfort the virgin daughter of Zion.

VARIETIES.

THE more simple nature is supported the better, and he who considers water the best drink is truly happy.

WISDOM does not show itself as much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to say; and to make our words and actions all of a colour.—*Seneca.*

As variety of food is indispensable to the highest development of the human body, variety of intellectual food is necessary to the highest development of the human mind. Variety of pursuit may be considered of itself a recreation.

ROMISH REMEDY FOR THE CHOLERA.—The Cardinal Vicar of Rome has just published an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roc, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful in order to avert the wrath of the Almighty.—*Times, Sept.* 30.

GIVE me to experience the light and liberty consequent upon the abandonment of every wrong affection.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.

THE TRUE MEDICINES.—To feel well, you must take daily exercise in the open air. There is more vitality in half-a-dozen swigs at the fountain of pure oxygen than in all the powders, pills, and other fixins of the whole race of 'potecaries.—*American Courier.*

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be. It is an excellent instrument for the early despatch of business, by creating confidence in those we have to deal with, and saving the labour of many inquiries.—*Tillotson.*

REMARKABLE PREDICTION.—The following is taken from an old volume of predictions, written in the 15th century, and now in the possession of a gentleman residing at Chard, Somerset—

"In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again,
Let Islam know and fear,
The Cross shall stand,
The Crescent wane, dissolve, and disappear."

THE BISHOP AND THE ARCHITECT.—The following story is told of the Bishop of London: Wanting alterations done in the palace of Fulham, he employed a first rate architect to inspect the building and consult as to what was needed to be done. The business occupied the latter three or four hours; and the Bishop, on his report of the expense, determined not to proceed. He said, however, "Be good enough to tell me for how much I shall draw a cheque on account of the trouble you have taken." "I thank your lordship," was the reply, "a hundred guineas." "A hundred guineas?" "Yes, my lord." "Why many of my curates do not receive so much for a whole year's services." "Very true, my lord, but I am a Bishop in my profession." The cheque was drawn and handed over in silence, but the Bishop sighed as he thought how a mitred architect could charge the clergy.

A SERIOUS Indian affray has occurred at Sarpy's Point, eight miles east of Fort Laramie. It is said that on the 17th of August, whilst a train of Saints passed Sarpy's Point, where the Indians, to the number of about 1000, were encamped, a lame cow belonging to the train became frightened, and ran into the Indian camp. The cow was left behind, and killed and eaten by some of the Indians, which circumstance the train reported at Fort Laramie. In the afternoon of the 19th, Lieut. Grattan, with 27 soldiers, and Auguste Lucien, interpreter, repaired to Sarpy's Point to arrest the Indian who had killed the cow, but he refused to give himself up. The Lieutenant ordered his men to fire on the Indians—one round was fired, when the Indians in turn charged, and routed the soldiers, who fled, but were all killed with the exception of one, who was dangerously wounded. The Indians, highly excited, demanded from Mr. James Bordeaux, living at Sarpy's Point, what stores he had, which, to save life, he surrendered to them, to the amount of 2000 dollars. They then went to the post of the American Fur Company, and pillaged near 50,000 dollars worth of goods. The Indians are said to have been either Sioux or Cheyennes. The death of Fitzpatrick, the old and favourite Indian agent, and the absence of the new appointee, delayed the payment of the government annuities to them, and it is supposed that they were in a starving condition.

LITTLE THINGS.

(Selected.)

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above!

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30TH, 1854.

CONFERENCE.	AGENT.	Dr.
London	E. C. Brand	£680 10 5¼
East Glamorganshire	Geo. W. Davies	173 12 11
Birmingham	Henry M'Creery	171 19 3
Warwickshire	William Parr	164 14 11½
Bradford	John B. Pears	133 4 0½
Manchester	James Walker	131 13 3
Glasgow	Robt. Kirkwood	126 15 1½
South	Simon Irwin	114 16 5¼
West Glamorganshire	A. L. Jones	113 5 10½
Herefordshire	James Reece	107 17 5
Staffordshire	Josiah Rhead	102 6 3
Newcastle on-Tyne	James Robson	101 15 0
Derbyshire	Thomas Parkes	98 7 1
Lincolnshire	Richard Harper	94 16 2
Bedfordshire	Samuel Church	87 9 7½
Land's End	John Kessell	81 13 1¾
Wiltshire	Samuel Gentle	81 1 1¾
Reading	James Frewin	79 12 2
Channel Islands	Francis Kirby	64 11 6½
Norwich	Chas. A. Harper	60 10 11½
Hull	John Miller	56 0 8½
Monmouthshire	E. Middleton	54 9 5
Cambridgeshire	John M. Browne	53 4 3
Edinburgh	John M'Comie	51 18 0
Preston	John Holsall	46 14 10
Cheltenham	Thos. Clarke	44 7 11½
Southampton	Jeremiah Baker	43 2 9½
Dublin	H. E. Bowring	41 16 7½
Kilmarnock	John Aird	40 8 9½
Sheffield	John Memmott	40 5 3
Dundee	A. N. M'Farlane	38 19 9½
Liverpool	James Linforth	38 11 4
Carlisle	John Threlkeld	37 14 6
Leicestershire	Edward Frost	35 12 4½
Nottinghamshire	Josiah Holmes	35 3 4½
Dorsetshire	Benjamin Elliot	34 5 6½
Belfast	Charles Kerr	27 4 7½
Late Herefordshire	John Preece	24 17 9
Carried forward		£3515 10 8½

CONFERENCE.	AGENT.	Dr.
Brought forward		£3515 10 8½
Worcestershire	Charles Peat	19 19 1½
Brecknockshire	Thomas Griffiths	19 14 9
Shropshire	Joseph Akers	16 4 10
Pembrokeshire South	John Price	13 15 7½
Llanelly	A. L. Jones	12 1 7½
Isle of Man	James Duff	8 8 6
Denbighshire	Griffith Roberts	7 19 5
Caermarthenshire	Isaac Jones	6 18 9½
Flintshire	Lewis Davies	6 18 4
Anglesea	John Roberts	4 13 0
Dyffryn Conway	W. Davies, jun.	2 6 4½
Pembrokeshire North	David Rees	0 15 1
BRANCH.	**AGENT.**	
Derry	Hugh Sheppard	6 6 7½
Tedbury	Joseph Walker	5 0 10
Australian Mission	A. Farnham	161 14 3
Cape of Good Hope do.	Jesse Haven	126 5 1
Sandwich Isles, do.	P. B. Lewis	120 1 3½
French do	A. L. Lamoreaux	109 18 7½
East India do.	N. V. Jones	66 10 6
German do	George C. Riser	48 10 0
Malta do	James F. Bell	20 8 4
St. Louis Conference	Milo Andrus	18 16 4
Gibraltar Mission	E. Stevenson	17 7 5½
Bombay do	Hugh Findlay	17 4 7½
Italian do	T. B. H. Stenhouse	3 15 5
Scandinavian do	John Van Cott	0 9 1¾
Swiss do	T. B. H. Stenhouse	0 5 10½
Parley P. Pratt		295 12 1½
M. G. D. Phillips, New Brunswick		1 15 9
J. W. M'Lellan, Donegal, Ireland		0 17 9
Philemon C. Merrill		0 10 6
Dr. S. M. Brice, Iowa, U. S. A.		0 10 5
Matthew Hicks		0 8 9
Thomas B. Broderick		0 2 8
(Errors excepted.)		£4657 18 6¼

ERRATUM.—In *Star* No. 31, List of Monies Received, first line, for Griffith Roberts, read Thomas Griffiths.

ADDRESSES.—Matthew Rowan, Brightmore Street, Brookhill, Sheffield.
John Perry, Mr. Dallimore's, 4, Borton Place, Wells Road, Bath.

LIST OF MONIES RECEIVED FROM THE 30TH SEPTEMBER TO THE 6TH OCTOBER, 1854.

Samuel Church	£15	0	0
William Parr	3	0	0
Josiah Holmes	7	0	0
James Robson	30	0	0
Robert Kirkwood	41	10	0
George W. Davies	5	0	0
Charles A. Harper	5	0	0
Carried forward	£106	10	0

Brought forward	£106	10	0
John Price	4	0	0
A. N. McFarlane	1	5	0
John B. Pears (per Thomas Young)	10	0	0
James Walker	10	0	0
David Rees	0	13	6
Charles Harman	2	10	0
	£134	18	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 43.—Vol. XVI. Saturday, October 28, 1854. Price One Penny.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 10, 1853.

(*From the "Deseret News," July* 27.)

If the world could look upon us in our present capacity, they would be constrained to say, "Surely Mormonism is a stumbling-block." And true enough, it is a perfect stumbling-block to the world; and it is right it should be; it was ordained of old to be what it is.

I have a few remarks to make, touching our operations in the manufacture of sugar from the beet. I should have spoken of it yesterday, had it occurred to my mind. The machinery brought from England for that purpose, is now owned by the Church, and entirely under their control. We purpose to put it up this season, if the Lord will, in a good building, and prepare for making sugar in the fall.

We are making preparations for raising large quantities of sugar beets; and we wish the brethren generally, to direct their attention to the same object more than they have heretofore, and cultivate the sugar beet extensively, taking great care not to adulterate it with other kinds. It is necessary also to raise it upon ground that is as free as possible from saleratus and salt. There is beet seed for sale in the Tithing Store. We intend to put up the sugar factory near the north line of the Church Farm, directly on this side of the bridge over Big Kanyon Creek.

The erecting of a suitable building, and preparing the machinery for operation, is in the hands of Elder Orson Hyde, who will take the supervision of this work for the present. It forms a part of our public works. I, for one, however, would have been glad to have had other men engaged in the manufacture of sugar from the beet, and not have troubled us with it at all; but so it is in the all-wise Providence of God, and He does all things right. We shall undertake the business, and hope to be successful.

As to any doubt with regard to manufacturing sugar from the beet in these valleys, there is none in my mind; but we shall have the same difficulties to encounter that other colonies have had in their infancy. In establishing a work of this kind in these isolated regions, we have not the facilities we could wish, touching experienced workmen. In New York, or in Liverpool, a proprietor of sugar works can send out word that he wants forty experienced hands, and in a short time there will be more than double that number seeking to be employed. This is one of the difficulties we have to encounter; but we shall never give up whatsoever we list to perform. The Lord guiding and directing us, we shall continue our operations, until we manufacture everything we wish to eat, drink, and wear, in the midst of these mountains; so that we shall not be under the necessity of going to any other place, in the whole earth, to get anything we wish to consume.

My face is set like a flint for this. I never expect to cease calculating, planning, and executing, until this people can organize from the native elements, everything they wish for life, for decoration, and for beauty, in their existence, upon this earth, preparatory to their being laid away in the silent grave, as the fathers and mothers of a free and independent nation, who in their life scorned to be depending slaves to any nation or people upon the earth.

These are also the feelings of this great people, of every man and woman who has the cause of Zion at heart. They calculate to operate, and continue to operate, with all the ability, skill, ingenuity and power that God pleases to bestow upon them, until they accomplish every laudable object on earth, and have made it like the garden of Eden; until they decorate it with vineyards, and orchards, and every kind of shrubbery, and beautiful, sweet scented flowers, and every kind of delicious fruit; until they have made everything that is necessary for comfort, for convenience, and for ornament, to decorate the persons of the Saints, and the palaces and temples of Zion. We calculate to continue our operations, until we can make everything that ever has been made by any people, and then keep on operating until we make a great many things that never have been made.

We are in our infancy in the art of manufacturing, and we must creep before we can walk. In learning to walk, we may stumble and fall sometimes, but we will rise again, and by degrees gain strength, and so increase in strength and wisdom, from year to year, until, like the child that has overcome the weakness of infancy, we can leap the bounds that were once impassable barriers, or take our course over rough and rugged places with ease and safety, or skip over a stream, make our way through the brush, and thread the labyrinths of the mountains and forests. This comparison will apply to this Church.

As a people we are of age according to the laws of the land, and we ought to feel the strength and exercise the wisdom of a man. This Church is in her twenty-fourth year. When she was about fourteen years old, she was requested to choose a guardian, but she did not see fit to make choice of the person who wished to become her guardian—choosing rather to live guardianless, until of age.

Now, brethren, we have had a good Conference. I do not know that we have ever enjoyed a better. We have a comfortable house to meet in, where we are secure from the rains and storms from which we suffered in the old Bowery, and when we were obliged to transact our business in the open air. Before this building was erected, I told the Lord, if it was His will, and His people would come up to His help, we would have a building to meet in, that would shield us from the falling weather; in which we could do our business comfortably, and tell the devil to blow away outside, and ask no odds of him. We have had very pleasant and beautiful weather during the Conference; and a good spirit has reigned, if I may judge. There has been much said of importance to this people, and you will see the increased fire, that has been kindled here, spread in all directions, like the sparks from the blacksmith's anvil.

We know the Gospel we preach is a stumbling-block to the world; and so was Joseph Smith in his life-time. If this had not been prophesied by holy men of ancient times, some of us might have wondered why it should be so. It, however, is so in the wise economy of God.

Brethren and sisters, I feel in my soul continually to say, May God bless you every moment of your lives. My soul blesses this people, while at the same time it is wounded when they do wrong. Why not live in peace with each other, and love the Lord our God with all our hearts? What hinders us from doing this? Why should we ever have another difficulty in our society? Why should there ever be another wrong word or feeling in our families? There is no necessity for any men or women to do wrong again all the days of their lives. Let us guard ourselves against our weaknesses, that we be not overcome with the adversary any more. Let trials and temptations come; they will not hurt you if you retain the Spirit of the Lord in your bosoms, which makes a Zion for you in your own heart. If you want to make Zion in your families, and be happy in your homes, you must retain the Spirit of the Lord in your own hearts; and let it be the first and the last, the Alpha and Omega of your lives. Then you have Zion; and the little difficulties, losses,

crosses, and changing scenes of this mortal life will not disturb the equanimity of your lives; but they will appear frivolous things, things of no moment. But if you calculate to cling to the world, and expect somebody else to make your heaven for you, if a woman expects her husband to make a heaven for her, you will never get a heaven.

Elders of Israel, if you wish to get a good name in this kingdom, you must live for it. If you wish to wield an influence in the midst of this people, you must order your lives and conduct, before God and the people, so as to gain it. No person can give another influence and power in this kingdom. Joseph Smith could not give it to me if he was now living, if I was not worthy of it, if I did not conduct myself in a manner to secure it. If we live to the glory of our Father in heaven, and with all our might try to build up Zion, and gather Israel, and fill the earth with the knowledge of God, influence is given to us, it is an honour bestowed upon us by the Lord, and our wisdom is increased daily. If you do not believe it, fetch on the wise men of the east, and of the west, of the north, the south—the wise men of all nations, who are instructed in all the learning and wisdom of the world, and our native boys can instruct them in the mysteries of God's kingdom.

We have been trained in the old snag ship, that was made on purpose to clear snags out of every harbour it entered. Fetch on your wise men, and we will teach them wisdom, and the tongues of babes shall unfold knowledge to rulers. The path before us is straight, and plain to walk in. Let every man and woman who purpose to be Latter-day Saints indeed, be of one heart, and their path through life will be easy. But if you are not one, you will have to travel the road in sorrow, your minds will be dark, and you will not know your own minds, nor have confidence in your God. But if you are of one heart and of one mind, the burden will be light, and the yoke will lie easy upon your necks. If men undertake to wear the yoke of Christ, and have not the Spirit of Christ, it will gall them so that they will run to the gold mines, they will cast it off, they cannot endure it.

In the summer season, our meetings will commence at ten o'clock, a.m., and at two o'clock, p.m., which is our Sacrament meeting.

This Conference will now adjourn to the 6th of October next; but we shall appoint a Special Conference to convene on the second Saturday in August next, at ten o'clock, a.m., at this place, to transact business, and appoint foreign missionaries, who can leave before the winter sets in. We shall wish them to leave this valley in September.

I trust we shall live to enjoy many Conferences together, before we are called hence to resume our work in another state. Brethren and sisters, inasmuch as it is my right and privilege, I bless every one of you in the name of Jesus Christ. My heart is full of blessings for every creature of God upon the face of His footstool. I wish no man evil, but my heart breathes blessings upon the whole human family: and as God gives me wisdom, I hope to measure it out in doing good to them, from this time, henceforth and forever. This is all I desire to live for.

May God bless you. Amen.

CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(*Continued from page 669.*)

Hon. O. Hyde arose and spoke as follows—

Respected Friends and Fellow Citizens—

I am called upon, by the wishes and voice of many persons, to be one of your speakers on this ever memorable day. While I congratulate myself upon the honour which you have done me by this selection, I sincerely regret that I am not more amply qualified to answer your expectations. But humble as my efforts may be on this occasion, they are the more freely offered, knowing that the ears and hearts of a generous people will make every allowance for any deficiency

that may appear in the style and subject matter of my discourse.

The bursts of eloquence that have thundered from this stand this morning, cannot fail to have awakened in the minds of the audience notions and views so enlarged, that it becomes a very difficult task for your present speaker to sustain and carry forward the interest and excitement with which your minds have already been fired by the speakers that have preceded me.

We are met, fellow citizens, to celebrate one of the most important events that ever embellished the pages of political history — an event of which every American heart is proud to boast, in whatever land or country he, perchance, may roam—I mean the bold, manly, and daring act of our fathers, in the Declaration of the Independence and Sovereignty of these United States—an act worthy to be engraven, in letters of living light, upon the tablets of our memory, and to be transmitted to our children, with the sacred charge that they teach it to their children, and to their children's children, till the "stripes and stars" float over every land, and mirrored on the crest of every passing billow. They had not only the moral courage to sign the Declaration of our nation's Independence, but hearts of iron and nerves of steel to defend it by force of arms against the fearful odds arrayed against them—the well-disciplined armies and mercenary allies of the foolish and tyrannical George the III., King of Great Britain.

The progressive spirit of the times on the one hand, and the chains of cruelty and oppression on the other, inspired the apostles of American Freedom to raise the standard of Liberty, and unfurl its banner to the world as a warning to oppressors, and as the star of hope to the oppressed. The very name of America causes a thrill of patriotic devotion to her best interests to quiver in the heart of every citizen of Utah, with a zeal and a pride for the welfare of our country, that does honour to the memory of those departed heroes whose ashes are mingled in our soil, and made rich and dear to us by their own blood!

Remember Lexington, and Bunker Hill, and lastly Yorktown, with all the intermediate scenes, as narrated in the history of the American Revolution! Remember the immortal Washington, chosen to lead our infant armies through the perils and hardships of an unequal contest, to the climax of victory and the pinnacle of fame! His name, embalmed in the never-dying sympathies of his grateful countrymen, will be heralded in the melody of song "while the earth bears a plant or the ocean rolls a wave." While Columbia's sons and daughters regret and mourn his exit hence in accents like the following—

"Cold is the heart where valour reign'd,
Mute is the tongue that joy inspir'd;
Still is the arm that conquest gain'd,
And dim the eye that glory fired;"

they will comfort themselves, and quiet the pangs of their bereaved hearts, by chanting like this—

"Too mean for him a world like this—
He's landed on the happy shore,
Where all the brave partake of bliss,
And heroes meet to part no more."

In those early and perilous times, our men were few, and our resources limited. Poverty was among the most potent enemies we had to encounter; yet our arms were successful; and it may not be amiss to ask here, by whose power victory so often perched on our banner? It was by the agency of that same angel of God that appeared unto Joseph Smith, and revealed to him the history of the early inhabitants of this country, whose mounds, bones, and remains of towns, cities, and fortifications, speak from the dust in the ears of the living with the voice of undeniable truth. This same angel presides over the destinies of America, and feels a lively interest in all our doings. He was in the camp of Washington! and, by an invisible hand, led on our fathers to conquest and victory! and all this to open and prepare the way for the Church and Kingdom of God to be established on the Western Hemisphere, for the redemption of Israel and the salvation of the world.

This same angel was with Columbus, and gave him deep impressions, by dreams and by visions, respecting this New World. Trammelled by poverty and by an unpopular cause, yet his persevering and unyielding heart would not allow an obstacle in his way too great for him to overcome; and the angel of God helped him — was with him on the stormy deep, calmed the troubled elements, and guided his frail vessel to the desired haven. Under the guardianship of this same angel, or Prince of America, have the Uni-

ted States grown, increased, and flourished, like the sturdy oak by the rivers of water!

To what point have the American arms been directed since the declaration of our National Independence, and proven unsuccessful? Not one! The peculiar respect that high Heaven has for this country on account of the promises made to the fathers, and on account of its being the land where the mustard seed of truth was planted and destined to grow in the last days, account for all this good fortune to our beloved America.

But since the Prophets have been slain, the Saints persecuted, despoiled of their goods, banished from their homes, and no earthly arm to interpose for their rescue, what will be the future destiny of this highly favoured country? Should I tell the truth, as it clearly passes before my mind's eye, my friends might censure me, and I might be regarded as an enemy to my country. If I should not tell the truth, but withold it to please men, or to avoid giving offence to any, I might be regarded, by the powers celestial, as the enemy of God. What shall I do under these circumstances? Shall I be guilty of the crime of hesitating for a moment? No! Neither time nor place to hesitate now.

Were I called upon to give evidence before a court of justice in a case to which my own father was a party litigant, the foolish might regard me as opposed to my father, if conscience, justice, and truth directed me to testify against his interest; but the wise would regard me as possessing that integrity that kindred ties could not swerve nor decoy from the truth and facts in the case. My testimony in relation to the country that gave me birth, that gave birth to my father, and my father's father, is given upon the same principle, and prompted by a similar motive.

So sure and certain as the great water courses wend their way to the ocean, and there find their level, so sure as the passing thunder cloud hovers around yonder Twin Peaks of the Wahsatch Mountains, and upon their grey and barren rocks, pours the fury of its storm; just so sure and certain will the guardian angel of these United States fly to a remote distance from their borders, and the anger of the Almighty wax hot against them in causing them to drink from the cup of bitterness and division, and the very dregs, stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish. And all this because they laid not to heart the martyrdom of the Saints and Prophets, avenged not their blood by punishing the murderers, neither succoured nor aided the Saints after they were despoiled of their goods and homes.

Would to God that we could forget this part of our experience in the land of our fathers; but we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us. Had the United States been as faithful a guardian to the Latter-day Saints as the angel of God has been to them, she would never know dissolution, nor be humbled in dishonour by the decrees of any foreign powers.

I ask no earthly being to indorse this my testimony, or to adopt it as his own sentiment. A little time will prove whether Orson Hyde alone has declared it, or whether the heavenly powers will back up this testimony in the face of all the world.

When Justice is satisfied, and the blood of martyrs atoned for, the Guardian Angel of America will return to his station, resume his charge, restore the Constitution of our country to the respect and veneration of the people, for it was given by the inspiration of our God.

One positive decree of Jehovah, respecting this land, is, that no king shall ever be raised up here, and that whosoever seeketh to raise up a king upon this land shall perish. The spirit of this decree is, that no king shall bear rule in this country. And the islands contiguous to this land belong unto it by promise, for they are a part and parcel of the land of Joseph, and they geographically belong to it—belong to it by the covenants of the fathers; they also philosophically incline to this nearer and greater land.

Europe may look with a jealous eye upon the movements of this country, and contemplate the settlement and adjustment of a "Western Question." But at present there is an Eastern Question pending; and it may be wisdom and policy for the United States' Government to press the adjustment of the Western Question simultaneously with that of the Eastern Question. If the Western Question is settled at all, now is the time for

the United States to settle it to the best advantage.

In case of a general war, nation rising against nation, and kingdom against kingdom, which we have every reason to expect, it will be remembered that we have an extensive coast to defend, not only east and southerly, but also in the west. The transportation of troops will be unavoidable; and the sad and melancholy fate of many destined for the western coast by sea, around the southern cape, should admonish the Government to spare no pains or expense to construct a railroad with all despatch across the continent, passing through the head and centre of Utah Territory; particularly as the transportation of soldiers and the munitions of war, are among the less weighty reasons why a railroad should be constructed, connecting the Missouri river with the Pacific coast.

But to confine ourselves for a moment to things within our own Basin. Since the celebration, last year, of our nation's birth, two of our great and good men have fallen by the hand of death—Doctor Willard Richards and Patriarch John Smith. In them the citizens of Utah have lost true and devoted friends; the country, patriots; the Church, able advocates and defenders; and large families, kind and affectionate husbands and fathers. Also several most excellent men shot down by the hostile savage from his ambush. Much suffering has been occasioned by the Indian war. Many of our crops went to waste last year, by reason of it, which has occasioned rather a scanty supply of food. But thanks be to God, never have the fields of the valleys smiled with such glowing prospects of abundant harvest as at the present time.

It is true that some of our settlements lost almost every head of stock they had, by the Indians, last summer, and have been compelled to cultivate their lands with few horses and oxen; yet the extensive fields of wheat nowwaving in the breeze and fast ripening in the sun, are almost incredible. Praise and thanksgiving be unto our God. This year we have had peace with the red men, and plenty is about to crown the labours of the husbandman.

If the United States are dissatisfied with the expenditure of the twenty thousand dollars appropriated for the building of a State House in this Territory, because a house was purchased that was already built, instead of building one, I have no hesitancy in expressing my conviction that a government draft on us for the amount would be duly honoured ten days from sight, or ten minutes, perhaps. Our Indian wars, and other necessary and indispensable drafts upon our time and money in this new country, have prevented us from building a house; and we therefore have been under the necessity of purchasing a very good and commodious one, built before our Indian troubles were so serious. My voice would be to pay back the twenty thousand dollars! And as the expenses of the war have been wholly borne by us, without a dime's appropriation for that purpose having yet reached us, we may expect to rely wholly on our own resources, and upon the arm of our God.

If we are deemed abundantly able to foot the bill of the entire expenses of the war, pay back the twenty thousand dollars to the Government, build our own State House, or occupy the one already built, and even then support whole omnibusses full of wives and children, though proscribed as we are from the benefits of the Land Bill, the people of the United States must allow that we far excel all other portions of their population in real smartness.

God and our country now and forever, one and inseparable.

Music by the Nauvoo Brass Band.

Revolutionary Song, composed by Miss E. R. Snow—

We celebrate the glorious day,
Our fathers broke oppression's sway,
While revolution's with'ring hand
Was sweeping o'er Columbia's land.

The sword was reeking from the sheath,
Their path was strew'd with blood and death,
Black clouds of danger, grief, and care,
That tried men's souls, were bursting there.

God gave them vict'ry o'er their foes,
And Freedom's royal standard rose;
And soon a banner was unfurl'd
With stripes and stars, to bless the world.

That flag in stars and glory grew
Till nations wonder'd at the view—
Till kings and princes rose to see
The tow'ring height of Liberty.

Our Fathers died! Their sons forgot
That Equal Rights with blood were bought
Then *law-abiding* men were slain!
Columbia's Banner wears the stain!

But lo! a phœnix from the grave
Of Joseph Smith, a people brave,
In Utah; with a Washington,
And Moses too, in Brigham Young.

A people with their all at stake,
To live—to die for Freedom's sake:
Then hail the day, the glorious Fourth!
Fair Utah's Statesmen prize its worth.

Our Constitution too, all hail!
Here let its laws and rights prevail,
And here forever, ever be
Peace, Justice, Truth, and Liberty.

(To be continued.)

CHARACTERISTICS OF AMERICA.

(From the "News of the World," Sept. 10.)

Nothing in the history of the world at all approaches the prodigious rapidity and extent of the enlargement of the population, power, wealth, and material improvement of these United States. Every country in Europe feeds their greatness. We save them all the preliminary expense of rearing the human animal. It costs this nation about £150 to bring up each citizen to the reproductive point. When we have done it he makes a present of himself to America, just at the very time when he has acquired the faculty of self support, and of being enabled to produce more than he consumes. That is the fate of every State in Europe, and from the confluence of all races to that common centre, proceeds a mixture of breed, in the very highest degree favourable to the production of a new race, unapproachable in energy, enterprise, variety and fertility of resources. In a few years the republic will be the most populous State in the world, with the exception of China; and in point, not only of material resources, but of commercial wealth, and trading capital, (the elementary principles of the highest civilization,) will far outstrip every other. It is true that its numbers are filled up in great measure from the refuse of other States; but, whatever may be their condition as to morals, it is clear that men who leave their country and its habits, brave the buffets of the ocean, and the after storm of an untried fate among strangers, must be the boldest, most restless, most enterprising spirits of their country. There was great force in the observation of the American historian, that George III, in place of keeping his American possessions in the inferior state of led farms and colonies, would have been wiser if he had followed the flow of the stream of the Saxon race, established his seat of Government at Washington, and left these British Islands as a mere outlying dependency. Republican or Cossack—that is the alternative choice of fate for the future empire of the world. We are strong enough to quash the Northern despot; but the Western Republic grows to dimensions which threaten to "bestride this narrow world like a colossus;" and practically the point of interest to which the mind should address itself is, what manner of man are these earth lords? how will they wield the power which is fast concentrating itself in their hands? We have been painfully impressed with the accounts we have received of the great depravity of the childhood and youth at the public schools in America. So far is it from being true that the women of the States are the immaculate beings they have been described, we detect a veiled pruriency in their literature of fiction, even in their fun. We have been told that ladies from this country who have tried the boarding or hotel system of married life, have been driven away by the profligacy of the manners of the female American boarders; and that the scenes which take place at the fashionable watering-places of the States betray a looseness of morals scarely equalled by the most vicious of the circles of European society. In Europe their "ingenious youth" are in every capital the fastest of fast men, in so far as "seeing life" in its most licentious aspects; while the unbounded luxury, the splendid magnificence, the vicious exotic taste, the Parisian sophistication of their chief cities, have those contrasts of squalor, wretchedness, and vice which they themselves are fond of pointing to as the sure forerunner of the rottenness and ruin of the ancient monarchies of the "Old World." The slave difficulty may effect a disruption of

the Union, which may save mankind from the masterdom of American power; but we feel satisfied that at no distant period the restless vigour and surplus energy which bubble and boil in this cauldron of political incantation must soon waste itself upon its own system, or become the curse and calamity of ours.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 28, 1854.

VISIT TO HAMBURG AND DENMARK.—EMIGRATION, &c.—After an absence of nearly three weeks, during which we have visited the Saints of Hamburg and Copenhagen, we have again returned in safety to Wilton-street.

The recent changes which had been determined upon concerning the emigration of the Saints, and the increasing number which are and will be annually leaving the Continent for America, rendered it desirable that some permanent arrangements should be effected, by which the business could be conducted, so as to insure the least amount of suffering, inconvenience, and expense to the emigrants.

A journey from Copenhagen to Salt Lake City presents so many stages or changes, that it is necessarily sufficiently wearisome; still, like every other task of the Saints, if taken hold of aright, it may be so ameliorated in its performance, as to seem only a pleasure to those who engage in it, especially if they are well armed with the power of the Holy Spirit.

It was also a favourite object to secure, if possible, the emigration of the Hamburg Branch, about thirty members, to the city of Cincinnati; where, with such a nucleus already formed, it was hoped that Elders Riser and Nielsen might succeed in diffusing the knowledge of the truth among the extensive German population of that city, gathering out the honest from among them, and perhaps also pave the way for Elders Spencer and Riser to effectually send the Gospel into Prussia and other German States, according to the spirit of those missions which have been put upon them, by raising up others and teaching them, who can go to their own native countries with more freedom than foreigners can be admitted.

How far we may have succeeded in effecting the emigration of our brethren in Hamburg remains to be seen. At present, so far as we know, all is favourable for its consummation—indeed, all we have undertaken has prospered in our hands, and the good pleasure of the Lord has seemed to be with us in all the way of our going out and coming in.

The Hamburg Police have forbidden more than three of the Saints to be seen together, except members of a single family; therefore, by request of a friend in Altona, they were kindly invited to his house, on Sunday, the 24th of September, where we had an affectionate meeting, and partook of the Sacrament of the Lord's Supper. All were cheerful and submissive, but panting for that liberty which alone can satisfy celestial spirits. The four brethren who were condemned to fourteen days' imprisonment each, were discharged upon the departure of Elders Riser and Nielsen, with a rigid enforcement of the above injunction.

Our short visit in Copenhagen was rendered peculiarly interesting on many accounts. After rounding the *Tre Kroner*, we passed into port under the range on either side of two to three hundred guns, varying in calibre from thirty-six to seventy-four pounders, which is the first general compliment offered by Christian

nations on the Continent to all neighbours and strangers entering their borders. We soon found ourselves in the ancient and renowned capital of Denmark, and in the cheering society of Elders Van Cott and Hanson, which was doubly endearing because the veil of the "Confusion" had not dropped between us, and we had also been co-workers together in the Stakes of Zion. Through their kindness, we were enabled to enjoy limited conversation with our brethren, and made many short calls, which have added a fresh spring of interest for the welfare of that mission. We were favoured with the joyful salutations of brethren and sisters from Iceland, Norway, Germany, the various provinces of Denmark, and Sweden. Already has the Gospel found its way into Stockholm, the capital of the latter nation; and a general readiness to receive its holy truths marks its progress everywhere in that kingdom, while at Copenhagen, and in the regions round about, the work seems to have passed from the feebler state of infancy to the more competent and powerful condition of childhood. Certain influences, that at times have militated against the strength of its operations, have vanished, and with their dissipation has been added an increase of spirit and vigour in the Priesthood, which it has never before realized since the mission was established.

Elder P. O. Hanson, who has now laboured there about four years, will return to his family in Zion by the ensuing emigration, and his place will be supplied in the office by Elder Carl Widerburg, one of the first who received the Gospel in Norway, and who for its sake has suffered imprisonment.

Elder Van Cott will continue President of that mission till another year; and we take this opportunity to extend his cordial and affectionate remembrance to his acquaintances in England, where he has laboured, and the American brethren throughout these European missions. Although his physical abilities are somewhat impaired, through excessive labour in a foreign tongue, his spirit is increased and increasing in an equal or greater proportion. The Spirit of God is mightily with him, and all the Saints praise the Lord for his labours among them.

As the kingdom of God increases its strength on the earth, the impotency of worldly governments becomes more and more apparent; especially is this manifest in the northern countries of Europe. Instead of a spirit of enterprise distinguishing their general movements, we find them settled down into a spirit of dotage, observing the rapid strides of the Anglo-Saxon race in the West, with a fading pride of ancestry, and scarcely able to maintain at home the ancient and favourite landmarks of aristocracy, which appear indispensable to the maintenance of all earthly monarchies.

While a city of less than 130,000 inhabitants constantly garrisons more than 40,000 troops of all arms for protection; while published statistics give the number of illegitimate children a great excess over the legitimates, to say nothing of the illegitimacy which is not published; while kings' sons die in their teens, of the most loathsome venereal diseases; while gentlemen cannot walk the most respectable and most public streets of cities without being annoyed by raps on the window, and becks to come in, accompanied by the most indecent sexual exposures; while it is a publicly admitted fact that the revenue of a city, derived from licensed houses of ill fame, is sufficient to pay the expense of their standing army, and legislative bodies, composed of Christian men, will insist that the licensing of such houses is indispensable to the safety and protection of female virtue, and at the same time rise up in their majesty and banish the servants of God from their borders—while such vices stand out to the public gaze, and are permitted to exist and increase, and are cherished by the potent influences of law, the cities and nations that suffer them must, sooner or later, not only become impotent, but meet with an entire overthrow, and their

sceptres must fall to the ground, except they speedily repent. Truly, the very earth has become defiled under the inhabitants thereof; and the promise awaits them that they shall be destroyed, and but few men left. Onward may the triumphs of truth extend, until in Zion and in Jerusalem there may be found deliverance.

But we turn to a happier theme. On our return, we not only found all well, and the countenances of the brethren in the Office beaming with cheerfulness and pleasure in their labours, but the very desk seemed joyful in the many cheering letters which it had in store for us, giving intelligence from Pastors, Presidents, and Travelling Elders, of the outpourings of the Holy Spirit in their Councils and their Conferences, of the opening of new places for preaching, the organizing of new Branches, and the general prosperity of the good cause throughout these islands, together with many strong calls for Elders to come to their aid. The receipts for the last quarter, that have come to hand, have well sustained the reports; and it is hoped that by the New Year the Conferences will feel more abundantly able to perform all their good resolutions. The wise and faithful ministers will justly appreciate the general stir that has recently been made in the minds of the people by the Press, and be ever ready to put the principles of the Gospel before not only those who may be inquiring, but all who are willing to hear.

The late thrilling intelligence from Presidents Young and Kimball, also from Elder George A. Smith, of the prosperity of the work in Utah, denotes the increasing favour of God upon His Church; and as their cup fills, it overflows to those around. Although the United States have slain Prophets and Apostles, or winked at those who have done so, still there are hundreds of thousands of immigrants to the States, from various nations of the earth, every year, who never heard the Gospel in their native lands, and shall they not have eternal life offered them? Yes, they must! And for this purpose, as well as to facilitate the gathering of the Saints, have Presidents Pratt, Taylor, Snow, and Spencer been appointed to positions in the States. The wise counsels of the First Presidency, to change the current of the Saints' emigration to the northern ports of the United States, will not only prevent much loss of life in the sicklier portions of the country, but will cause Branches of the Church to be organized in many of the large towns of the Eastern and Middle States, which will give many persons an opportunity of hearing the Gospel, will enable the Church to show more effectually to the nations the purity and efficacy of her faith, and by the aid of the press be able to maintain and defend the rights of citizenship, which will strengthen the cause of Zion at home, support her representation in Congress, and, we hope, render more apparent Utah's worthiness, to receive of the parent Government the like fostering care and protection, which are extended to others of its territories.

Although Utah has proved that she can sustain herself, and maintain unexampled prosperity, while bearing the burden of Indian wars, still the 154,568 dollars 75 cents appropriated by the last Session of Congress, for the various purposes named in the Hon. J. M. Bernhisel's letter, will aid materially, in connexion with a plentiful harvest, to enliven business of all kinds, and favour all the public interests of the territory. This generally prosperous condition of things will have a powerful effect in favour of the erection of the Temple, which is now the leading object of the Church. The wall of the block being completed, except the gates, it is probable that the whole strength of help is engaged upon the first story of the building, which of itself is a fresh invitation to the Saints abroad to gather home.

Elder Erastus Snow, being now ready to receive the Saints, and do them all the good he can, we purpose sending one or two ship-loads from the British Isles to New Orleans by or before the 1st of December. The Danish Saints will also sail for that

port during November, after which our shipments will probably be to Philadelphia or Boston. Further arrangements concerning emigration will be given in our next.

HOME INTELLIGENCE — *Southampton and Dorsetshire Conferences.* — Portsmouth, Oct. 6, Elder James G. Willie writes—"There has never been a time, since my connection with the Southampton Conference, when the Saints were so united, or manifested so much confidence in the Priesthood, as at present. You are aware we have had certain spirits to contend with in this and the Dorsetshire Conferences for the last eighteen months, but I now feel a pleasure in informing you we have triumphed, and overcome the influences we have had to contend with ever since I came here, and I feel to acknowledge the hand of the Lord in it, for His blessing has been upon us for good, and we have been enabled to carry every measure brother Allred or myself has deemed necessary to be adopted. As it is by *works* that faith is made perfect, I will just mention that the Saints here have lessened their indebtedness at Liverpool for *Stars*, &c., more than £30 since our July Conference. . . . Indeed, it is certain that more money has been raised in this Conference during the last three months, than had been known to have been accomplished in the same time since its organization. There have not been many baptized during the last quarter, but prospects are good at present, for many, like Nicodemus of old, prefer to hear the word of the Lord in the night, probably not wishing to be seen, in the light, associated with a people everywhere spoken evil of. . . . In relation to the Dorsetshire Conference, evrything is moving right. Elder Smith has the confidence of the Saints, and prospects are brightening. Elder Caggle has succeeded in introducing the Gospel in the town of Axminster with success, having baptized some two or three, with good prospects of more. . . . I have seen the fulfilment of the blessing uttered by you, at the London Conference, on my then future labours, and I can say that myself and brother Allred have had power from that day with this people, and our Heavenly Father has blessed our labours to our hearts' content, and I can say I feel proud of the present position of this people, and feel to bless them from my heart."

Herefordshire Conference. — Abersychan, Oct. 10, Elder John Barker writes. The Conference was rapidly improving. The greater portion of the Saints had been re-baptized, and prospects were bright. Elder Barker says, "A Branch of twenty-six members has been organized in Hereford through the faithful labours of Elder Reece. This city has been tried for the last twelve years by several of the best men in the Church, but all efforts were in vain, until I sent Elder Reece four months ago." The Newport Branch was in good condition, and was manifesting a good spirit in the work.

Ireland. — Belfast, Oct. 10, Elder James Ferguson writes. Things were going on well, and the Church was increasing in faith and numbers. Seventeen persons had been added since Elder Ferguson went there, and others were inquiring. A new and commodious hall had been engaged for worship in Belfast. Elder Ferguson calls for more labourers.

Kilmarnock Conference. — Kilmarnock, Oct. 11, Elder Joseph Booth writes. Eighteen persons had been added to the Church by baptism during the past quarter, and the reports of the Elders were cheering. The Priesthood were well united, and, with the Saints, were determined to roll on the work of God. Considerable opposition had been offered in one portion of the Conference, and many tracts, full of misrepresentations and falsehood, had been circulated. There was some opression too, from employers, and managers of works, in discharging some of the Saints for their religion. At Gatehouse-on-Fleet, considerable stir had been created by the

enemies of the truth, in preventing the Saints meeting in a room, but the out-door meetings were well and peaceably attended, and prospects looked favourable for a good work.

FOREIGN CORRESPONDENCE.

DESERET.

Route for the Coming Emigration—General News.

G. S. L. City, August 2, 1854.

Elder Franklin D. Richards.

Dear Brother—I have no items of very grave or special import upon which it is really necessary I should address you by this mail; still, I like to keep up a monthly correspondence with you, unless prevented by mail accidents, and keep you advised of all business items, and posted in general news and movements.

You are aware of the sickness liable to assail our unacclimated brethren on the Mississippi river, hence I wish you to ship no more to New Orleans, but ship to Philadelphia, Boston, and New York, giving preference in the order named. Whenever you ship a company, whether it be small or large, be careful to forward to Elder John Taylor, at New York city, a correct list of the names of the persons in each company, with their occupation, and approximate amount of property or means, and forward it in season for Elder John Taylor to receive it before the company arrive in port, that he may be so advised as to be able to meet them, or appoint some proper person to do so, and counsel them immediately on landing as to the best course for each and all in every company to pursue—viz., whether to tarry for a season to work in the place or immediate neighbourhood of their landing, or proceed to Cincinnati and its region, &c.

In case any should still choose to ship by New Orleans, ship them from England no later than about the 1st of December, that they may be able to get off the rivers before the sickly season sets in, for many have died off with the cholera and other diseases incident to the sickly season on the rivers, and I do not wish the brethren to be so exposed as they have been; and counsel them to hurry up the rivers, and get off from them into Missouri and Iowa to work, or on to the plains, as the case may be, before the warm weather sets in.

From last advices, all the Elders on their way from these valleys to fill various foreign missions, were abundantly blessed and prospered in their travels, and would probably soon reach their several fields of labour. Rumour reports some sickness and several deaths among the brethren now crossing the plains, but no specific information of their condition and movements has yet reached us, and from all we can learn they are getting along usually well, but some will be rather late in arriving. Elders E. T. Benson and Ira Eldredge are on the way back to meet the train in the immediate care of Elders Orson Pratt and H. S. Eldredge, from neither of whom have we received any letters per last mail, nor since they started upon the plains.

The adobie work on the Temple Block wall will soon be completed, and much of the coping stone is cut and ready for laying, and many workmen are busily engaged in laying immense blocks of stone in the massive foundation of the Temple. The prospects are still good for an abundant general harvest, though hail and the grasshoppers have done more or less damage to the crops and gardens. This is all right; and the kind and wise handdealing of the Lord will cause the people to be more thankful for and careful of what remains.

General good health still continues to be enjoyed by all our settlements, and all business matters and Indian relations remain prosperous and amicable.

Goods are arriving plentifully, and a slight decline in prices has taken place, which will probably continue until most staple articles can be purchased at reasonable rates. This movement is quite favourable to those who have but little means, and is another indication of the kind providences of our Heavenly Father.

Your family is well, also the families of all Elders abroad, so far as I know.

My health is generally quite good, and my feelings.

Praying for your prosperity and welfare

in the pathway of all truth and duties, I remain, your brother in the covenant,

BRIGHAM YOUNG.

ST. LOUIS.

Arrival in the States of Elders from the Valley — Progress of the Emigration — Good Prospects at St. Louis.

St. Louis, September 12, 1854.

Dear Brother Franklin—On the 28th of August I arrived in this city, accompanied by Elders Orson Spencer, Wm. W. Rust, and George Rust, whose missions are in the States; and Elder Henry Lunt, destined for England.

We left Salt Lake City, July 8th, with our own teams, and came without change of animals *via* Forts Kearney and Leavensworth to Independence, where we arrived on the 22nd ult.

Our journey over the plains was quite pleasant, warm, and dry, until we passed Fort Laramie, when we experienced some severe showers of rain, leaving water in holes and pools all over those broad bottoms; after which, the mosquitoes waged an unremitting war upon us, so long as we travelled on the Platte bottoms.

The California and Oregon emigration has been heavy this season, and the amount of stock of all descriptions has, I think, far exceeded that of any previous year. Most of the early emigration took the several routes north of Salt Lake, leaving our settlements to their quiet occupations, and the grass to our stock.

After we struck the main line of travel, this side of Green River, we met as high as ten thousand head of cattle in a day. The amount of merchandize on the road for Utah will exceed by one-half that of any previous year. Most of our own emigration was very late starting this year, with the exception of a few small companies, gathered from the States, and who crossed the Missouri, at Council Bluffs, among whom were Elders P. Sessions and Sampson, whom we met on the Sweetwater. There were none further advanced than 19 miles above Ash Hollow, where we met the independent company from St. Louis, led by Captain Field, many of whom had journeyed with their teams all the way from St. Louis. Of those who went up the river, per steamer, and received their outfit on the frontiers, we met five large companies within fifty miles, on this side of the South Fork of Platte, August 4th and 5th. Doctor D. W. Richardson was captain of the first; Captain James Brown, second; Elder P. Olsen, third, including Danes, Swedes, and Norwegians; D. Carn, fourth, with the Germans and others; Elders O. Pratt and H. S. Eldredge, with the last of the five companies. I would here remark that Elder Ezra T. Benson, of the Twelve, and Ira Eldredge, accompanied us from the Valley to this company, with a view to aid our emigration generally, and take the charge of this last company in particular, so that Elders Pratt and Eldredge might be relieved to hasten home.

We held meetings with the various companies, and found them generally in good health and spirits, and moving on well. They had been much afflicted with cholera and other sickness during the journey up the rivers, and the long time they were lying in camp on the frontiers. I was unable to obtain lists of the dead, but would mention Elders Jesse Turpin, and A. D. L. Buckland, who died of cholera near Kansas.

The greatest mortality was among the Scandinavian Saints. Out of 700, over 150 had perished. Sickness ceased from all the companies as soon as they were fairly out upon the plains, and away from the Missouri. It seems very desirable that, for the future, arrangements should be made for starting our emigration over the plains as fast as they arrive on the frontiers, without subjecting them to such delays as hitherto have characterised our emigration.

Truly, brother Franklin, the time has come which the Lord foretold by His servant Joseph, that no flesh should be safe upon these waters, and none but the pure in heart who had faith and power over the elements could stand.

How powerfully should these calamities and warnings appeal to all Saints desirous of emigrating, to purify themselves before the Lord, and journey together in peace and love, putting away all jarrings and grumblings, doubtings and evil surmisings, which so often destroy the union and power of the emigrating companies, thereby exposing them to the attacks of the enemy, who is ever on the alert to destroy them ere they can join their force with the body of the Saints.

Among other misfortunes that befell the camp, I should mention a general fright

and stampede among the stock of H. S. Eldredge's company, the night previous to our arrival among them. Notwithstanding the exertion of the guard to keep them, they broke away with a terrific rush and roar, and fled into the desert southward, and amid the continuous sand-hills and buffaloes about 120 head were irrecoverably lost. After four days' fruitless search, the company, by yoking up all cows and loose stock, succeeded in moving slowly along, and brother Eldredge started ahead to get assistance from advance companies, or purchase more cattle at Laramie.

On the evening of the 8th August, sixty miles west of Fort Kearney, we had the pleasure of taking supper with brother S. W. Richards, who, with T. S. Williams, George Halliday, and another young man, was journeying west in Mr. Williams' carriages at the rate of about sixty miles a day. They were in fine spirits, and expected to reach Salt Lake about the 25th instant.

Between Big and Little Blue we met brother R. Campbell and his company, including the Swiss and Italian emigration, besides Scotch, English, and Welch. We camped and held a meeting with them on the 14th, and on the 15th with brother William Empey. These were the last of the emigration, and seemed in excellent condition, scarcely realizing that at this late season they were only 200 miles on their journey, and had 1000 yet before them. Unless the Lord stays the snows later than usual, they will have some cold fingers before they cross the last mountain.

From the Big Blue the country exhibited those signs of heat and drought which have prevailed to such an alarming extent over most parts of the United States. From all parts of the Union the cry has been—"We are literally burned up;" and frightful indeed have been the numerous fires that have consumed forests, fences, farm-houses, villages, and towns, and which no human power could extinguish, not to mention the blighting effects of the drought upon fruits and all summer crops, and the consequent fears of approaching famine. Add to this the fearful slaughter of human beings at the recent election in this city, the demolition of churches, and murderous riots elsewhere, growing out of the excitement about the secret order of "Know Nothings," or the American Protestants, *versus* Catholic aliens, and, truly, less than a Prophet's eye can see that the Lord is pleading with this nation, not alone with raging pestilence, but with famine, fire, and the sword.

Brother Spencer has gone to Cincinnati to enter upon his field of labour, and brother Lunt has started for England, *via* Philadelphia.

Brother Andrews has succeeded well in his labours here, and, on my arrival, he was stirring up the Saints to renew their covenants in baptism, and nearly all have done so since my arrival, and with them many who had never before been baptized. The Lord is shedding forth His Spirit upon the people, and many say they never saw such a good spirit among the Saints in St. Louis before.

After this month we shall leave Concert Hall, and occupy the Old Baptist Church in Fourth-street, a spacious building, with a gallery, which will be under our entire control, including also a basement in three rooms, suitable for councils, storage, or a rendezvous for our emigration. We feel to say now, send over the faithful Saints, brother Richards, and we will receive them, and do them all the good we can.

I purpose, if the Lord will, to start a weekly paper this fall, to be called the *Freeman's Advocate*.

I am likewise strongly contemplating starting up the river with a company of brethren to establish a location for the Saints on Kansas river, in the vicinity of Salt Lake road, on the public lands recently acquired from the Indians of Kansas territory.

If I am expected to take any part in fitting out that portion of the European emigration who intend crossing the plains next season, it will be desirable to know, at the earliest possible time, about the number of teams that will be required. One chief cause of delay with our last emigration was a lack of waggons. My feelings are for none to leave the Missouri to cross the plains, another year, later than the 1st of July, and the month of May would be much preferred.

I purpose calling a Special General Conference in this place on the first Saturday and Sunday in November, at which time we hope to have with us Elder John Taylor and his company, who are probably at this time on the plains.

I will keep you duly advised of my movements, and hope you will favour me in like manner.

With sentiments of brotherly love and

endearing ties of friendship, I remain, yours in Christ,

ERASTUS SNOW.

President F. D. Richards.

P.S.—Will not the Saints in Great Britain, who correspond with their friends in this city, cease to make Post-box 333 (which belongs to our office) the general receptacle of all their documents? If they will, we shall be eased of quite a burden, and save many dollars postage on letters addressed to persons that are dead, or moved to the Valley or some other part of the country, so that we never see them. Their friends can get letters which are addressed to St. Louis Post-office, just as easily as from our office. E. S.

WASHINGTON.

Extensive Appropriations by Congress for Utah—Appointments for Justice and Indian Agents for Utah.

Washington City, August 8, 1854.

President F. D. Richards.

My Dear Sir—Notwithstanding His Satanic Majesty raged and roared, the following bills and amendments to bills, have, with the blessing of God, passed both branches of the National Legislature, and having received the Executive sanction, have become laws of the land—

A bill to refund to the Territory of Utah the expenses incurred in suppressing Indian hostilities in the years 1850 and 1851,	$20,940.65
A bill to provide for the construction of a Military Road in Utah,	25,000.00
An amendment to the civil and diplomatic bill to increase the Utah Library,	500.00
An amendment to the civil and diplomatic bill to pay the Code Commissioners,	2,428.10
For general incidental expenses of the Indian service in the Territory of Utah during the year ending June 30th, 1854,	10,000.00
For general incidental expenses of the Indian service of the Territory of Utah for the year ending June 30th, 1855,	20,000.00
For the expenses of negotiating treaties with, and making presents of goods and provisions to, the Indians in the Territory of Utah,	45,000.00
To defray the expenses of the Territorial Government of Utah for the year ending June 30th, 1855,	30,700.00
	$154,568.75

Three or four new post routes have also been established in Utah.

George P. Stiles has been appointed an Associate Justice of the Supreme Court of the United States, for the Territory of Utah, vice Judge Underwood declined.

Dr. Garland Hurt, of Kentucky, has been appointed Indian Agent for the Territory of Utah, in the place of Major Bedell deceased.

I remain yours, ever truly.

JOHN M. BERNHISEL.

VARIETIES.

WELL ANSWERED.—To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that one man should know all the world, but quite possible that one may know himself."

ONE HAPPY HEART.—Have you made one happy heart to-day? How calmly you seek your pillow; how sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs uttered. Yet how many of those sighs are caused by our own thoughtlessness! How many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude! How many husbands, by one little word, make a whole day of sad hours and unkind thoughts! How many wives, by recrimination, estrange and embitter loving hearts! How many brothers and sisters meet but to vex and injure each other, making wounds that no human heart can heal! Ah! if each one worked upon this maxim day by day—strive to make some heart happy—jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth.

A MINISTER was once riding through a section of the State of South Carolina, where custom forbade innkeepers to take pay from the clergy who staid with them. The minister in question took supper without prayer, and ate his breakfast without prayer or grace, and was about taking his departure, when "mine host" presented his bill. "Ah, sir," said he, "I am a clergyman." "That may be," responded Boniface; but you came here, smoked like a sinner, slept like a sinner, and ate and drank like a sinner; and now, sir, you shall pay like a sinner."

SUNDAY SCHOOL HYMNS.

OPENING HYMN.

O Lord, this morning, here we've met
To read and learn thy holy will;
Inspire with truth our teachers' minds,
With light divine our bosoms fill;

That as we go from step to step
In learning letters, sounds, and words,
We may be taught how to possess
Those heavenly gifts thy grace affords.

O may thy precepts be our choice,
Thy word a law by day and night,
That when our earthly course is run,
Our souls may dwell in endless light.

CLOSING HYMN.

Thanks we give, most gracious Father,
For thy blessings now bestow'd,
May we, through thy royal favour,
Still go on to know our God.
Seal instruction
On each young and tender mind.

When we part from one another,
Let thy grace our souls sustain,
And us keep from every danger,
'Till we all shall meet again.
Holy Spirit,
Guide our feet in ways of Peace.

Thus preserv'd from ev'ry evil,
May our grateful bosoms swell
With Hosannahs to our Saviour,
While we of his goodness tell.
Precious Jesus,
Henceforth o'er each thought preside.

Manchester. JOHN KELLY.

NOTICE.—Elder George Simpson, President of the Newcastle-on-Tyne Conference, requests us to state that Joshua Cutts, of Sunderland, has been excommunicated from the Church, for defraud.

ERRATUM.—In *Star* No. 42, page 672, List of Debts, Western Glamorganshire Conference, for "£113 5 10½," read £113 6 10½. The amount carried and brought forward and the total are in error accordingly.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 13TH OCTOBER, 1854.

	£	s	d		£	s	d
Henry McCreery	10	0	0	Brought forward	48	1	0
John B. Maiben	20	0	0	James Reece	5	0	0
Josiah Rhead	5	0	0	John Aird	3	7	0
John B. Pears	9	1	0	William Pitt	10	3	7
Charles A. Harper	4	0	0	George W. Davies	5	0	0
Carried forward	48	1	0		71	11	7

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 44.—Vol. XVI. Saturday, November 4, 1854. Price One Penny.

PROTESTANT DISSENTERS, LATTER-DAY SAINTS, AND RELIGIOUS TOLERATION.

Our readers are aware that many of the public journals have recently been discussing the principles of religious toleration in reference to Protestant Dissenters and Latter-day Saints, the discussion arising from a disturbance of the Saints' Meetings at 41, Globe-Road, Stepney, London. By this time, perhaps, the country is rather cooled down, and enabled to judge calmly upon the subject. We therefore conclude to record a few facts of the case in question, and also the arguments of several of the journals which have taken up the subject.

We have received from Elder James Marsden an account of the disturbance and trial, and also a few particulars concerning the previous course of the defendant, which account we now submit to our readers.

"11, Grange Road, Bermondsey, London,
September 29, 1854.

"Dear President—It is deemed wise that I should furnish you with an account of some of the notorious Hepburn's interruptions of our meetings, his late apprehension, trial, and conviction, together with a statement of the law relating to religious assemblies who dissent from the Church of England.

"Many persons have thought we were severe in prosecuting Hepburn for simply asking questions, and interrupting our meetings, but a statement of the several aggravating causes which led to the prosecution, and a consideration of the mitigated penalty inflicted, mitigated solely at our suggestion, will show that to use the law was the only alternative left us; and that all we have sought is, the protection, in the exercise of our religious rights, guaranteed to us by the law, and which is extended to every other British subject.

"Not to mention the many violent interruptions other brethren have experienced from him, the following will be sufficient for our purpose. In November, 1853, he entered a meeting-room in Poplar, where I was preaching; he commenced spouting and harranging the people, so that it became requisite to call the policemen to take him out of the room. In the same month, I was preaching at Barking, in Essex; he rose up in the meeting, and insisted that I should be silent. I requested the brethren to put him out of the room. They did so, when he struck one of them violently in the face. Supposing I was looking out through the window, he struck his fist through the glass, with a view to injure me. I, however, was not near the place, and so escaped injury. A policeman was called, and Hepburn was taken into custody for *assault*. He was bailed out, in two sureties of £5 each, to appear the next day and answer the charge. He estreated his bail, but was apprehended the next day, and fined for the assault.

"This had the effect of preventing him from interrupting me until Friday evening, the 18th August, when, in company with some sixty or eighty of his noisy admirers, he visited the Globe-Road Branch. Being appointed to preach, I commenced

my discourse. Having alluded to a passage in the Book of Doctrine and Covenants, Hepburn arose and asked for the page on which the passage was to be found. He repeated the question in a loud voice, so that I was unable to proceed with my discourse. As I knew the man, and was satisfied that his object was to create a disturbance, I requested the Deacon to call a policeman, who, after considerable resistance, succeeded in expelling the principal disturber from the room. The persons who were with him were greatly excited, and some of them threw two pieces of brick through the skylight, broke the bell, and committed other riotous acts. One of them arose and addressed the people against our consent, and is therefore liable to be proceeded against under the 52nd George III., cap. clv. sec. 3, as follows—'Provided always, and be it further enacted, That every Person who shall teach or preach in any Congregation or Assembly as aforesaid, in any Place, without the Consent of the Occupier thereof, shall forfeit for every such Offence any Sum not exceeding Thirty Pounds, nor less than Forty Shillings, at the Discretion of the Justices who shall convict for such Offence.' This man is still liable, and we refrain from proceeding against him simply because we believe it was his first offence, and that he was not aware he was breaking the law.

"The disturbance resulted in entirely breaking up our meeting. Hepburn threatened to be there again on the following week—we therefore applied to the police authorities for protection.

"On Friday, August 25th, I was preaching in the same place, when Hepburn again interrupted me in a more violent manner than before, when policemen were called, and he was at once taken into custody. His friends gave bail for his appearance on the following day. He accordingly appeared and was charged, before Mr. Hammil, the sitting magistrate for Worship Street Police Court, under the 52nd George III. cap. clv., sec. 12. —'And be it further enacted, That if any Person or Persons at any Time after the passing of this Act, do and shall wilfully and maliciously or contemptuously disquiet or disturb any Meeting, Assembly, or Congregation of Persons assembled for religious Worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any Preacher, Teacher, or Person officiating at such Meeting, Assembly, or Congregation, or any Person or Persons there assembled, such person or persons so offending, upon Proof thereof before any Justice of the Peace by Two or more credible Witnesses, shall find Two Sureties, to be bound by Recognizances in the penal Sum of Fifty Pounds to answer for such Offence, and, in default of such Sureties, shall be committed to Prison, there to remain till the next General or Quarter Sessions, and upon Conviction of said Offence at the said General or Quarter Sessions, shall suffer the Pain and Penalty of Forty Pounds.'

"Hepburn was charged with wilfully and maliciously disturbing a meeting or assembly of persons assembled for religious worship at the above place. A brief explanation of the circumstances of the case was given, and the magistrate was called upon to request the prisoner to find two sureties, to be bound by recognizances in the sum of £50, to answer for such offence at the next General Sessions for Middlesex.

"Elder Harrison being called to give evidence, deposed to the above facts, which were fully corroborated by P. C. 236. The licence of the Meeting-room having been produced, the prisoner was put upon his defence. He made many rambling and false statements; such as that he was a member of our Church, and therefore he had a right to ask questions, and speak in our meetings; that we were opposed to the laws and government of this country; and that on the 25th our meeting-place was not licenced.

"The worthy magistrate said it devolved upon him not to enter into the consideration of our religious tenets, but to administer justice according to the law; that he held in his hand the licence, which showed the room had been registered some years. He then asked whether the prisoner really was a member of our Church or not? The negative of this was clearly proved. The magistrate then asked, if there was any person in court who could swear to the signature of the Bishop's Deputy who granted the licence? There not being any one present who could do this, the case was ordered to stand over until Thursday the 31st. The prisoner was called upon to enter into recognizances of £50, to appear on the above date. He accordingly appeared, and the

licence being duly deposed to, he was fully committed to take his trial.

"Of course you have seen the newspaper report of the trial, which is, in substance, true; yet there are some mistakes in it. It states that Mr. Perry read our views of government from the Book of Mormon, whereas he read from the Book of Doctrine and Covenants.—See sec. cx. 1, 2. Also it states that we give two guineas per quarter for our room, but I said—'We give two guineas per month.'

"The report is also obscure, on account of the evidence of witnesses being given without the questions that called it forth. Then the question, 'Do you believe in and practise Polygamy?' was of too general a character to admit of a direct, unqualified reply. I therefore said—'No, we do not practise it in this country.' It was then asked—'Do your people practise Polygamy in Salt Lake Valley?' I answered, 'Yes.' This last answer is not reported, and the first is only partially reported, which makes it appear evasive, to persons who are disposed to take a prejudiced view of the case.

"Defendant's counsel did all he could for his client. This special pleader, in his speech, furnished a repetition of the more respectable anti-Mormon lectures. He tried to be impressive, but was rather too harsh and noisy. While listening to his words, we could not resist the impression, that most of our opponents were special pleaders—so complete was the resemblance. He reasoned very badly. He said we believed in Polygamy, which was contrary to the law of the country, and therefore we ought not to be protected. Now most Dissenters believe in, and strenuously advocate, the separation of the Church of England from the State. This belief and advocacy, or rather the thing believed and advocated, is contrary to the law; so, according to this argument, the Dissenters ought not to be protected.

"Assuming the old and oft refuted position, that the Scriptures teach there will be no more revelation, he said we were not Christians, because we believed in another revelation; whereas, if to be a Christian, it is necessary to believe the plain teachings of the Bible, then no person is a Christian who does not believe that God will give more revelation than that book contains.

"He said, that the licence was obtained by fraud; that the name of our Church was not mentioned by the person who applied for it; yet the certificate of licence says—'Protestant Dissenters, calling themselves Latter-day Saints.'

"He likewise said, we were not Protestant Dissenters, and therefore could not claim protection under the Act. Yet his two first statements show the contrary. The Church of Rome, and the Church of England believe in Monogamy. They also believe the canon of Scripture is complete. We protest against the Church of Rome, and dissent from the Church of England, on both these grounds. In fact, we protest against more things sanctioned by the Church of Rome, than are protested against by either the Church of England or the majority of Dissenters; and we dissent from the Church of England at least as much as do any of the Dissenters; and therefore, there is no body of professing Christians better entitled to be considered Protestant Dissenters than the Latter-day Saints.

"The penalty to be inflicted upon a person proved guilty of the offence, is definitely fixed by law. It says—'Shall suffer the Pain and Penalty of Forty Pounds.' As, however, we did not wish to punish the man, but simply to be secured from his disturbance, he was, at our suggestion, called upon to enter into recognizances of £100, and to provide two sureties of £20 each, to appear and receive the judgment of the Court when called upon. Therefore if this man should, at any time or place, in like manner, interrupt any of our religious meetings, held in a duly registered room, he will be subject to pay the full penalty of Forty Pounds.

"JAMES MARSDEN.

"F. D. Richards."

The *Belfast Daily Mercury*, of September 19, contains a rather lengthy article, and, upon the whole, the best we have seen in the papers, upon the matter. The inconsistency and folly of the remarks of the *Times* are forcibly dwelt upon—

"It is seldom in these countries that one meets with a disputant hardy enough openly to challenge the principle of religious toleration. We are all ready, at least verbally, to disclaim the barbarous policy of persecution. But what is toleration? and what is persecution? The moment these questions are asked, it turns out how very superficial was our agreement. It is common to hear distinctions

run between toleration and protection, between toleration and encouragement; and, on the other hand, persecution is distinguished from mere civil disqualification, and so forth; all which distinctions are simply proofs of the proneness of people to take refuge in words from the inevitable consequences of their own principles, or, more correctly, of the principles which they find it convenient to profess. It appears to us, there are just two theories on this subject which it is possible for a clear-thinking man consistently to hold. There is first the old theory, inherited from mediæval times, according to which the State undertakes to define religious truth, and visits with pains and penalties those who dissent from the doctrines it promulgates. And there is, in the next place, the modern theory, which on the part of the State disclaims this prerogative, and, as an inevitable consequence, restricts the duties of Government to affording protection to the lives, liberties, and temporal interests of the citizens. These two doctrines are intelligible; the one leads to persecution, which may take place under endless modifications, from death at the stake to the most insignificant civil disqualification; the other, carried to its logical consequence (which it never yet has been), leads to an absolute impartiality on the part of the State in its mode of dealing with all forms and shades of religious belief. If religious dogma leads to a violation of the law, the culprit is punished, but it is as a civil offender, not as a heretic.

"It so happens that the toleration which we enjoy in this country (and far be it from us to underrate it!) is the result, not of any correct appreciation by the public of the principle upon which alone toleration is defensible or intelligible, but of a compromise among the principal religious parties which compose the community. As in the course of our history each sect in turn got the upper hand, it gave its opponents a taste of the sweets of persecution; and thus by degrees every sect in the country, according as it has been able to make itself formidable, has obtained the benefits of civil and religious emancipation. No reason can be given (that is capable of deceiving an infant) for the exclusion of the Jews from Parliament, but this one—that we are able to exclude them with impunity.

"Now, the consequence of this state of things, in which our laws affecting religious sects flow from no clearly recognised principle, but from a clumsy compromise, is, that whenever a new case arises, we are all at a loss how to deal with it. For a specimen of the confusion of ideas which prevails upon this subject, we would refer our readers to an article which we yesterday published from the *Times*. The article in question was elicited by a case which was tried last week at the Middlesex Sessions, when a man was prosecuted and found guilty of disturbing a Mormonite congregation. This naturally gave rise to the question as to the treatment of this sect. Upon this the *Times* writes as follows—

"'We should be grieved indeed to see the great principle of religious toleration infringed; but are we, under the name of religious toleration, to sanction and protect assemblages of persons gathered together for the purpose of setting Christianity at defiance, turning its doctrines into ridicule, and bringing its practice into contempt? . . . . We are pleading the cause of religion against blasphemy, of reason against Bedlam—and decline at once entering into the consideration of any analogy which an expert casuist might suggest between the situation of Roman Catholic minorities in Protestant countries, and *vice versa*, and of Mormonites in Christian England. If a man does not see the profound absurdity and wickedness of a recognition on the part of the State of the Mormonites as a sect of Protestant Dissenters, we will not trouble him with more argument on the subject. . . . . Nor do they leave the question simply as one of theory. Their rules of practice—such as the one which provides for a plurality of wives—most certainly disentitle them to the protection of any orderly and decent community. . . . If there is to be a limit anywhere, at least he (the Mormonite) must be excluded. . . . Let a man by all means be a Mormonite if he is silly enough or wicked enough to credit so monstrous a tissue of absurdities as the creed involves, but, at least, let not the Parliament of England stamp the mystic twaddle with its *imprimatur*. Let us not, in other words, sacrifice the feelings and opinions of a million rational beings to the distempered ravings of a single blockhead or knave.'

"This is the language of an angry man, seeking for an excuse to fall foul of the object of his resentment, but not seeing his way out of the quarrel. It surely would have better become the leading journal to have enlightened its readers

upon this by no means obvious matter, than to lose its temper, and discharge its indignation in all kinds of vapid and contradictory declamation. What irrelevant silliness, to talk of "the British Parliament stamping the mystic twaddle with its *imprimatur!*" Does Parliament stamp Liguori with its *imprimatur* when it pays Maynooth? We certainly do not desire to plead the cause of 'blasphemy against religion,' or of 'Bedlam against reason.' But a trifling matter may raise a large issue, and contemptible as Mormonism is, it may be sufficient to test our faith in our own principles. At least, we are certain that the grounds upon which it is sought, in the declamatory jumble which we have quoted, to exclude the Mormonite from a state recognition, might with equal force be urged against any other sect in the country. Whether Mormonites be recognised as 'Protestant Dissenters' or not, is a mere question of names, and need not be discussed. We apprehend, the only question of the least interest is, whether they shall be admitted to the benefits of toleration on the same footing as other sects. In the passage which we have quoted, three grounds are urged for their exclusion—the absurdity of their tenets, their blasphemy, and their immoral tendency. And, in the first place, if every man is to be persecuted who fails to satisfy the public, or a majority of the British Parliament, of the reasonableness of his religious views, we may well say, Who, then, can be saved? As a general rule, the tenets of every sect appear absurd to all who happen to be outside its pale. Does any Protestant regard the recent Encyclical letter of the Pope as anything else but a monstrous absurdity? In Dr. Newman's eyes, how absurd the claim of an ignorant Protestant boor to the right of private judgment! Then, what are we to say of the mysticism of the Swedenborgians, or of the rhapsodies of the Irvingites? Equally futile must be the attempt to make blasphemy a disentitling condition. Who will tell us what is blasphemy? We have our own notions of it, and so, we have no doubt, has each of our readers. But what is to be the standard? Is it blasphemy to deny the divinity of Christ? Many would think it so. Is it blasphemy to denounce him as an impostor? This is surely to 'set Christianity at defiance;' yet is the *Times*, on this ground, prepared to put down the synagogue? Vulgar jests passed upon the Virgin Mary are, we have no doubt, blasphemous in the estimation of all pious Roman Catholics; yet this kind of raillery is by no means uncommon in some of our highly-seasoned Protestant prints. Are we, then, to have one measure of blasphemy for the feeble sects, and another for the powerful?

> That in the captain's but a choleric word
> Which in the soldier is flat blasphemy

may be a rule of equity for her Majesty's 46th Regiment, but is scarcely a fitting principle for the guidance of the British Legislature. Besides, it is to be remembered, that the Mormonite errs on the side of excess, not of defect. There are very few orthodox doctrines which the Mormonite will refuse to endorse; he only insists upon adding some of his own. Now, the belief in the mission of Joe Smith and his revelation, whatever we may think of it, can scarcely be characterized as blasphemy.

"The question of immoral tendency is one that undoubtedly requires more delicate handling. If the practice of Mormonism leads to a violation of the laws of the country, the State is bound, to this extent, to put it down. Mormonism, for example, is charged with countenancing polygamy, and this institution is said to be in full operation in Utah. Assuming that polygamy is part of the system, this plainly involves a violation of British law; and any Mormonite indulging in the practice renders himself liable to be prosecuted, and dealt with accordingly. Again, exhortations to polygamy may, we presume, be treated as exhortations to any other crime—for example, theft. We have laws for prohibiting the sale of licentious books and pictures. Now, supposing anything to occur in the celebration of the Mormonite rites, inciting obviously to a breach of moral decorum, we don't see why the principle of this statute might not be brought to bear against it. But, on the other hand, we must remember that vague charges of immoral tendency against a system of opinions is no safe ground for proceeding to penal enactments. The greater part of the persecution that has been practised against religious sects was justified upon this plea. In the judgment of the Polytheistic Romans, the early Christians, because they asserted the existence of one Spiritual

God, were wicked Atheists; and they were burned, not for their heresy, but for their imputed immorality. All the persecution of Elizabeth's reign was justified on the ground that the Roman Catholics on one side, and the Puritans on the other, were bad subjects. The monastic system and the confessional are still thought by many to be of highly immoral tendency. The Calvinistic doctrine that a certain select number were chosen before the foundation of the world to inherit eternal glory, and the rest consigned to perdition, would certainly seem—since it represents the destiny of each man as irrevocably fixed—to take away all motive to virtuous conduct, and to generate either presumptuousness or recklessness. In short, the tenets of any sect, interpreted by the logic of another, may be shown to be pregnant with immorality. But we know that in point of fact these consequences do not follow, and that, in the words of Mr. Macauley, 'as men may be worse than a good religion, so they may be better than a bad one.'

"The course for the State—the only course that is consistent with the principles of toleration which we profess—is to deal exclusively with overt acts, or with direct exhortation to overt acts. Its business is not to pronounce upon religious truth, or to interpret the tendency of religious dogmas, but to give free scope to every form of opinion, so long as it conforms to the laws of the country. To grow uneasy and clamour for penal laws, because absurd and outrageous opinions are allowed free and open discussion, only betrays a lurking distrust of our own principles. The doctrines of Mormonism may be very degrading and absurd. The institution of polygamy is, in our opinion, one of the most pernicious in its effects that was ever inflicted upon human society. To it, more perhaps than to any other single cause, is to be attributed the unprogressive state of Oriental countries. But, in proportion to the extravagance of Mormonist doctrines, and to the insignificance of the body, should we be scrupulous in our treatment of them. The odium attached to the system, and the impunity with which it may be branded, might now procure an easy assent to penal statutes, the principle of which might afterwards be turned to very different purposes. The laws which secure our freedom of thought, even in the person of the most contemptible fanatic, are not lightly to be tampered with; and instead of 'declining at once to consider analogies,' and hounding on the public to measures to which they at all times are but too prone, it rather behoves those who aspire to guide public opinion to counsel temper and forbearance, and to point to the wide bearings and important issues which even the treatment of Mormonism may involve."

The *Manchester Examiner and Times*, of September 16, makes some stinging remarks upon the pious fit into which the *Times* fell, and places the Latter-day Saints at least as high in the scale of honesty and consistency as the *Times*—

"THE MORMONS AND THE 'TIMES' NEWSPAPER.—Mormonism, like so many other fooleries or fanaticisms, might, one should think, have already taught the great public instructors of the day that persecution, however indirect, is not a safe weapon against even the most monstrous perversions of faith or reason. There is little chance in this country of any serious interference with the free assertion or propagation of opinions, no matter how closely they may border on madness or blasphemy; and we are not afraid even of the power of the *Times* to curtail the right of any section of the community to the protection of the law, simply because they may hold or advocate the most senseless, or what may be deemed impious doctrines. It is, no doubt, a most melancholy fact that Mormonism has made such rapid strides, and acquired such a singular position in the United States; but it may be doubted whether ignorance and credulity have done more to strengthen and propagate its delusions than the brutal ferocity with which its disciples have been persecuted, and their settlements ravaged and destroyed. * * *

"The dearth of more absorbing or important subjects has, this week, thrown some of our leading metropolitan journals into a state of dignified solicitude for the honour and fair fame of Protestantism, and the occasion for this display has arisen out of a little incident that occurred the other day at the Middlesex sessions. . . . The decision of the bench was against Mr. Hepburn; but in the course of the evidence, it was stated by the Mormonite preacher, that his room in Stepney had been regularly licensed by the bishop's

registrar as a place of worship, and on this ground it was ruled by Mr. Bodkin that he was entitled to the protection of the law. We are not informed whether he would or would not have been entitled to legal protection had the Mormonites not taken the precaution to secure a licence. However this may be, two metropolitan journals, the *Times* and the *Morning Chronicle*, seize upon the incident as a subject for two long leading articles, and it is scarcely possible to infer from their contents whether or not they are meant to advocate the withdrawal of legal protection from the Mormonite preachers. . . . . Both the *Times* and the *Chronicle* are shocked at the idea of Mormonism, even by implication, being thus placed under the sanction of an Act of Parliament, and we are asked by the 'leading journal,' whether any care is exercised in the issue of licences. 'May A or B apply at the registry for the diocese of London and obtain the signature of the Deputy Registrar, and permission to open a building to the public for religious purposes, by simply calling himself a Protestant Dissenter?' The *Times* affects to deprecate persecution, and yet in the same breath tells us that it is extremely difficult to fix the boundaries of religious toleration. 'By all means let the Mormonites remain at peace so long as they do not violate the laws. Society, however, has a right to mark its disapproval of doctrines which would resolve it into its elements, by refusing all favour or privilege to the professors of such creeds. Tolerate, but do not protect them.' Now what is the meaning of this language? Does the *Times* impugn the decision of Mr. Bodkin, or think that toleration without protection by the law would be sufficient? What is the favour or privilege which, according to the *Times*, society has a right to refuse to Mormonites, or any other foolish fanatics? Is it the 'favour or privilege' of a Bishop's licence to preach and teach; or is it the 'privilege' of preaching at all? Religious freedom is a civil right, neither a 'favour' nor a 'privilege' in this country; and what the *Times* means, if it means anything, is that this civil right should be denied to the Mormons. Now Mormon or Mahometan, Jew or Christian, of whatsoever creed or complexion, are, as British subjects, entitled to the protection of their civil rights; and the first and foremost of these is the right to worship God in their own way, without hindrance or annoyance from those who differ from them, so long as they obey the law, and pay their taxes. We have had the *Times* gently abetting the application of a little 'mob law' to the bakers recently, and now the 'leading journal' is half disposed to advocate the doctrine that religious toleration is a 'favour' and a 'privilege' that may be dispensed with in the case of the Mormons. We should have thought that the *Times* might have discovered how much stronger means than denying them 'licences' for their places of worship have failed to put down the Mormons in the United States; and impious and absurd as may be their tenets, persecution at least, however modified, has never yet cured mankind of either folly or fanaticism. What the *Times* was aiming at when the tissue of contradictions contained in this anti-Mormonite article was penned, we cannot divine; for one half of every sentence deprecates, while the other advocates, the denial of religious freedom. 'We do not propose,' says the oracle, 'that a man shall be persecuted because he is a Mormonite, but we submit to the good sense of the country that he should not be entitled to call himself a 'Protestant Dissenter,' and as such to claim rights and privileges which were intended for others.' What 'rights and privileges' have the Dissenters, but those of worshipping God in their own way, and expounding their own faith or doctrines without molestation from any quarter? If these 'rights and privileges' are to be denied to the Mormons, why not to the Jews? One might think, from the tone of the *Times*, that some monstrous iniquity was forcing itself into the front rank of all the Pharisees, because a poor simple Mormonite missionary had got a verdict, in a court of justice, against a rude, loud-tongued zealot of another fashion, who had intruded himself into a 'three pair back,' where a few fanatics were peacefully assembled for what they thought and called religious worship. This overboiling of the pious spirit in the *Times* might be reasonably conjectured to have sprung from some other spirituous incitement than the theological—it is so terribly vehement and intensely twaddling. Joe Smith himself never played the religious impostor with half the ability of the *Times*. The poor Mormons are pounded to mincemeat in a mortar of phrases, as if the supremacy of

the Established Church, and the existence of Protestant Dissenters, had been threatened by the fact of this Mormonite missionary having actually procured a Bishop's licence to preach blasphemy in Stepney.

> "Oh for a forty-parson power to sing thy praise Hypocrisy!"

"The *Times* is the Pecksniff of the press, and plays the Pharisee to perfection. He thunders with indignation at the thought that a believer in Joe Smith should share the 'favours' of the British Constitution; and, an Orthodox Episcopalian himself, holds it monstrous that Mormonites should have what he calls the 'privileges' of Protestant Dissenters. We cannot help thinking that this superexaltation of theological anxiety on the part of the *Times* is but a galvanized display of mock zealotry on stilts, for if there be anywhere in the wide world a real indifference to such subjects, it would be found, on close inquiry, in the neighbourhood of Printing House Square."

The *Nonconformist* of September 20, offers some very sensible observations (which the *Wesleyan Times* of September 25, indorses) upon the subject, with special reference to the views of the *Patriot*, which paper adopts the extreme views of the *Times*—

"TOLERATION WITHOUT PROTECTION.—Protestant Dissenters have for some time past given up their claim to toleration—they have even come to resent the application to religious communities of a verb whose meaning is best exemplified when it is coupled with a noun of bad reputation; as 'annoyance' or 'nuisance.' And this they have done, not as religionists, but as citizens,—declaring that they ground their claim to protection by the law, not on the assumption that they are good Christians, but on the fact that they are good subjects. Standing on this alone logical ground, they have greatly abated the offensive strength of the institution that, when it could no longer persecute, deigned to tolerate them;—and even dare to assail its very existence.

"Yet an organ of Protestant Dissent—our elder contemporary, the *Patriot*—is found echoing the indignation of the *Times*, that 'the Parliamentary privileges and immunities' of Protestant Dissenters are awarded to a sect whom the two authorities agree in refusing, with outraged sensibility, to consider Christian, even if human. A congregation of Mormons—whose rightful designation, by the way, in England, at least, is Latter-day Saints—meeting in a room at Stepney, was obstinately interrupted by 'a respectable looking Scotchman,' whose name may be familiar to our metropolitan readers from its frequent appearance on placards announcing Anti-Mormonite lectures, admission three pence each. The intruder was removed by the police, and ultimately indicted for misdemeanour. Proof was demanded that the Mormonist 'conventicle' was duly registered as a Protestant Dissenting place of worship—and the proof was given. It was then contended for the defence, that the prosecutors were not entitled to the protection they had thus formally claimed—inasmuch as they were not truly Protestant Dissenters—which it was endeavoured by cross-examination to show. The decision was against the defendant. And thereupon, respectable and religious journalism is immensely scandalized.

"The *Patriot* copies from the *Times*,—with an air of proud and happy concurrence,—a paragraph of inflated inconsistencies, the sense of which is subsequently condensed into a sentence of fatal clearness: 'Tolerate, but do not protect.' We will not—to adopt for a moment the lofty manner of the adopted paragraph—'we will not trouble with any argument upon the subject' the man who does not see that the toleration which does not include protection is worse than useless; since it substitutes for the defined and therefore endurable inflictions of law, the undefined, illimitable tyranny of the mob. Refuse to a community safety from the irruptions of zealous or mercenary opponents into its public assemblies, and you open the way to a flood of social animosities that may even bear down before it the last refuge of individual right. We should have thought that the history of Mormonism in America—where it was persecuted into renown and power while in the enjoyment of 'toleration without protection'—had read too impressive a lesson on that head ever to be forgotten or mistaken. But it seems there can be nothing so impressive—neither Church-and-King riots in Birmingham, nor the shooting of Joe Smith in the painful exodus of his followers,—but the fell spirit of religious rancour will overlook or misapply it."

The *Examiner* is satirical, and it nearly falls into reverie on the matter, looking into the future with little less than a Prophet's eye—

"MORMONISM AND ROMANISM.—Some of our contemporaries are a little scandalized at the discovery that Mormons are formally licensed to assemble in conventicle under the name of Protestant Dissenters, and that their meetings are protected from disturbance in common with all licensed assemblies for religious worship. The question was raised the other day, and properly settled by Mr. Bodkin at the Middlesex session.

"Of course it is lamentable enough to think of the state of intellectual degradation in which many of our countrymen must live when Joe Smith finds so many followers among us, and the Mormon 'organ of opinion' is said to sell a quarter of a million copies weekly. But when the law begins to express itself actively shocked at the childishness of ignorant people, and undertakes to break and burn their superstitious playthings, instead of showing them the way to worthier occupations of the mind, surely it will not be with the followers of Saint Smith, or the believers of the Golden Bible, that the work of suppression by oppression ought to begin.

"The Golden Bible of the Mormons is but a book of man's inditing, every sentence of which is held to be of equal value to the Scriptures. Is this a singular instance? Why, some men, who are not even called Protestant Dissenters, but who rank as orthodox members of the English Church, have known how to degrade to the condition of a Golden Bible even the Book of Common Prayer. The Rubric, according to their creed, is exactly what the Latter-day Saint, in his cross-examination, said the other day of the Book of Mormon, 'equally as inspired as the Bible, and as authentic as the Word of God.'

"The same witness remarked to the Clerkenwell Court, that 'other sects are corrupt, and Bishops of the English or Protestant Church must come over to Joe Smith for salvation.' But what of that? Some of our Church dignitaries, with a suspicion on their minds that they must look for salvation to a church with sweeping claims, are already on the way to His Holiness the Pope of Rome. They enjoy the childish superstitions out of which millions look up to that infallible and Apostolic Head for reverence. Give Mormonism fair play, and in due time he of the Golden Bible may receive into his fold as many an archdeacon as he of the Golden Bull. And when in due time the 'licensed room, No. 41, Globe-street, Stepney,' shall have developed into such a splendid temple as your Mormons like to dream about—when there is marble and stained glass, and there are relics, and Joe's Urim and Thummim are gathered under a dome in any place accessible by easy travel—there will possibly be as many of our spiritual masters bound for such an Utah as for Rome.

"Let the poor unlettered man go to the Salt Lake then, as freely as you let the rich and lettered man betake himself to the Seven Hills. For if the time should come when Mormonism shall be splendid, and Romanism mean, then the whole case will change, and it will become requisite to plead for the poor and foolish man's right to submit himself to the supreme Pope, and to believe in the divinity of bread, as being at least equal to the wealthy and wise man's right to submit himself to the supreme Smith, or, remaining in the English Church, to uphold as part of its creed the Mormon sacrament of baptism for the dead."

We have no more space for quotations, but we may observe that the *Eclectic Review* for October, the *Daily News* of Sep. 15, the *Newcastle-upon-Tyne Guardian*, in a recent Number, and other papers, advocate the liberal side of the question.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 4, 1854.

"TOLERATE, BUT DO NOT PROTECT."—In a previous Number of the *Star*, we took occasion to notice the illiberal and anti-Christian views of the *Times* concerning the

Latter-day Saints, which were elicited by the late trials in London, a statement of which, by Elder Marsden, we give in this week's *Star*.

A few days' patience has shown that but a very small portion of the public press was prepared to echo such intolerably tolerant sentiments, while by far the most intelligent, high-minded, and sound-thinking editors have taken a more enlightened view of the subject, and have produced substantial arguments to show the folly of the *Times'* position, and the utter impotence of its course to suppress "Mormonism." It is a source of joy to hear the Press thus remonstrate against such "*tolerate but do not protect*" doctrines; and while it preponderates in favour of freedom and protection in religious and civil rights, Briton's sons and daughters may rejoice in the safety and prosperity of their own institutions, and they will have the prayers of a poor but virtuous people, that peace may continue in her borders, and prosperity attend her rulers; but let the principles advocated by the *Times* prevail, and their fury will not be spent upon the "Mormons" alone; every Church and every society who have not the tolerating and protecting power in their own hands, must in turn realize its dread vengeance. A greater than the *Times* has said, "With what measure ye mete, it shall be measured to you again." We have deemed it profitable to present our readers with some of the views of our cotemporaries upon the subject in question, believing that its importance justifies the liberal appropriation of space for that purpose.

Decease of Elder Major.—The Saints are again called to mourn the loss of a faithful, worthy brother, and minister of Christ. Although we were not favoured by a familiar personal acquaintance with the deceased, yet his prominent position as a member of the High Council of the Stake of Zion, gave us an idea of his excellence of character and his moral worth. Alike cheerful and happy under adversity as well as prosperity, he toiled unceasingly with the Church in the West to gain and establish an inheritance for himself and household in the peaceful Valleys of the mountains. The high regard which he entertained for the counsel and dictation of the Holy Priesthood, as well as for the reward of the righteous, ever inspired him with a dignified sense of his high and holy calling, and led him on to conquests in the truth, so that while he rests from his earthly labours, his works will still increase, and follow him, till in the resurrection they will count for him crowns of immortality and eternal lives. His holy Priesthood being without beginning of days or end of life, he is still a minister to the departed. As the Saviour died, &c., that he might become Lord of the dead and of the living, so also his Prophets, Apostles, and Elders are by the same made ministers of truth to the dead as well as to the living. We may therefore comfort ourselves, that while the demise of faithful ministers is present loss to the Church on earth, it is gain to those who are crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" To those who are clothed with the Eternal Priesthood, and who have learned that at the approaching advent of the Saviour his faithful servants will come with him, death presents but little more dread or terror than would a mission to the dark regions of Hindostan, from whence Elder Findlay so interestingly writes us.

Emigration.—Upon this subject we are not able to give the minute information which is desirable, as we have not yet learned what amount of means will be placed at our disposal in aid of P. E. Fund passengers, nor have we learned what the difference of expense will be of the passage from Philadelphia to St. Louis, over that from New Orleans to the same place. The increased demand for wagons, oxen, cows, &c., on the Frontiers, will not render it prudent for any to calculate on getting through

by their own means, with less than £50 for a wagon, two yokes of oxen, and two cows. The price of passage hence to Philadelphia will not differ much from the usual fare to New Orleans. As we are now in communication with Elders Taylor and Snow, we expect to be supplied with the necessary information soon, and shall lose no time in communicating all needful intelligence to enable our readers to successfully determine their abilities to emigrate to the Valley or to the States.

HOME INTELLIGENCE—*Edinburgh Conference.*—Edinburgh, October 14, Elder William Heaton writes. The Priesthood generally are united, and a good feeling pervades the Conference. In Edinburgh and other places considerable opposition prevails, but in some portions of the Conference good hearings are obtained, and prospects are cheering.

Staffordshire and Shropshire Conferences.—Shrewsbury, October 16, Elder Sylvester H. Earl writes. A number of lively camp meetings had been recently held in the Conferences, and were apparently doing much good. Quite a number of individuals had been lately baptized, and several persons in the country villages had opened their houses for preaching. In the Potteries, the Saints were awaking up to a sense of their duty, and they evinced great desires for the rolling on of the work.

ARRIVAL FROM GREAT SALT LAKE VALLEY.—Elders Henry Lunt and William Gibson Walker arrived at Liverpool from Great Salt Lake Valley, October 16, on missions to this land. They sailed from New York, on board the *Constitution*, September 27. They seem warm and energetic in the good cause, and will doubtless do much to convert others, and strengthen the brethren.

ORGANIZATION OF WESTERN BANKERS AND CAPITALISTS.

It is a part of the "manifest destiny" of "the West"—or rather of the great Mississippi valley—to become "the seat of empire" for our country. The time will come when the States of Indiana, Illinois, Missouri, &c., will become the Central States of the Union. Within these States there will be a "commercial centre," which will, in a great degree, be to the *whole* country what New York now is. Every resource and element of wealth existing here in unbounded profusion, which the industry and energy of our people are developing as rapidly as possible—the great rivers and artificial lines of intercommunication, and the natural tendencies of the course of empire, all point to this as the centre of commercial and manufacturing supremacy.

We observe that an organization of Western bankers and Western capitalists is proposed to be shortly effected, which, it is intended, will in some sort contribute to the monetary and commercial independence of the West. The organization contemplates a union among the banks of the West for their mutual protection, and a combined effort to up-build and sustain the monied interests of this part of the country, independent of the "commercial centres" of the Atlantic sea-board. This is a very important movement—one which, if rightly managed, may be the means of giving new life and vigor to the ramifications of agriculture, of trade, of manufacture, and of general prosperity. It is one that interests all enterprising citizens. Hitherto the monopolists of trade in the Atlantic cities have made enormous profits on the productions of the West—on *their* manufactured goods sold to Western producers—and on Western money itself. Now there is no good reason why these States—rapidly increasin population, wealth and power—should continue their wholesale contributions to New York extravagance and luxury.

Proper banking facilities and the availability of capital, exert most powerful influences for weal or woe upon the country. None of her sisters are more deeply interested in this movement than Indiana; and we broach this subject at this time, from the fact that the banking regulations of this State, are expected to be the subject of legislation next winter.—*Vincennes* (U.S.) *Gazette.*

DEATH OF ELDER WILLIAM WARNER MAJOR.

35, Jewin-street, City, London, Oct. 11, 1854.

Dear President F. D. Richards—In compliance with your request, and our own feelings, we proceed to make a statement of a few leading incidents in the life of our late brother, Elder William Warner Major, who departed this life on the 2nd instant, at seven p.m.

Elder Major was baptized in London in the year 1842. He was soon ordained an Elder, and sent on a mission to preach the Gospel in Reading, and throughout Berkshire, and was successful in bringing many persons into the Church.

He continued to labour in the Ministry, with considerable success, until the winter of 1844, when he emigrated to Nauvoo, where he arrived about the month of August in that year. He soon became acquainted with the Authorities of the Church, and was extensively employed by them in his profession, that of an Artist. He continued with the Church through all her difficulties in Nauvoo, until she was forced to remove in 1846.

He travelled to "Winter Quarters" through rain, hail, snow, and wind, and endured many and great hardships, with thousands of other Saints, who were driven from their homes for the Gospel's sake. In Winter Quarters he was appointed a member of the High Council of the Chief Stake of Zion, of which he continued an honourable member, until the 6th April, 1853, when he was appointed on a mission to England.

In 1848, he left Winter Quarters, with President Young, for Great Salt Lake Valley. He lived in Great Salt Lake City five years. He travelled through the principal settlements of Utah, and made many interesting sketches of imposing scenery in those Western wilds; also of many of the Chiefs and Braves of the Tribes of the Wilderness.

He was diligent in attending to all his duties as a Counsellor, and in providing the necessaries and comforts of life for his family; and was ever ready to go or come at the bidding of those whose right it was to command him.

It has been said, "Brother Major was perfectly master of his temper." In all his trials no person ever saw him betray what could be called, a bad temper. In this respect he was truly exemplary. His kindly disposition won for him many friends. Indeed he had few or no enemies.

He arrived in England in December, 1853, and was appointed to labour under the Pastor of the London, Kent, Reading, and Essex Conferences. When he arrived he was suffering from a severe cold and a cough, from which he was never entirely free until he died.

On the 13th August, about three p. m., while crossing the river Thames by the Hungerford Suspension Bridge, he was suddenly seized with chills and vomiting. Brother and Sister Scott were with him, and they took him to their own house. They sent for brother Kimball, who was with him all night, and administered to him several times. During the night, he suffered much from cramp in his legs, and was much distressed with chills and fever. In a few days he became better, but soon relapsed into the same state, and so continued to be better and worse, so far as pain and distressing symptoms were concerned, but continually became weaker, until Sunday, the 1st instant, when he suddenly became worse, and continued to linger until the 2nd, about seven p. m., when he quietly died.

Elder Major evinced a strong determination to live, and to fulfil his mission. He struggled hard against death; and although he never uttered a murmur, but frequently expressed his gratitude and thankfulness, yet he evidently had no idea of dying, so long as he could speak, or consciousness remained.

Every thing that could be done, was done for him. The kind attention of brother and sister Scott, brother and sister Williams, and brother and sister Smith, deserves especial notice.

Such is a brief outline of the career of this faithful messenger of truth. It seems hard that he should die so far from home and friends, but this will serve to enhance his fame and brighten his crown. He fell while fighting the battle of truth. He fell honourably, nobly. He fell to rise again, for his title is divine, and he maintained it inviolate to the last.

WILLIAM H. KIMBALL.
JAMES MARSDEN.

FOREIGN CORRESPONDENCE.

HINDOSTAN.

Kurrachee and Vengoorly — Permission to preach at Vengoorly — Baptisms — Ignorance and Superstition of the Natives.

Belgaum, July 26, 1854.

President Richards.

Beloved Brother — I presume, from brother Samuel's letter of the 17th May, that, ere this reaches you, he will have left his important field, in which he has laboured so advantageously to the Church, and with so great honour to himself, for the bosom of his family and the home of Saints. And, that you are once more surrounded with old associations, under the universal hail of British Saints, as well as foreign correspondents—I feel to most heartily congratulate the British churches upon your arrival once more in their midst; and may you realize your most sanguine desires in them, as well as every other branch of your exalted responsibilities.

I have to confess that my communications have of late been rather scanty; but, be assured, this has not arisen from any want of desire to keep you informed of our doings in the east, but from a lack of anything of interest to communicate. India is indeed a barren corner in the Lord's vineyard—it is like plodding and ploughing up all the time.

After the departure of our military brethren from the island of Bombay, matters there put on rather a forbidding aspect, so that, although a most assiduous distribution of books, tracts, &c., was kept up for several months, even after meetings had been unobtainable, it seemed wisdom to seek a people who might return a more favourable response to our efforts.

At this juncture Elders Leonard and Musser arrived from Calcutta, who proceeded on the 22nd February per steamer to Kurrachee, and I on the 27th March on board a patamar (small native craft) to Vengoorly, skirting the Portuguese territory, and from thence by bullock-bandy to this place. The land portion of our journey, about 80 miles, tracked a rough and uneven, but most fertile scene, crossing the deep beds of very many mountain streams, some of which were still running, but most of them dry. This, certainly, would be a most luxuriant country, did it only enjoy "the former and the latter rain." The mango and locust, both most delicious fruits, hung in abundance by the way-side; with an endless variety of blossomed trees and shrubs casting on the morning breeze their odorous fragrance, presenting the way-farer with a pleasing contrast to the rays of the sultry sun approaching his meridian. The notorious Ram-Ghaut lay also in our path, which is upwards of three thousand feet high, and as near perpendicular as you can imagine, to be climbed, clad in dense jungle,

Where the boar, the bear, and tiger prowl,
And monkeys screech in the midnight howl.

Once more in the midst of strangers, I felt as if relieved of a dead weight, and an approving spirit whispered it was well. I had anticipated evading a military collision here, by making my quarters in the native village, but found it so thickly populated that a vacant hut was rare; and then, the prejudices of caste seemed to forbid the white face a resting place. Forced back to camp, I rented, in the bazaar, a small ground floor, minus of ceiling or window, save the dozen sun-dials that struck through the apertures of the tile roof. Here, however, my trunk and trappings were scarcely fixed, when a peon called to ask my "hookham" (authority) for residing there. The first opportunity was chosen to wait upon the superintendent of bazaars. The Poona ediet was referred to, which I met by relating the favourable features of a later date. He stated that he would inform the Brigadier-General that I had reported my arrival in camp. In a few days after, he informed me that the General wished me to take a house in the village, as the bazaars were for those who *kept shops*.

I next made application through the Quarter-master-General for permission to reside, preach, &c., in the pensioner's lines; and, in a few days more, learned through that gentleman that the step taken by the military authorities at Poona was to stand as a precedent to their decision on the matter here. I next waited on the Brigadier-General himself, and obtain-

ed his concession to receive any references I might obtain from the military authorities at Poona. These, I am happy to say, although the process prolonged a state of suspense and comparative inactivity for upwards of two months, were so overwhelming to the prejudices of the General and his colleagues, that I have been granted all that I asked for — to reside in camp, and exercise all the functions of a minister of the Gospel, in visiting, preaching, &c.; and this to the no small chagrin of those of the black cloth in the station, who now manifest a visiting zeal for the purpose of decrying "Mormonism," formerly unknown to them in preaching Christ crucified. Thanks to the Lord for overruling it so, and to General Wilson, who, I have reason to believe, stands alone at the present instant in British India in honourably granting to the ministers of this Church their rights, when called upon to do so. For this let his name be had in the honourable remembrance of the righteous. The grant may in itself appear small, and so it is, so far as the commandants of stations are concerned; but the opposite course pursued by others has proved a most stubborn, and, in many instances, an insurmountable barrier to the Gospel's progress: so overbearing is military rule in these lands.

While the foregoing was pending, I found many to profess a sympathy, but few seemed prepared to offer a helping hand. There was, nevertheless, an eye over me for good—that eye that never sleeps to the interests of those enlisted in His service, and who can, by visions of the night, open the fountain of benevolence to minister to their necessities.

But, poor, infatuated native India! While the Elders of Israel have forsaken home and the society of Saints, to wander under the suspicious eye of earthly authorities, and as something to be carefully approached by the populace, she knows not, nor will she learn, the day of her merciful visitation. I had thought that an approach toward the centre of the country, amidst what we may be permitted to call native simplicity, a more favourable native field of labour might be found; but it is not so—their superstitions are more unbroken, and, as a consequence, a greater amount of ignorance prevails. As an illustration of this fact—a Brahmin the other day asked me if "our God could grow;" and related that they had a stone god in the village who had formerly been very lean, but had grown very stout in all his parts, and would persuade me to come and see for myself, forgetting that I had not seen him in the days of his leanness. On inquiring into this matter, I found that this person was by no means isolated in his belief. The priestly institution of a continual oil-offering, which is poured on those sculptured deified stones, under the intense heat of a tropic sun, causes relaxation of their pores, and, as a natural consequence, swells them, till in some instances they burst asunder like the Babylonian dragon by Daniel's dose, though such an incident is taken much more coolly by its votaries.

Coupled with a strong traditional superstition, there is a preponderating avaricious principle wound up in all the calculations and movements of this people, that ill suits a Gospel requiring the *sacrifice of all things*, which is literally requisite in their case. Upon a profession of Christianity the parental roof no longer shelters the delinquent; the affectionate father or mother knows him no more; and, if married, the wife of his bosom may be, by consent of law, torn from him, and again adopted into her father's family; even public opinion denies him former associations common to all; in truth, his kindred, caste, and the Hindoo law declare him virtually *dead*. Hence, the institutions and provisions adopted by hireling missionaries to provide their converts with a home, food, clothing, &c., which, however, when applied to a people so void of every principle of rectitude, only operate as so many stimulants to hypocrisy; and, to this general fact, we have not been able to ferret out one honourable exception in their few converts in Western Hindostan—a truth proverbial amongst the natives themselves. Indeed, I am quite prepared to subscribe to the sentiments of Elder Jones (in *Star*, Dec. 10, 1853,) regarding the Bengalees, as being fully applicable to the natives of Western India, with this addition, that the Mussulmen, who are plentiful on this side of the country, are more spirited, but, at the same time, treacherous, daring, and blood-thirsty against those who attempt to hint anything derogatory to Mahomet's supremacy. They boast of a day not far distant when, not by missionary enterprize, for of this they have none,

but by sword and conquest, their faith will triumph throughout Asia; and, under this spirit, it is the most distant object of their conception to give heed to any other religion. There is in them, very perceptibly, the spirit of natal Romanism, yet tinged with a deeper shade of barbarism, like the smouldering embers of a faded glory, only lacking an opportunity to burst forth more destructively than before.

I have exercised faith for this people when all seemed clouded in sable darkness; and made myself, as far as their prejudices would admit, as one of themselves; even subjecting myself in many instances to their perfidy, through an intense desire to gain some. I have also baptized those of the highest shade of their sub-divided Brahminical caste; but their faith seemed inadequate to sustain them under the sacrifice. And now, it would be the proudest day of our existence, could we only hope for better things of them, nothing nameable could stand between us and the accomplishment. Nor do we feel to slacken our efforts until the Lord, either by His blessing give us our desire, or through His servants say, "It is enough."

I have rented a commodious bungalow, and furnished it for meetings; and have also formed a native daily class, for the two-fold purpose of forcing myself into their society, and assisting to pay rent and other necessary expenses; having established four meetings in the week for preaching, and two for natives exclusively. There continues to be a good attendance of Europeans for the size of the station, comprising only one European regiment, and one company of artillery, with about two hundred, including pensioners, staff, and civil servants. A few have been baptized, and prospects are rather flattering for an early increase.

At the last accounts from Poona, matters were rather stiff there; and from Kurrachee, the brethren had been prevented from residing or ministering in cantonments. I have sent a memorandum of the favourable decision of Government, and that of the authorities of this place, which, I doubt not, the brethren will use to advantage. The Bombay papers having also intimated our success, it is to be hoped the military authorities of Kurrachee will follow the laudable example, that the brethren may be permitted to pursue their course undisturbed.

Craving an interest in your prayers, I, with much respect, subscribe myself your brother and fellow-labourer,

H. Findlay.

VARIETIES.

If we would increase in the knowledge and love of truth, we must practise the truth we already possess.

The inhabitants of Newcastle and Gateshead were alarmed about three o'clock on the morning of Oct. 6, by a tremendous explosion, which was heard for 12 or 14 miles' distance in the country, and 20 miles' at sea. The explosion occurred from the burning of a warehouse, in which were stored sulphur, nitre, and other combustible materials. Nine persons were known to be killed, and probably several more were buried in the ruins, and 300 or 400 were more or less injured. Eighty-one business establishments and dwelling houses were destroyed or badly injured. The estimated loss of property was about £1,000,000 sterling.

Literary Notice.—*Route from Liverpool to Great Salt Lake Valley, Illustrated.*—We have on hand several hundred copies of Parts 1, 2, and 3 of this work, containing a complete History of the Latter-day Saints' Emigration from Europe, which we have printed for the purpose of supplying such persons as desired to obtain that information without procuring the entire Work. We are therefore prepared to execute any orders that may reach us for these parts separately.

We also take this opportunity to inform subscribers, that our arrangements for publishing this beautiful Work have been made upon the basis of their orders, and we hope they will continue until the whole fourteen Parts are published. Owing to the great expense which will be incurred in its execution, we have to inform the Conferences that we can not reduce their orders, and supply the Work at its present almost nominal price, considering the limited edition published. The Book-Agents should consequently see that subscribers take the Parts as they are issued, and not leave them for the Conference to pay for.

In order that subscribers who purpose to emigrate the ensuing season may not be dis-

appointed in being able to complete the Work, we will receive from them, in Liverpool, the balance of their subscription, and forward the unpublished Parts to them, and reduce the number sent to their Conferences accordingly.

We are also able to supply three hundred new subscribers for the whole of the Work.

Part 5 will contain portraits of Joseph and Hyrum Smith, Willard Richards, and John Taylor.

ON THE DEATH OF ELDER WILLIAM WARNER MAJOR,

WHO DEPARTED THIS LIFE OCT. 2, 1854.

Again relentless death has hurl'd
His fatal dart,
Another brother from this world
Is call'd to part.

Not in the midst of kindred near—
No wife nor child
Sooth'd his last moments in this vale—
This Bab'lon wild.

Whilst roaming far away from home,
The truth to tell
To thousands perishing in sin,
The victim fell.

On all occasions he was found
A genial friend,
The kind regard he 's thereby won
Will never end.

Faithful in all his labours here,
His works remain,
And henceforth ever will increase,
To his great gain.

We mourn not without hope, for well
We know his claim
To hold among the Priesthood still
An honour'd name.

And though he 's left this lower sphere,
We're certain how
He labours in the spirit world
For Zion now.

And by the resurrection's power,
When Saints have rest,
He'll come again and reign with us,
Among earth's best.

Liverpool. JOHN JAQUES.

NOTICE.—All letters on business with the Depôt, 35, Jewin St., City, London, should hereafter be addressed to Mr. John B. Maiben.

CAUTION.—Elder Andrew Ferguson, President of the Preston Conference, requests us to publish, that Thomas Loum, of the Preston Branch, has absconded from that place, taking with him moneys belonging to the Branch, and leaving debts due to several parties. Any information concerning him will be thankfully received by Andrew Ferguson, 3, Cunliffe Street, Preston.

ERRATA.—In *Star* No. 42, Quarterly List of Debts, Lincolnshire Conference, for "£94 16s. 2d." read £94 9s. 2d.

In *Star*, No. 43, page 685, line 47, for "Sampson," read Lambson.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH OCTOBER, 1854.

	£	s	d
Thomas Parkes	7	0	0
Griffith Roberts	3	10	0
John Threlkeld	6	1	7
John B. Maiben	3	0	0
Charles A. Harper	10	0	0
Carried forward	£29	11	7
Brought forward	£29	11	7
Edward Middleton	5	0	0
William Davies, jun	0	10	0
Richard Harper	2	5	0
	£37	6	7

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 45.—Vol. XVI. Saturday, November 11, 1854. Price One Penny.

GENERAL COUNCIL OF THE PRIESTHOOD OF THE SWISS AND ITALIAN MISSIONS

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT COURS DE RIVE, 42, GENEVA, OCTOBER 1, 2, 3, 1854.

President F. D. Richards.

Dear Brother—I take pleasure in informing you that we held our Council as was anticipated, the minutes of which are herewith transmitted; also the statistical report, which I hope will be satisfactory to you. Should anything, however, have escaped my attention, if you will have the kindness to let me know, I will take pleasure in forwarding the same.

In relation to Elder Stenhouse, and the wise and discreet manner in which he has introduced the Gospel into the missions, eulogy on my part would be useless; suffice it to say, that my feelings and sentiments are fully expressed in the Council minutes.

Perhaps a continuation of my narrative from my letter of the 23rd of August would not be altogether uninteresting.

I left Genève, in company with Elder Stenhouse, on the 30th of August, to visit the Branches. We went as far as Lausanne, a distance of thirty-three miles, where there are a few Saints.

On the 31st we went to Neufchâtel, forty-two miles, thence to the village of Saules, six miles further, where is also a small Branch. In Genève, and the foregoing places, the French language is mostly spoken.

September 1st, we returned to Neufchâtel. Here we separated, to visit different portions of the German cantons.

Cours de Rive, 42, Genève, Oct. 9, 1854.

Elders Stenhouse and Savage went to Berne, myself to Zurich, ninety miles.

I arrived at Zurich about six o'clock on the morning of the 3rd, after riding in the "diligence" all night, and the previous afternoon, without being able to speak to any one. I found Elder George Mayer, and the Saints in Zurich, in good health and spirits.

On the 10th a Branch was organized at Weining, six miles from Zurich.

During my stay at Zurich, I was favoured with two communications from you *via* Genève.

The Cholera has visited Switzerland this season, it is said for the first time. There were a few cases in Zurich while I was there.

On the 16th I returned to Genève, and on the 12th Elder Secrist arrived from Thun.

Elder Stenhouse and the Council join me in very kind love to you and brother Spencer.

Yours in the New and Everlasting Covenant,

DANIEL TYLER.

MINUTES OF THE COUNCIL.

Oct. 1, 10 A.M.

Present—Two High Priests, two Seventies, and five Elders.

Meeting opened by singing. Prayer by Elder TYLER.

Moved, by Elder TYLER, that Elder Stenhouse preside over the Council. Carried.

Elder Charles R. Savage was chosen Clerk; and Elder Samuel Francis, Reporter.

Elder STENHOUSE—Beloved brethren, we are met together on a very important occasion. To discharge our duties acceptably in the sight of our heavenly Father, we must obtain His Holy Spirit. We are not here to consume time, but to do business for the spread of the work in these missions. We shall do well to seek earnestly the Holy Ghost, to enlighten our minds upon every remark that may be made under its influence, or which experience may have already shown us to be worthy of our attentions. I make these observations not for formality's sake, but because I feel that we have much to say which may be of great profit to all, and especially to those brethren who will be this day appointed to various fields of labour.

When I look back upon the circumstances attending the introduction of the principles of salvation in these nations, and consider our own weakness, and now look upon the work which has been accomplished, I feel profoundly grateful to the Lord for His goodness. All things have gone along right, and to Him be ascribed all the praise, honour, and glory.

Brethren, be not discouraged by difficulties. Let not doubts and fears weigh upon your minds. In spite of every opposition, the work of the Lord will be accomplished. I have heard good things prophesied, and have seen dark days follow; but by humility and perseverance, what was promised has been verified. I say this that you may not be disheartened if the promise or suggestions of the Holy Spirit may not meet with an immediate fulfilment. In looking upon the past and the present, I feel satisfied that even more than our most sanguine expectations have been realized.

Elder STENHOUSE then gave a detailed account of the financial affairs, missionary funds, books, &c., transferred his books to Elder Tyler, and said—Brethren, you have not all received the same amount from me, but I have endeavoured to give to every man according to his wants. It is for you now to manifest your approval or disapproval of this part of my administration. [All cried—"We approve."]

The position of the work in the cantons of Genève, Vaud, Neufchâtel, Basle, Zurich, and Berne was represented by Elders GEORGE D. KEATON, CHARLES R. SAVAGE, GEORGE MAYER, and JACOB F. SECRIST.

Elder STENHOUSE—Brethren, it was thought prudent for me to preside over the Council, but now that I have rendered an account of my stewardship, and received your representations, I feel that the moment has come for me to retire from the Presidency of these missions. I therefore propose, that Elder Daniel Tyler's appointment to the Presidency of the Swiss and Italian missions, be officially acknowledged by, and that he now preside over, this Council.

Seconded by Elder CHISLETT, and carried unanimously.

Elder TYLER—It is a source of joy to me to meet with my brethren in the capacity of a Council, especially as I am honoured with the appointment to succeed such a wise and good man as Elder Stenhouse.

It will not be out of order for me here to express my feelings respecting the course Elder Stenhouse has pursued in the establishment of the work in these missions. So far as I am capable of judging, from the short time I have been here, I give it as my opinion, that all has been done that could have been done under the circumstances. A superficial observer might think the work small, but when we consider that but little more than four years ago Elder Stenhouse entered these missions, without a knowledge of the languages of the people, or *even a single tract* to put into their hands, and that now several works have been published in the French and German languages, and that the Gospel has been introduced into so many cantons under his direction, we see ample proofs of the wisdom of his course, and of the blessing of God upon his labours.

I pray God to bless him in retiring from his present field of labour, and give him, his worthy companion, and his little ones, a safe and speedy passage to the Valleys of Ephraim.

Elder TYLER then moved, that a testimonial be given to Elder Stenhouse, expressive of our high estimation of his la-

bours in these missions, to be written on parchment, in the English, French, and German languages—a copy to be entered in the record of the missions; also, that we use our best endeavours to assist him in his emigration.

The motions were seconded and carried unanimously.

Elder STENHOUSE—Dear brethren, it is customary for those honoured with an expression of confidence, to make a speech in return. I will simply say, that I have done no more than my duty, and the work accomplished is as much to the honour of my fellow-labourers as of myself. It is nevertheless agreeable to me to hear these expressions of confidence and kindness towards myself and family, and for these I thank you.

Though we are this day few in number, and far from the body of the Church, I feel impressed with the importance of all we say and do. Our propositions will be seen and felt in after days. I have realized, in these missions, that every man will be judged by his works—they will speak for or against him. It is a foreign mission that teaches us our weakness and littleness. Brethren, if you have not learned the weakness and littleness of man, you soon will learn it here, but God will be with you, and bless you abundantly, as He has done your humble servant. I have profited much by the experience and instruction of President Lorenzo Snow. Should I be able in turn to benefit you, I shall be happy to do so.

Elder STENHOUSE then gave many good and valuable instructions.

Elder TYLER thanked Elder Stenhouse for his expressions of kindness and confidence towards him, and the brethren for their expressions of satisfaction in receiving him as their future President, and he hoped to pursue a course worthy of the confidence reposed in him.

He then congratulated the brethren on the unanimity and good feeling existing among them, and exhorted them never to allow any contrary influence to enter their hearts. He advised those who were ignorant of the languages, not to be discouraged on that account, as the knowledge they would acquire of the laws, manners, and customs of the people, during their studies, would be of great service to them when they should enter more fully into their labours.

Benediction by Elder STENHOUSE.

Half-past Two, p. m.

Meeting opened by singing. Prayer by Elder Stenhouse.

Elder TYLER—Beloved brethren, I am happy to meet you again, but I do not feel to occupy much time at present. I will give way, and shall take pleasure in hearing you speak of your fields of labour, and your feelings towards Elder Stenhouse.

Elder KEATON — Our prospects in Genève are good. We have many friends. I believe many will join the Church. I know Elder Stenhouse to be a man of God.

Elder SAVAGE—In the cantons of Vaud and Neufchâtel, we have many difficulties to cope with, but our prospects are good. I hope to baptize soon. With regard to brother Stenhouse, I have ever found him a brother and a friend, and I pray that he may reap the reward of his arduous labours.

Elder MAYER—I baptized 14 individuals in Basle, but through false brethren, and opposition, the Saints have been scattered. Elder Stenhouse sent me to Zurich, where I have been instrumental in raising a Branch of as good Saints as I have ever seen. I believe the work will spread through the country like a flame that cannot be extinguished. I know Elder Stenhouse to be a good man. I have found him a friend in times of trouble.

Elder SECRIST—I am glad to meet with the brethren in Council. I have received good instructions here. I got along very well in Thun, and began to baptize, when I came to Genève. I love brother Stenhouse, and know him to be a man of God. He has been a solace to me in times of difficulty. My prayers shall be in his behalf. I am glad to receive such a good man as Elder Tyler for his successor.

Elder KEATON — There are three Branches in Italy. In the valleys where the Saints are, prospects are good. The Saints are good and faithful—the most obedient I have ever seen. They are very poor. We have been unsuccessful in endeavouring to introduce the Gospel into the towns on the plains.

Elder CHISLETT—I have no one to represent but myself. In doing that, I can say I feel well. I can testify to what Elder Savage has said about his field, having spent a few weeks with him. During my short acquaintance with Elder Stenhouse, I have found him to be a good

man. I pray God to bless him abundantly.

ELDER BUDGE—I feel thankful for the good influence we enjoy this day, and for the wise counsels we have received. I labour under the same disadvantages as some of my brethren—ignorance of the language. I am determined to do all I can for the work. I have known Elder Stenhouse a long time, and am happy to say I know him to be a good man. I am glad to labour under Elder Tyler.

Elder FRANCIS—I do not feel far from home, as I am with so many of my English brethren. My determination is to do the best in my power for the work. The little time I have spent with Elder Stenhouse has been a time of pleasure. I believe him to be a servant of God. I also feel well towards Elder Tyler.

Elder TYLER congratulated himself on being favoured with such good and faithful men to aid him in the great work of God in these lands. He gave some good counsel and instruction.

Elder STENHOUSE—While the brethren were speaking of the difficulties before them on account of their ignorance of the language, it was with difficulty I could retain my place, I was so full of good feelings towards them, and disposed to say so many encouraging things, but Elder Tyler has relieved me of "the burden of the word of the Lord."

I have looked upon the appointment of Elder Tyler with pleasure, and have much confidence in the future well-being of the work in these missions under his watch-care. Every day's experience together proves that the spirit of his mission is upon him, and I have the fullest assurance that what he may lack of personal experience, and knowledge of languages, will be amply supplied by the riches of the Holy Ghost. Brethren, you have to sustain Elder Tyler in all things he may set his hands to accomplish. I have every confidence in you all, and should the Lord in His designs return me to the Continent of Europe, I shall find that a good and glorious work will have been accomplished.

The following appointments were made by Elder TYLER—Elder Keaton to preside over the Neufchâtel Conference, Elder Chislett to preside over the Genève Conference, Elder Francis to preside over the Italian Conference, Elder Budge and Priest Collier to labour under the direction of Elder Mayer in the Zurich Conference.

Resolutions to sustain the Authorities of the Missions, the General Authorities of the Church, &c., were moved and carried unanimously.

Benediction by Elder TYLER.

October 2, 10 A. M.

Meeting opened by singing. Prayer by Elder STENHOUSE.

In answer to a question from Elder Keaton, Elder TYLER said—Brethren, I do not wish you to confine yourselves to one place, if openings present themselves in other places. Your fields are like the wheat in the Valleys of Ephraim, where we harvest from June till September, cutting as it ripens. Were we to cut the green, it would not only be lost, but the ripe portion, being neglected, would fall into the ground, and all would be lost. I would say, then, work where the Lord works, and your labours will be crowned with success.

I wish to say a few words on the gathering. My short experience on the Continent has taught me that the spirit of emigration prevails to a great extent, both in and out of the Church, and I wish the brethren to instruct the Saints, that they should not emigrate without counsel from proper authority.

Elder STENHOUSE concurred in Elder Tyler's instructions.

Benediction by Elder SECRIST.

Half-past Two, P. M.

Meeting opened by singing. Prayer by Elder CHISLETT.

Elder STENHOUSE submitted his reply, in the French language, to the Anti-Mormon writers on the Continent, for the consideration of the Council. The brethren unanimously voted for its publication, and expressed their joy at having such a weapon for the defence and spread of truth.

Much good counsel and instruction was given by Elders STENHOUSE and TYLER.

Benediction by Elder STENHOUSE.

Oct. 3, 10 a. m.

Meeting opened by singing. Prayer by Elder STENHOUSE.

The committee appointed, presented before the Council the Testimonial to Elder Stenhouse, which was adopted.

Many questions were asked, and much

good counsel was given, pertaining to the work in the missions.

Benediction by Elder MAYER.

Half-past Two, p. m.

Meeting opened by singing. Prayer by Elder STENHOUSE.

Resolved, that the minutes of this Council be sent to the *Millennial Star* Office.

Business being finished, the time was spent in holy communion, partaking of the Sacrament, and in the brethren expressing their feelings respecting the work, and their affection for each other. The Spirit of God was poured out in a copious manner throughout the whole Council, which rendered it a time of rejoicing, knitting the brethren together in those holy ties known only to the people of God. May the good spirit enjoyed on this occasion fill the minds of all Saints.

The number of the Saints in Switzerland and Italy is as follows—2 High Priests, 2 Seventies, 12 Elders, 9 Priests, 8 Teachers, 1 Deacon, 258 Members, total 292.

The total number baptized in Switzerland, from the commencement of the Mission, is about 300.

T. B. H. STENHOUSE, }
DANIEL TYLER, } Presidents.

CHARLES R. SAVAGE, Clerk.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 665.)

[January, 1839.]

Tuesday, January 1st. 1839, dawned upon us as prisoners of hope, but not as sons of liberty. O Columbia, Columbia! How thou art fallen! "The land of the free, the home of the brave!" "The asylum of the oppressed"—oppressing thy noblest sons, in a loathsome dungeon, without any provocation, only that they have claimed to worship the God of their fathers according to His own word, and the dictates of their own consciences. Elder P. P. Pratt and his companions in tribulation were still held in bondage in their doleful prison in Richmond.

Monday 7th. Anson Call returned to his farm on the three forks of Grand River, to see if he could secure any of the property he had left in his flight to Adam-ondi-Ahman, and was there met by the mob, and beat with a hoop pole about his limbs, body, and head; the man that used the pole about his person, was George W. O'Neal. With much difficulty he returned to Far West, with his person much bruised, and from that time gave up all hopes of securing any of his property.

Tuesday 8th. About this time, England and Ireland were visited by a tremendous storm of wind from the north west, which unroofed and blew down many houses, in the cities and in the country, doing much damage to the shipping; many hundreds of persons were turned out of doors, and many lives lost on the land and the sea, and immense amount of property destroyed. Such a wind had not been witnessed by any one living; and some began to think that the judgments were about to follow the Elders' preaching.

Thursday, 10th.

Resolved by the Senate, the House of Representatives, concurring therein, That the three resolutions of the 18th of December be referred to a joint committee of the two Houses. heretofore raised, on the subject of the Mormon difficulties, with instructions to report a bill in conformity thereto, as soon as they can conveniently prepare the same; which was agreed to.

Wednesday, 16th. Mr. Turner, from the joint select committee, introduced to the Senate, "A Bill to provide for the investigation of the late disturbances in this State." This bill consists of twenty-three sections—

1st. A joint committee shall be appointed to investigate the causes of the late disturbances between the people called Mormons, and other inhabitants of this State, and the conduct of the military operations in repressing them: which committee shall consist of two senators, to be elected by the Senate, and three representatives, to be elected by the House of Representatives.

The bill further provided that the committee should meet at Richmond, Ray

County, on the first Monday in May, and thereafter at such times and places as they should appoint; that they should choose a chairman, clerk, sergeant-at-arms, and assistants; issue subpœnas and other processes; administer oaths; keep a record; furnish rooms; pay witnesses one dollar and fifty cents per day out of the Treasury; receive their pay as members of the Legislature; clerk four dollars per day, and one dollar and fifty cents for each arrest. In short all parties concerned were to be paid the highest price—and this committee were to be clothed with all the powers of the highest courts of record. This bill did not concern the "Mormons," as the exterminating order of Governor Boggs, and the action of General Clark thereon, would compel all the Saints to be out of the State before the court would sit, so that they would have no testimony but from mobbers and worse apostates; and this was evidently their object in postponing the time so long.

About this time President Brigham Young proposed to Bishop Partridge to help the poor out of the State. The Bishop replied, "The poor may take care of themselves, and I will take care of myself." President Young replied, "If you will not help them out, I will."

Thursday, 24th. I wrote as follows from Liberty jail—

To the Honourable the Legislature of Missouri—Your memorialists, having a few days since solicited your attention to the same subject, would now respectfully submit to your honourable body a few additional facts in support of their prayer.

They are now imprisoned under a charge of Treason against the State of Missouri, and their lives, and fortunes, and characters being suspended upon the result of the criminal charges preferred against them.

Your honourable body will excuse them for manifesting the deep concern they feel in relation to their trials for a crime so enormous as that of Treason.

It is not our object to complain—to asperse any one. All we ask is a fair and impartial trial. We ask the sympathies of no one. We ask sheer justice; 'tis all we expect, and all we merit, but we merit that. We know the people of no county in this State to which we would ask our final trials to be sent, are prejudiced in our favour. But we believe that the state of excitement existing in most of the upper counties is such that a jury would be improperly influenced by it. But that excitement, and the prejudice against us in the counties comprising the fifth Judicial Circuit, are not the only obstacles we are compelled to meet. We know that much of that prejudice against us is not so much to be attributed to a want of honest motives amongst the citizens, as it is to wrong information.

But it is a difficult task to change opinions once formed. The other obstacle which we candidly consider one of the most weighty, is the feeling which we believe is entertained by the Hon. A. A. King against us, and the consequent incapacity to do us impartial justice. It is from no disposition to speak disrespectfully of that high officer, that we lay before your honourable body the facts we do; but simply that the Legislature may be apprised of our real condition. We look upon Judge King as like all other mere men, liable to be influenced by his feelings, his prejudices, and his previously formed opinions. We consider his reputation as being partially if not entirely committed against us. He has written much upon the subject of our late difficulties, in which he has placed us in the wrong. These letters have been published to the world. He has also presided at an excited public meeting as chairman, and no doubt sanctioned all the proceedings. We do not complain of the citizens who held that meeting, they were entitled to that privilege. But for the Judge before whom the very men were to be tried for a capital offence, to participate in an expression of condemnation of these same individuals, is to us at least apparently wrong; and we cannot think that we should, after such a course on the part of the Judge, have the same chance of a fair and impartial trial as all admit we ought to have.

We believe that the foundation of the feeling against us, which we have reason to think Judge King entertains, may be traced to the unfortunate troubles which occurred in Jackson County some few years ago; in a battle between the "Mormons" and a portion of the citizens of that county, Mr. Brassell, the brother-in-law of Judge King, was killed. It is natural that the Judge should have some feeling against us, whether we were right or wrong in that controversy.

We mention these facts, not to disparage Judge King; we believe that from the relation he bears to us, he would himself prefer that our trials should be had in a different circuit, and before a different court. Many other reasons and facts we might mention, but we forbear.

This letter was directed to James M. Hughes, Esq., member of the House of

Representatives, Jefferson City, with the following request—

Will you be so kind as to present this to the House. The community here would, I believe, have no objection for the trial of these men being transferred to St. Louis.

P. H. B.

Saturday, 26th.

A meeting of a respectable number of the citizens of Caldwell County, members of the Church of Jesus Christ of Latter-day Saints, was held in Far West, according to previous notice, to devise and take into consideration such measures as might be thought necessary in order to their complying with the orders of the Executive to remove from the State of Missouri immediately, as made known by General Clark to the citizens of said county, in the month of November last.

The meeting was called to order by Don C. Smith; and on motion, John Smith was unanimously called to the chair, and Elias Smith appointed Secretary.

The object of the meeting was then stated by the chairman, who briefly adverted to the causes which had brought about the present state of affairs, and called for an expression of sentiment on the best course to be pursued in the present emergency.

Several gentlemen addressed the meeting on the subject of our removal from the State, and the seeming impossibility of complying with the orders of the Governor of Missouri, in consequence of the extreme poverty of many, which had come upon them by being driven from place to place, deprived of their constitutional rights and privileges, as citizens of this, and the United States, and were of the opinion that an appeal to the citizens of Upper Missouri ought to be made, setting forth our condition, and claiming their assistance towards furnishing means for the removal of the poor of this county out of the State, as being our right and our due in the present case.

On motion, Resolved: That a committee of seven be appointed to make a draft of a preamble and resolutions in accordance with the foregoing sentiments, to be presented to a future meeting for their consideration.

The following were then appointed, viz.—John Taylor, Alanson Ripley, Brigham Young, Theodore Turley, Heber C. Kimball, John Smith, and Don C. Smith.

Resolved: That the committee be further instructed to ascertain the number of families who are actually destitute of means for their removal, and report at the next meeting.

Resolved: That it is the opinion of this meeting that an exertion should be made to ascertain how much can be obtained from individuals of the society, and that it is the duty of those who have, to assist those who have not, that thereby we may, as far as possible, within and of ourselves, comply with the demands of the Executive.

Adjourned to meet again on Tuesday, the 29th instant, at twelve o'clock. M.

JOHN SMITH, Chairman,
E. SMITH, Secretary.

Tuesday, 29th.

The brethren met again according to adjournment. John Smith was again called to the chair, and Elias Smith appointed Secretary.

The committee appointed to draw up a preamble and resolutions to be presented to the meeting for consideration, presented by their chairman, John Taylor, a memorial of the transactions of the people of Missouri towards us since our first settlement in this State; in which was contained some of our sentiments and feelings on the subject of our persecutions by the authority of the State, and our deprivation of the rights of citizenship guaranteed to us by the Constitution, which was yet in an unfinished state, owing to causes which were stated by the committee; and they further apologized for not drawing it up in the form of resolutions, agreeable to the vote of the former meeting.

The report was accepted as far as completed, and by a vote of the meeting, the same committee were directed to finish it, and prepare it for, and send it to, the Press for publication, and were instructed to dwell minutely on the subject relating to our arms, and the fiend-like conduct of the officers of the militia in sequestering all the best of them after their surrender, on condition of being returned to us again, or suffering them to be exchanged for others not worth half their value, in violation of their bond, and of the honour of the commander of the forces sent against us by the State.

On motion of President Brigham Young, it was Resolved, that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this State, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the State.

After an expression of sentiments by several who addressed the meeting on the propriety of taking efficient means to remove the poor from the State, it was resolved, that a committee of seven be appointed to superintend the business of our removal, and to provide for those who have not the means of moving till the work shall be completed.

The following were then appointed, viz.—William Huntington, Charles Bird, Alanson

Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale.

Resolved: That the Secretary draft an instrument expressive of the sense of the covenant entered into this day, by those present, and that those who were willing to subscribe to the covenant should do it, that their names might be known, which would enable the committee more judiciously to carry their business into effect.

The instrument was accordingly drawn, and by vote of the meeting, the Secretary attached the names of those who were willing to subscribe to it.

Adjourned to meet again on Friday, the 1st of February next, at twelve o'clock. M.

JOHN SMITH, Chairman.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 11, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—The Utah Mail, thence September 1st, came to hand on Thursday, October 26th, bringing *Deseret News* of August 10th, 17th, 24th, and 31st, also many letters bearing much good news of a general and particular nature. We wish the readers of the seventy letters which came addressed to our care, much joy in the tidings which they receive by them.

The editor of the *News* states that thirty-eight sacks of mail matter had been delivered to the Post-office of that city by ox trains, which matter included books, newspapers, and letters, dating, in part, as far back as 1852. This will enable our friends in this country to understand why they have not received answers from their friends in Utah, to letters long since addressed to them. We are pleased to learn that the new contractors give promise of a reformation in this department of building up Zion, and that the like delinquencies will not occur under their management. We will thank the *News*, when administering the promised editorial reward to the delinquents, to insert a special paragraph in behalf of Utah's numerous correspondents in the British Isles and adjacent countries.

Elder Samuel W. Richards arrived in G. S. L. City, with brother T. S. Williams, who generously welcomed him to a passage over the plains with fare and luggage, on Saturday the 26th of August, in excellent health and buoyant spirits, being just forty-nine days from Liverpool, and having performed the journey in forty-three days' travelling time. It is not probable that any persons have crossed those plains with greater speed and comfort than brother Samuel and those who accompanied him. They arrived five days in advance of the mail, and took their friends by surprise.

Elders Orson Pratt, H. S. Eldredge, F. Kesler, and George Halliday arrived the next day in good health and spirits. Teams and flour were being sent back with a liberal hand to help in the emigrating companies of the Saints who would be rather late, but had every prospect of arriving in safety.

The heavy work of the stone and brick wall around Temple Block was completed on the 15th of August, much of the coping was ready to set, and the iron masters of Iron County were appealed to for the railing with which to surmount it.

Crops generally were most excellent and abundant, notwithstanding the hail and grasshoppers had both contributed to shorten the quantity. While it was a general complaint through the States that drouth had shortened nearly all the crops, some say 20 per cent in the aggregate, and in many places had almost entirely ruined them, the Saints were experiencing an unusual supply of rain, and at an unusual season.

n the evening of the 20th of August, commenced an old fashioned States' rain

storm, that continued, with intervals, two or three days, and well supplied the thirsty earth. In 1847, when the Pioneers entered Great Salt Lake Valley, a mountaineer, who had lived in that region of country several years, offered to wager one thousand dollars that an ear of corn could not be matured in those valleys. Such was the natural drouth of the country, that rain had been scarcely known between the months of March and October, but, since the settlement of the undaunted Pioneers, each year has witnessed an increase of rain during the summer months, till in the last two or three years, such has been the quantity, that comparatively little irrigation has been required to mature all the varied fruits of the earth which are usually cultivated in those latitudes. Certainly the tender mercies of the Lord are over His people in this respect, for none but Him can bestow such favours.

The erection of an extensive addition to the Tabernacle has been undertaken; Elder O. Hyde is charged with that duty, the Tabernacle being only half large enough for the congregation, especially on Conference occasions.

The *Deseret News* continues to appear on a full sheet of paper manufactured in Utah, which declares a step effectually taken towards independence of others, and reliability on their own resources and manufactures, for the intellectual as well as physical blessings of life. Indeed the whole tenor of our intelligence from Utah, seems to be more and more in that deep-toned fervour of the Holy Spirit which leads all to study and labour with their mights to build up Zion, that a place of refuge may be found in the fast approaching day of judgment, to which brother Thompson's letter on another page affords a good testimony of the practical kind. If all men are to be judged according to their works, there will be quite a difference between the rewards that will be meted out to the ministry and Bishopric of the Latter-day Saints and those of popular Christendom. We learn that the Saints where Elder P. P. Pratt was appointed to establish a place of gathering in California, are prospering much, have purchased a ship, and are doing business between San Francisco and the Sandwich Islands, which seems a preparatory step for the gathering of the Saints from the Pacific Isles to the mild climate of the American coast, so truly adapted to the constitutions of the Islanders. In every part where the work of the Lord has begun, there seems an energetic vieing together to see who, which, and what shall accomplish the most to favour Zion, and to establish righteousness on the earth.

Among the rest, and of no ordinary importance, we would notice the work of the Lord in Switzerland, as published in the Minutes of the First General Council of the authorities of the Church in the Cantons. Much joy and eternal honour to Elder Stenhouse, who has laboured so diligently, and succeeded, by the blessing of God, in establishing the Mission thus far. The established reputation of his successor, Elder Tyler, and those who have been called to labour with him, for faith and good works, warrants us in believing that the mission will speedily increase its numbers and faith unto the glory of God, and the salvation of many souls.

EMIGRATION.—The work of emigration is pressing hard upon the attention of all the European Saints. The exigencies of war, which disturb many branches of trade, and there being no prospects of its termination, also the late rise in the price of bread, as outward reasons, together with the impulses of the Spirit which urge the Saints to leave Babylon, cause the poor to send up their entreaties from Piedmont, Paris, Hamburg, Boitzenburg, and various parts of the United Kingdom, till our heart is pained at the entreaties of those who have no prospect but that of suffering and want unless they can emigrate. Dear brethren and sisters, be as patient as possible; we shall do all in our power, according to the means we have to do with, for your deliverance. To those who ask if we can accept donations of from five to ten pounds, and give them the benefit of emigrating by the Fund this year, we reply we cannot now state what we shall be able to do in such cases, as we are not yet aware what means we shall have at our command to operate with, but we will have your letters under consideration, and as soon as we are able shall answer them.

PRESENT FINANCIAL ASPECTS OF THE UNITED STATES.

The year 1853 closed upon a period of private and public prosperity in the United States entirely without a parallel in our history. The Treasurer of the Federal Government held thirty million dollars surplus in his hands, and was offering holders of government stocks redeemable in fifteen years twenty-two dollars for every hundred they would allow him to pay. But even at this enormous premium the sum swelled on his hands from the public revenues faster than it could be expended, while the regular expenses of the government had been doubled within fifteen years. The tariff of 1846 was considered a triumph of the friends of Free Trade, for it was the first radical encroachment our legislature had ever made upon the now exploded policy of protection. The results of that tariff were all and more than any of its friends had predicted; even Clay and Webster warned them against an impoverished Treasury and a crippled commerce; and yet, with a great reduction of duties and a large extension of articles on the free list, the revenue had gradually increased, until the Customs gave us a surplus of one quarter above the public expenditure.

Then came the regret that the reform had not been carried further when the change was made; while the demand and the hope was all but universal that further reductions should be made, and the free list still further extended. The growth of the revenue was not only a source of embarrassment to the government, but, as all the duties are collected in gold or silver, the specie basis of our credit system was narrowed, by burying thirty millions in the coffers of the State.

The finances of the separate states of the Union were in a better condition than they had ever been; and, with the exception of Florida, Arkansas, and, perhaps, one other state, their credit stood high. The interest upon their debts was promptly paid—sinking funds were gradually extinguishing the principal, and even the Supreme Court of Mississippi had recognised the validity and authorised the enforcement of the payment of that State's repudiated bonds.

There had been wide and almost unprecedented abundance in all the products of the soil, especially in the leading staples for export. The prices of bread-stuffs and produce had been everywhere sustained. The manufactures of the country, in almost every department, were flourishing. Most of the great lines of railways had been completed, and the entire railway system of the United States was yielding a handsome return to the holders of stocks and bonds. Commercial credit was everywhere sustained. Large preparations were made for an increase of business in every department, at home and abroad. The banks of the country were most of them known to be in a sound condition. American securities stood well abroad, and the whole country, in the midst of this florid prosperity, looked across the Atlantic with a feeling of pity for Europe and congratulation for itself, that we were exempt from those terrible evils that had hitherto overwhelmed the nations, in the midst of general wars.

Such was the state of the country six or eight months ago. What is it now? The United States has been visited by an unbroken series of public and private calamities, such as we have scarcely ever witnessed. Beginning in the winter of 1853-4, we had, in quick succession, the destruction of the largest printing establishment, the largest clipper ship, and the finest hotel in the world. Destructive conflagations visited most of our other large towns. Our coasts were strewn with wrecks. Our steamers were either burned or disabled at sea. Our clipper ships, nearly all of them, came home in a leaky condition; and it is safe to say that the losses sustained by the United States, from these causes alone, can hardly be estimated at less than fifty million dollars.

Next came the loss of life by disease, by fire, and by water. It has been the most unhealthy summer the United States has known for a whole generation. The cholera has spread all over the country, carrying off thousands in places that have been noted for their salubrity; while its ravages along the avenues of internal communication and in large towns have been frightful; and at the same time, the tendencies to disease and the preliminary or alarming symptoms have been so gene-

ral, that few persons on the Continent have entirely escaped.

Next came a withering drought, that scorched the country, with few and far intervening sections, from one ocean to the other. It has been the dryest summer, take the country through, that has ever been known. From the 1st of June, till the latter part of August, there were whole states, touching each other, in which a shower did not fall. The great wheat crop was brought forward rather prematurely, and the large prices of last year stimulated a vast increase in sowing; and besides feeding all our own people, and half a million new comers from the old world every year, we always relied upon a large surplus for exportation. Nearly the entire early potato crop has been cut off, and potatoes are now selling in New York for a dollar and a quarter per bushel. This is almost as important a crop to us as it is to Ireland, for the consumption enters largely into the feeding of swine and other animals.

It is early yet to talk about the cotton crop, and I shall shortly devote one letter to that subject, but the belief is now general that the crop will fall at least several hundred thousand bales below the estimate last spring. Taking all the products of all the crops, those who have devoted most attention to the study are coming to the conclusion that the yield this year will turn out to be a clear average of twenty per cent. deficit.

But the public and private credit of the country, and perhaps the prosperity of the nation, have suffered a still heavier blow from another quarter than by the combination of all the evils of which I have spoken. I allude to the startling and stupendous frauds and defalcations which have astounded, mortified, and grieved the nation. The immediate results of the discovery of the Schuyler fraud alone, shook the whole commercial fabric; and men stood aghast in terror. But it was immediately followed by other revelations, in quarters quite as little expected. The later results of these villainies are being felt deeper and deeper every day. Public confidence has been weakened in every range of business. In periods of speculation, and especially in all communities like our own, where there is more energy than capital, but where there is ability enough, under wise management, to redeem all obligations, there is a large class of interests and undertakings, which, to be carried through successfully, must be buoyed up by the sustaining influences of commercial confidence. In this country these interests, which are so vast, have all been struck down by these visitations of Providence. I call them so because they seem, in the terror that they inspire, and the ruin they have worked, to partake of the solemn attributes of the curses of God.—New York Correspondent of the *Daily News*, Oct. 11.

FOREIGN CORRESPONDENCE.

DESERET.

General Intelligence.

Great Salt Lake City, June 30, 1854.

William Gavin and Family.

Dear Brothers and Sisters — Here a man goes to work for another, and he gets for his pay a bushel of wheat per day if he is a good labourer, or one-and-a-half bushels of corn, or so many pounds of beef or pork, so many potatoes. This is the principal way of doing business here among us. When a man works for us, we give him a cow, an ox, some sheep, a waggon, a horse, or whatever the agreement is. We pay him in any thing that we raise in the Valleys. Thus you may have some idea of our trading, as we call it. There are some men who pay cash for all their labour, but not many. There are not many rich men among us. We mostly all own a house and lot of our own, or a farm, and oxen, cows, hogs, sheep, &c. Thus you see we are all well off, yet not very rich. We, as a community, have plenty of wheat, and as good flour as the world needs to have; plenty of corn, oats, butter, cheese, pork, eggs, chickens. We make our own molasses. We have plenty of potatoes, beets, parsnips, carrots, squashes, pumpkins, water melons, musk melons, &c. But we have no tea, nor coffee, nor sugar, but what is brought from the States, consequently some of us use but little of these things. There is a prospect of us having

plenty of sugar of our own manufacturing, as the sugar houses are now being erected. When we want wood, we go to the kanyons, where it grows, and get it, without money or price. We generally have the kanyons let to men that work the roads. We pay them twenty-five cents per load for each load that we get, or we can get out six loads for one day's work, helping to repair or make the road.

The pasture for our cows, oxen, sheep, &c., costs us nothing. There are thousands of acres of the best kind of grass, that are free for any one—all the expense is to drive the cattle out to the feed, or pay somebody to do it.

There is plenty of good land in the Valleys, that is better than any land round Thornliebank, if we had the water on it. We have to irrigate our crops from the streams. Mostly all the land round here will raise the best kind of wheat. We are going to make a large canal, from Utah Lake to Salt Lake, round the base of the west mountain. This will water and bring into cultivation several hundred thousands of acres of land, in the heart of a good grazing country, and will be some thirty or forty miles long.

Our people are very industrious—all of them are working men. The President, Brigham Young, is a hard working man. I have often seen him work in his garden, chop wood, &c. The Twelve Apostles cut and haul wood, plough, sow, reap, mow, &c. The presiding Bishop, Edward Hunter, is a working man also—he chops wood, drives team, ploughs, sows, &c. All our other Bishops are working men, some of them are farmers, others carpenters, adobie or brick makers, &c. It is no uncommon thing to see a man up to his knees in mud through the week, and preaching and administering the Sacrament on the Sabbath. The Judges of the County Courts are working men also—when they are not engaged in the Judiciary Hall, settling disputes among the California emigrants, you will find them ploughing, sowing, building, making roads, taking care of their cattle, &c. Our Sheriffs, Justices of the Peace, Generals, Colonels, Captains, &c., all do just so. Thus we are all like a hive of bees, we all work together.

Although there are several thousand inhabitants in the Valley, there are no lawsuits among us. We take the Scripture rule—we tell our brother his faults between him and us, and thus we proceed; if we find that the principle of right does not exist in his heart, after due labour with him, we cut him off from the Church; then the law of the land can bring him to justice.

Our red neighbours, the Indians, are very fluctuating in their feelings—sometimes they are very honest, at other times they steal our horses and oxen. But considering their traditions, ignorance, and degradation, we can bear with them patiently, until we can instruct them better. We are longing for the day when they will be brought to a knowledge of the covenants and principles that their fathers believed and rejoiced in, when they were a delightsome people.

Please to give my respects to all my old friends and acquaintances—such as Messrs. Loftie, Stark, Blackley, Sharp, &c. I always think of these individuals. The day may yet come that I will be able to do them good. Please to remember me to all the Saints at Thornliebank, Pollockshaws, &c. Be faithful, brethren and sisters, and the hand of the Lord certainly will be over you for good. The Being that numbers the hairs of your heads, notices the sparrows, and clothes the lillies, certainly watches over you with a fatherly care. Therefore acknowledge the hand of the Lord in all things, and take courage, knowing that He cares for you. Inasmuch as you are poor, the Lord will see that you are fed and clothed. If the destroyer should stalk among the nations, inasmuch as you are keeping the commandments of God, and obeying the counsel of your Presidents, and keeping united in your Branches, you will be preserved, and the Lord will open up the way that every family that is faithful will be delivered, and be brought to a place of peace, where they can eat their bread until they are satisfied, and bless the God of Israel in their hearts. Ever remember, brethren and sisters, that the Lord holds the destinies of the children of men in His hands—He can call men to do His work, as the earth is His, and the fulness thereof. Therefore, take courage, and make Him your friend. As it is the Lord that gives you and me influence, and every other good thing, remember that He will have a tried and faithful people. Neither you nor I ever will share Abraham's glory, without we prove ourselves worthy, like as he did. The Lord proved

him to the core, and found that he would not withhold anything that He required. Consequently He turned round and told him, that with blessings He would bless him, &c.

I can assure you, brethren and sisters, that you are ever in our minds. We think of your poverty, we think of your anxieties and privations, consequently we do all that is in our power, under existing circumstances, for your deliverance. Sometimes we feel rather disappointed in those that we do bring out. When they come here they want every comfort that the Valleys of the mountains produce, and then every other thing that they can think of that was to be procured in cities and towns of the Old World, or the Eastern States. They appear to forget that we wanted to bring the people here that were meek and lowly in heart before the Lord, that sought with all their hearts to help bring about the day when the will of the Lord would be done on the earth, as it was in heaven. Many that come here, instead of seeking the kingdom of God, with its righteousness, or seeking to establish it in their hearts and in their families, seek first to obtain all comforts, and by and bye perhaps they will seek, or think of, God and His kingdom. There are many come here with these feelings, consequently they are full of darkness, and they want they know not what. They have work, they have bread, they have butter, milk, meat, &c., yet their minds are dark and dissatisfied, there is something yet lacking, they know not what. They have plenty to eat and drink, but feel dissatisfied, because they cannot get their pay in cash every week or two, consequently they want to go to California, or some other place, they know not where; and when they get there, they find that their very wishes are not their wish.

Be not deceived, brethren and sisters. When we came here, we had to bring our provisions with us—yes, we had to carry our families, farming utensils, our seed, one thousand miles, and subsist on what we brought until we could raise the necessaries and comforts of life. We eat one-third more when we got into the mountain air than we did in Illinois, Missouri, or Iowa, consequently our provisions fell short, and we lived on roots, weeds, wolf meat, mules, horse meat, and crows, and felt to thank the God of Israel for our peaceful homes. Remembering that it was the Lord's business to provide for His Saints, we rejoiced, believing that there were better days a-head. We were deprived of gardens, some of us for three years. When our peas, beans, potatoes, &c., began to grow, you had better believe we felt well. We paid ten cents (five pence) each for small potatoes, for seed, and then got them cheap, as we thought, considering that there were but few grown, as we had to carry the seed one thousand miles.

The next year, when the third crop was raised in the Valley, we had plenty of vegetables to eat and to sell. Then those individuals who began to emigrate, and who had lived in the lap of plenty while we were passing through the scenes I have just mentioned, began to grumble, that is, some of them. Thus it has continued, more or less, every season. When men and women come in, in the fall, they can easily procure labour, and get from one to two dollars per day for the same, that is, common labour; mechanics get from two-and-a-half to three dollars per day, yet they do not all feel thankful for these things.

Do not deceive yourselves, brethren and sisters. If you come here with any other motive than to help build up the kingdom of God, you will meet with disappointment. If you are faithful, and come here with the determination to serve the Lord, and keep His commandments, with us, then you will be tried and proven with us. But remember that you are coming to the thrashing-floor, and not to Zion redeemed and sanctified. You cannot be saved on any other principle than the one that the Lord has revealed; consequently, if you cannot make up your minds to be tried in all things, you had better stay where you are. To be Saints here, you have need to make up your minds to be as clay in the hands of the potter, ever remembering that in this probation we have come, like our Lord, not to do our own will, but the will of Him that sent us.

Brothers Brigham, Heber, and Jedediah are well. They have large burdens to bear. It is no small thing to dictate, govern, and control the kingdom of God, consequently they require our faith and prayers, that they may be sustained under every circumstance. Their hearts are often pained to see the foolish

course that some of the Saints take, running after the things wherein there is no profit. It would make your hearts rejoice to see their union. You had better believe that the three make a strong team. When the Lion of the Lord dictates, Heber and Jedediah have things to roll in a hurry. How your hearts would burn within you to hear them preach or pray. They speak words of wisdom, yea, hidden wisdom. When they pray, they pray as man seldom prays, the Lord is so near to them. The Quorum of the Twelve are well. They are mighty men in Israel, from brother Orson Hyde to brother Franklin D. Richards—the Lord bless them, that they may live to see the will of the Lord done on earth as it is in heaven.

I presume you are aware of the death of father John Smith, the Patriarch of the Church of Jesus Christ of Latter-day Saints. At our Conference, on the 27th, brother John Smith, Hyrum's son, was appointed Patriarch of the Church. He is a young man, about twenty-one years old. I believe that the spirit of his father will rest upon him, and he will bless and comfort the Saints—the Lord bless him.

Our crops look well in the different valleys. The hand of the Lord is certainly over us for good. The Temple foundation is now going a-head, consequently I expect that the devil and his servants will commence to growl.

Now, dear friends, be patient, read and act upon the principles contained in this letter, and act upon every other good principle, and you will be blest, and delivered in due time.

Give William, John, and David my love. Tell them to be good, obedient boys, and they will be blessed, and soon see me.

Please to remember me to all the Valley Elders in your neighbourhood.

The Lord bless and comfort you all.

Your old friend,

W. M. THOMPSON.

LIST OF WORKS FOR SALE BY FRANKLIN D. RICHARDS, 15, WILTON STREET, LIVERPOOL;

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Book of Mormon, morocco extra, 6s. 6d.; grained roan, 3s.; do. Welsh (*Llyfr Mormon*), grained roan, 4s.; do. French (*Le Livre de Mormon*), 3s. 6d.; do. German (*Das Buch Mormon*), 3s. 6d.; do. Italian (*Il Libro di Mormon*), morocco extra, 6s. 6d.; grained roan, 4s. 6d.; do. Danish (*Mormons Bog*), grained roan, 4s. *Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.; do. Welsh (*Athrawiaeth a Chyfammodau*), grained roan, 3s. 6d. *Pearl of Great Price*, 1s.; do. Welsh (*Y Perl o Fawr Bris*), 1s. 2d. *Hymn Book*, morocco extra, 4s.; calf, gilt edges, 2s. 6d.; calf grained, 2s,; roan, 1s. 6d. *Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for Many Generations*, by Lucy Smith, Mother of the Prophet, morocco extra, 6s.; calf gilt, 4s.; grained roan, 2s. 6d. *Harp of Zion*, by Elder John Lyon, morocco extra, 6s. 6d.; cloth, gilt extra, 3s. 6d.; cloth embossed, 2s. 6d. *Government of God*, by John Taylor, one of the Twelve Apostles, 1s. 9d. *Catechism for Children*, by Elder John Jaques, cloth, gilt edges, 10d.; stiff covers, 6d. *Gibson and Woodman's Three Nights' Discussion*, 6d. *Testimonies for the Truth*, by Elder Benjamin Brown, 4d. *Latter-day Saints in Utah*, 3d. *One Year in Scandinavia*, by Erastus Snow, one of the Twelve Apostles, 3d. *Salvation*—Two Dialogues, by Elder John Jaques, 1d. each.

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VARIETIES.

THE clipper ship *Red Jacket*, Reed commander, on her last voyage to and from Melbourne, occupied on her outward trip 69½ days, and on her homeward trip 73½ days. The *Lightning*, Captain Forbes, has since made the homeward passage in the unparalleled short space of 63 days. During five days she logged respectively 332, 348, 300, 311, and 329 knots.

AT the time when the day of thanksgiving was fixed, wheat had fallen from 80s. to below 53s. per quarter. It has again risen to 80s. From the 17th to the 24th of Oct., the price rose 10s. The same story is repeated all over the country, and it is said there have been cases of the same wheat being sold a second time in one day, at an advance of 7s. or 8s. All over the country, and all over the west of Europe, the rapid rise is nearly uniform.

RETURN OF THE JEWS TO PALESTINE.

BY PHILIP JAMES BAILEY.

Selected.

They come from the ends of the earth,
  White with its aged snows;
From the bounding breast of the tropic tide,
  Where the day-beam ever glows;
From the east where first they dwelt,
  From the north and the south and the west;
Where the sun puts on his robe of light,
  And lays down his crown to rest.

Out of every land they come—
  Where the palm triumphant grows;
Where the vine overshadows the roofs and the hills,
  And the gold-orbed orange glows;
Where the olive and fig tree thrive,
  And the rich pomegranates red,
Where the citron blooms, and the apple of ill
  Bows down its fragrant head.

From the land where the gems are born—
Opal and emerald bright;
From shores where the ruddy corals grow,
And pearls with their mellow light;
Where silver and gold are dug,
And the diamond rivers roll,
And the marble white as the still moonlight
Is quarried, and jetty coal;

They come—with a gladdening shout;
They come—with a tear of joy;
Father and daughter, youth and maid,
Mother and blooming boy.
A thousand dwellings they leave,
Dwellings—but not a home;
To them there is none but the sacred soil,
And the land whereto they come.

And the Temple again shall be built,
And filled as it was of yore;
And the burden be lift from the heart of the world,
And the nations all adore;
Prayers to the throne of Heaven
Morning and eve shall rise,
And unto, and not of, the Lamb
Shall be the sacrifice.

LITERARY NOTICES.—*The Seer*.—The publication of this periodical is necessarily discontinued until more copy is forwarded by Elder O. Pratt. We presume it is his intention to complete the present Volume.

The Voice of Warning.—We have much pleasure in announcing that the eighth edition of this meritorious little work is now ready for sale. The present edition has been completely revised and corrected. It is also printed on better paper, and in a bolder type, than the last edition, requiring the addition of another sheet of thirty-six pages, which will render the work still more valuable. The prices will remain the same—cloth embossed, 1s. 6d.; calf grained, 2s. 6d.; morocco extra, gilt edges, 4s.

THE *Journal of Discourses* Vol. I, is now ready. Price, bound in half calf, 5s. 6d. The Second Volume commences Jan. 1, the Numbers to be issued semi-monthly as usual.

ADDRESSES.—William Budge, Cei Hernn Toh: Tak: Hüg alt Gemendscher im Weiningen Schuccitz Ct: Zürich.

A. Galloway, Mr. John Braidley's, near the Providence, Abersychan, Pontypool, Monmouthshire.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH OCTOBER, 1854.

	£	s	d
George W. Davies	7	0	0
John B. Pears (per Thomas Young)	6	0	0
Simon Irwin	4	0	0
Josiah Holmes	5	0	0
Benjamin Elliott	2	10	0
Carried forward	£24	10	0
Brought forward	£24	10	0
Samuel Gentle	4	0	0
Henry McCreery	25	0	0
John Miller	4	5	3
James Linforth	4	0	0
	£61	15	3

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 46.—Vol. XVI. Saturday, November 18, 1854. Price One Penny.

TO THE MISSIONARIES FROM UTAH.

No. I.

(*From the "Deseret News," August* 31.)

Dear Brethren—Though at times you may be tempted to imagine that you are forgotten at home, while struggling, amid the powers of evil and darkness, and among strangers, without purse or scrip, to proclaim the pure principles of the everlasting Gospel, and to gather out the honest in heart from every nation under heaven, still you are ever sustained by our faith, and remembered in our prayers. We are perfectly familiar with the trials to human nature which have to be endured by all who magnify their calling in the Priesthood.

In obedience to counsel, you have turned your backs upon the endearments of family, home, and the sweet society of your brethren, and cheerfully gone forth to meet the scowls of evil spirits, and the scoffs and revilings of the wicked, with hearts burning with salvation for your fellows, and the contrast is so great that the unaided spirit of man would not only shrink from the calling, but utterly refuse, and be entirely incompetent for the task.

To cheer and assist you in your arduous, though most pleasing of all labours to a Saint, we shall occupy a portion of the columns of the *Deseret News*, from time to time, in furnishing you home news that may be of interest, and in making those suggestions, and giving such counsel, as may be dictated by the Holy Spirit.

In times of sore temptation and trial, the human mind is prone to doubt and despondency, and, without strict humility, faith, and obedience, is liable to make shipwreck of the fairest prospects, hence the instruction to get the Spirit of the Lord, if you have not got it, and keep it, and walk in it continually, taking it for the man of your counsel, cannot be too often reiterated, nor too closely adhered to by all Saints, and more especially by those who are bearing truth to the nations of the earth.

Your distant and scattered situation renders it impossible for you to receive direct communication from us on every question that may arise, even when you may be very anxious to do so. This is wisely designed for our benefit in the far reaching policy of the economy of God in regard to this probation, for by this plan all are made subject, for light, guidance, and true intelligence, to Him who rules and controls all things in wisdom, and "lighteth every one that cometh into the world."

Therefore, upon true faith, repentance, baptism by the proper authority, and the laying on of hands for the reception of the Holy Ghost, it is not only the privilege, but the duty of every individual to so live in accordance with the light and requirements of the Gospel, as to be able to ask and receive revelation from the Almighty at all times, and under all cir-

cumstances, whenever necessary, to enable him to magnify his calling, roll forth salvation, and honour our Father in heaven.

These are simple truths which you are familiar with, and which you all do, or should, know for yourselves, for salvation is an individual work—each for himself primarily, and secondarily each for all in assisting his brethren, and the human family at large, so far as lies in his power.

The mission to the British Isles is now under the immediate superintendence of Elder Franklin D. Richards, of the Quorum of the Twelve, and circumstances enable him to consult us, at times, on most questions of grave importance. This is not so much the case with the Scandinavian, French, Channel Islands, Swiss, German, Italian, Hindostan, Australian, and Cape of Good Hope missions. From this cause, from office connexions, and other facts, it is deemed advisable that the missionaries on the Eastern Continent look more immediately to Elder Richards, for counsel on those movements and views about which they may happen to feel any serious dubiety; at the same time we shall always be pleased to learn from you your situation and prospects, and be ever ready to give such replies to questions, and offer such instructions, as the exigencies of the case may require.

The Elders from Utah, now in Australia, Hindostan, and the Cape of Good Hope, are at full liberty, upon the reception of this article, to tarry in their respective missionary fields, to extend their labours to new fields, or return home, as the Holy Ghost may dictate in their councils, with reference to their respective joint or individual movements, and all will be right.

Our public works are progressing steadily, but not, at all times, with that energy and speed that we could desire; still the Saints in Utah are constantly increasing in faith and good works.

Lest you may not get full files of the *News*, we will add that the foundation and adobie portion of the wall around the Temple Block are finished, and the workmen are now laying the coping stone, which will prepare the wall for the iron railing.

Workmen are busily engaged in placing the huge blocks of sandstone and fine conglomerate in the massive foundations for the Temple.

The natives are at peace with us, and with each other, and the Lord is still blessing us with the choice blessings of heaven and earth, insomuch that we rejoice in His Spirit, in union, and general good health, with an abundance of the necessaries and many of the luxuries of life.

From your brethren in the Gospel,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(*Concluded from page* 679.)

His Excellency the Governor then addressed the assembly—

I realize the nature of my position in rising to speak to an assembly of intelligent gentlemen and ladies on such an occasion as the present. I probably feel my incapability more than can be perceived by my hearers, still my mind is active, and my understanding is fruitful, whether I have ability or not to express that which is in me.

While my friends have been speaking, I have been much amused, edified, and delighted, especially in having whiggery and democracy so ably illustrated. I do not think they could have been exhibited more easily, more naturally, more to the understanding of all, and more true to the spirit and universal deportment of those two leading parties of the nation as they now exist, than they have been by my predecessor in the stand to-day; and I presume I am speaking the feelings of the greater part of this assembly.

While brother George A. Smith was speaking upon the rise and progress of the American Revolution, a few items ranging in the same line, occurred to my mind, which I have a desire to express in the hearing of this assembly.

The revolutions made by the Government of the United States, with regard to real progression generally, are small indeed; so small that it is impossible to perceive any advancement. It is true the Constitution has been revised by the voice of the people; but wherein is it bettered? Some say it is bettered; but as to the light and knowledge that now exist with regard to the true spirit of republicanism, the revolution is on the retrograde motion. No one will question for a moment that many revolutions in the United States have become in a great degree popular, notwithstanding they have been in many instances unconstitutional, and in open violation of the statute laws, and have been winked at by the most influential officers of the Government. There has been a progressive revolution since the close of the war, but not in virtue, justice, uprightness and truth. It has become quite a custom, and by custom it has the force of law, for one party to mob another, to tear down and destroy Catholic churches, drive citizens from the ballot box, disallowing them the right of franchise, and persecute, plunder, drive from their possessions, and kill, a great people. Revolution in the United States is progressing, but to the true spirit of Democracy, and the science of government, the revolution I refer to is strictly opposed.

With regard to Democracy and Whiggery, no person can exhibit them better, and in a truer light, than Judge Shaver has to-day. The General Government, as a whole, do not understand truly what democracy and whiggery really are.

What would my friend George A. Smith tell you with regard to these two political bodies that now rule over our country, were he to address you upon this subject? He would tell you that one of them is a monster having many heads, and the other is a monster with no head at all. The impulse that is given to the Government, is like that of the animal creation; when they are hungry they are impelled to eat, and to drink when they are thirsty. When this necessity presses upon them, all the sensitive powers are on the alert to search for food; all their natural impulses to action originate in the appetite; they receive them from the demands the interior of the animal makes upon the creature; it then becomes the duty of the head to search out a method to supply these demands with food suitable to the nature of the animal, which administers health, strength, vigour, growth, and beauty to the whole body.

What ought to be the Government of the United States? And what are whiggery and democracy, as they now exist? Nothing, and a little less.

I believe in a true republican government; but where is the man capable of exhibiting in their true character the principles of such a government? I do not profess to be that man, still I believe that I am as capable to search into the merits of the subject, and can understand the general principles of true republicanism as well, as any other man, though I may not be capable of setting it before the people in its perfection. I can however talk a little about it.

Is there a true republican government on the earth? There is. Do you inquire, Where is that government? I answer, It is here. I am a true republican, if I understand what the term signifies; but I put my own definition upon such terms, for in many instances our lexicographers have widely mistaken ideas, and widely disagree upon the meaning of words. They may trace the etymology of words, through the living and dead languages, to their roots, as they suppose; but there is a great probability of their being mistaken still.

A government that is perfect would be called democratic. True republicanism, and what is meant or understood by true democracy, is the same; but the full extent of true democracy cannot be told by any man at this time. In entering upon a point that I do not fully understand, and can in no wise fully explain, I shall content myself to talk about it according to the extent of my capacity, and the understanding I have of the subject, and leave the little I have to say with the people. The question, What is a true republican government? is easily answered. It is a government or institution that is perfect—perfect in its laws and ordinances, having for its object the perfection of mankind in righteousness. This is true democracy. But democracy, as it is now, is another thing. True democracy, or republicanism, if it were rightly understood, ought to be the government of the United States. They might have had that government long ago; but as it was said by my predecessor in the stand, "Whom the Lord would destroy He makes mad;" consequently He must take away

the wisdom of that man, or of that people. No man or people possessing wisdom will give vent to wrath, for that is calculated to weaken, to destroy, to blot out of existence.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests, and they are filled with wrath: they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, He gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase, and power. When we look abroad upon the nations, we can see this truth verified; and when we look at home in our own nation, it is no less verified. We see that wisdom is actually departing from the lawgiver, and the knowledge and the discretion the judge possessed years ago have vanished. We discern that the very policy adopted by the nations to fortify them in strength, is calculated to sap their foundations. The axe is laid at the root of the tree, and all nations are filling up the cup of their guilt.

Suppose I were speaking to the assembled millions of the inhabitants of the United States, what counsel or advice could be given to them that they might regain what they have lost? Can any temporal means be adopted to save them from the vortex of ruin into which they are fast approaching — a doom which they never can avert without sincere repentance? Yes, there is seemingly a human policy, if adopted, that would snatch them from destruction. What is it? Let the people rise *en masse* to lay the foundation of a wholesome, independent, free, democratic (as the people call it), republican government—a government which, if carried out, will be perfect in itself.

Let us look at it in another point of view. Suppose this people inhabiting these mountains are broken off entirely from the nations of the world, rendering no allegiance to any earthly power combined or isolated: free to make laws, to obey them, or to break them; free to act, to choose, and to refuse, and in every sense of the word to do as they please, without any fixed order of government whatever; and they wish a constitution, a system of government for mutual protection and advancement in the principles of right, to be framed according to the best wisdom that can be found in this community; I say, let them govern themselves by a republican system of government, selecting a man from their midst to preside over them. And who should they select to fill so important a station? The best man they can find. Should they keep him in office only four years? Should they make a clause in their constitution, that a President shall serve at most for only two terms without a vacation in his services? That is an item that should not be found in the Constitution of the United States, nor in the constitution made by this or any other people. We should select the best man we could find, and centre our feelings upon him, and sustain him as our President, dictator, lawgiver, controller, and guide in a national capacity, and in every other capacity wherein he is a righteous example. Though we find as good a man as there is in the nation, yet we should not lay facilities before him to become evil, were he so disposed. Great care should be exercised to guard against placing such a power at the command of any mortal.

Shall we give him twenty-five thousand dollars per annum, and make him superior to any other honest man in the Territory, State, or Kingdom, in things pertaining to this world? or lay inducements before him, to become proud, haughty, and neglectful of the true interests of the people? No—for if he is capable of ruling the people, and dictating them, he is capable of taking care of himself. If we cannot find a man willing to control and guide us without our pouring the gold and silver into his coffers, and exalting him above the rest of us, then we will take one less capable, who will do it for nothing.

Do you ask why I would recommend this course? I answer, because of the weakness of man. Were we to elect a man to preside over us in this capacity, and give him three, four, five, eight, or fifteen thousand dollars a year, the streets would be full of demagogues; you would see them perched upon every ant-hill, croaking out their stump speeches for this or that man to be our ruler; and the paid lackeys of each candidate for office, in the streets, in the public places, and in the houses of the citizens, would be using their influence for their employers in their respective circles, and wherever they would be listened to.

Whether such a man as a ruler will do good to the people, is not thought of, either by the candidate or by his lackeys; but the one is after the thousands of dollars, and the other after his paltry fee. The welfare of the people they do not consider. What will be the best policy to pursue for the good of the people at large, is not in all their thoughts.

Let the people see to it that they get righteous men to be their leaders, who will labour with their hands, and administer to their own necessities; sit in judgment, legislate and govern in righteousness; and officers that are filled with peace, and see to it that every man that goes forth among the people as a travelling officer, is full of the fear of the Lord, and would rather do right at a sacrifice, than do wrong for a reward.

What would be the result, if this course was adopted by the people of the United States? It would destroy the golden prospects of those who were seeking for gain alone, and men would be sought for, in the Nation, State, or Territory, who were for the people, and would seek earnestly for their welfare, benefit, and salvation. We want men to rule the nation who care more for, and love better, the nation's welfare, than gold and silver, fame or popularity.

Are there any such in the United States? Yes, plenty of them among all classes of men, though they have little or nothing to say about politics. Many of them are much like one Mr. Hovey, from Cayuga County, New York, that I once asked if he was going to the election? "No," he replied, "I will never give another vote in the United States." I asked the reason for such a course. "Why," said he, "they will set up the devil as a candidate for the office of President, then set up his apostate brother, who has forfeited his inheritance, and run him in for the sake of opposition." There are plenty of men who would do that and worse. The nation, however, is not lost yet; there are as many as five righteous men in the city, at least.

Let the people lay the foundation for carrying out the republican government which was instituted by our fathers, instead of maintaining a government of anarchy, confusion, and strife. Were this people here an independent people, and had the privilege of selecting their own officers, and I should be chosen to dictate them in their selections, I would watch and guard faithfully their rights, and see that they selected men who had not the dimes in view; the motto should be, "If you do not labour for the good of the people, irrespective of the dimes, we do not want your services; for if you labour for the money, you seek to benefit yourselves at the people's expense." I make this application, and turn it eastward, which you know is the way the world rolls. If the Government knew what the wants of the people were, they would take away the salaries of political demagogues, and stop their running, and their stump preaching, from one end of the land to the other, to make proselytes to their cause. This would have a tendency to put an end to party names, to party jealousies, and to party conflicts forever; and the people should concentrate their feelings, their influence, and their faith, to select the best man they can find to be their President, if he has nothing more to eat than potatoes and salt—a man who will not aspire to become greater than the people who appoint him; but be contented to live as they live, be clothed as they are clothed, and in every good thing be one with them.

It is yet in the power of the people of the United States to lay a foundation to redeem themselves from the growing consequences of past errors. What would be the result, were the United States to take this course, viz., to strike out that clause in the Constitution, that limits the services of a President to four years; or the term of service of any good man; and continue to revise the Constitution and laws as they become familiar with their defects; then reduce the salaries of all officers in all the departments? Would not such a course revolutionize any kingdom or government, and be very likely to produce union and prosperity?

Are there any more improvements that might be made? Yes. If we are what we profess to be, a republican government, there is no State in the Union but what should be amenable to the General Government, holding to the old English rights in Rhode Island; then Congress, with the President at their head, could meet, and veto every act made by any Department of the Government, if it was necessary. So let Congress come together when any of the States transcend the bounds of right, and hold them amenable for their actions. The General Govern-

ment should never give any portion of the nation license to say they are free and independent; this should only apply to the nation as a whole. We have a little experience in this kind of independence. For instance, the government of the United States were willing to take my money for lands in Missouri, which were in market, but the people in that sovereign, that free and independent State, rose up and mobbed me—drove me from my possessions, and confiscated my property to themselves, and the General Government has no power to redress my wrongs. This is only one instance among many of the kind, which I might enumerate to show the impolicy and downright mockery of such boasted independence. While such outrages remain unredressed, this nation never should defile the sacred term by saying, they have a REPUBLICAN GOVERNMENT.

The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty. He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent. He moved upon the signers of the Declaration of Independence, and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern Prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid its foundation, but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done.

What shall be done? Let the people, the whole American people rise up and say they will have these abuses regulated, and no longer suffer political demagogues to gamble away their money, but turn them out of office to attend to their own business. Let the people make a whip, if not of good tough raw hide, of small cords at least, and walk into the Temple of the nation, and cleanse it thoroughly out, and put in men who will legislate for their good, instead of gambling away their money, and trifling with the sacred interests of the Nation, which have been entrusted to their keeping.

I would not speak so plainly were it not that statesmen use the same privilege, and that too in the halls of Legislatures. We can never get a true republican government upon any other principle. The object those have in view who look and long for the gaudy trash of this world, should be removed, that men may occupy the high and responsible seats of the nation who will care for the welfare of the people, and cannot be bought with money, or that which it can purchase.

Can the Constitution be altered? It can; and when we get a President that answers our wishes to occupy the executive chair, there let him sit to the day of his death, and pray that he may live as long as Methuselah; and whenever we have good officers, strive to retain them, and to fill up vacancies with good men until there are none who would let the nation sink for a can of oysters and a lewd woman.

The signers of the Declaration of Independence, and the framers of the Constitution, were inspired from on high to do that work; but was that which was given to them perfect, not admitting of any addition whatever? No, for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it: it is a progressive, a gradual work. If the framers of the Constitution, and the inhabitants of the United States, had walked humbly before the God who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place hunters, who live upon its vitals. The country would not have been overrun with murderers and thieves, and our cities filled with houses of ill fame as now; and men could have walked the streets of cities, or travelled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprizing and righteous people would now have been found from one end of the United States to the other.

The whole body is deranged; and the head, which ought to be the seat of sense

and the temple of wisdom, is insensible to the wants of the body, and to the fact that if the body sinks, the head must sink also.

I want to tell a political anecdote, or at least I will tell it so nigh that you will guess the whole of it. Two fellows were stump speaking for office in the State of Illinois; one of them was a lawyer of flowery eloquent speech, and the other was a rough and ready homespun mechanic, but a man of sound sense. The lawyer made his speech in flaming language, interlarded it with expressions of sensitive regard for the people's interests. The mechanic mounted the rostrum, and says he, "I cannot make a speech to cope with this man's speech, but I can tell you what he and I want. He wants your votes; now if you will give me your votes, when I get into office, you may ——— and be damned." They both felt so; and there are but few exceptions to this practice. Office seekers are full of tricks and intrigues of every kind to get an office, and then the people may ——— and be damned.

The progress of revolution is quite considerable in every government of the world; but is the revolution for the constitutional rights of the people, in progress? No, it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed, and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty; He operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism;" both are inspired by him, but the work unto which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the kingdom of God. He operated upon that pusillanimous King to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by and bye they will get mad and rush to certain destruction.

Will the Constitution be destroyed! No; it will be held inviolate by this people; and, as Joseph Smith said, "the time will come when the destiny of the nation will hang upon a single thread; at that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.

With regard to the doings of our fathers, and the Constitution of the United States, I have to say they present to us a glorious prospect in the future, but one we cannot attain to until the present abuses in the Government are corrected.

You have heard our Judge relate an incident which is only one more among numberless abuses perpetrated by the rulers of the nation. The particulars of this incident can be found upon our dockets, showing that the President of the United States assumes to himself power to remove a circuit Judge. I am not a lawyer, but I wish to propound a question—By what law, constitutional or statute, has the President a right to remove a United States Judge, except for illegal conduct or inability? It is, to say the least, a flagrant assumption of power? What business have they thus to remove our judges? What end have they in view? I'll tell you, it is—

> "Tickle me, tickle me, O Billy do,
> And in your turn I'll tickle you."

I have, perhaps, detained the congregation too long. May God bless you. Amen.

Music—"Star-Spangled Banner."

Anecdotes by the King's Jester.

A Question and Answer by the King's Jester—Who was the author of folly and fashion? The devil, who introduced tight breeches and short petticoats.

VOLUNTEER TOASTS.

Brigham Young, by *vox Dei*, and by *vox populi*, the head of Utah.

Utah—The fairest daughters of Uncle Sam; the first in the annals of American history, governed by a *Prophet of the Lord*.

Utah—Among the last, though not least, in Uncle Sam's family. May she in virtue excel, and in time, among her fair sisters, enjoy a happy UNION.

People of Utah—United we can, divided we can't.

Mormonism—Born in poverty, cradled in storms, and reared in hurricanes; *won't* faint in earthquakes.

Deseret—As she is exalted in altitude in the tops of the mountains, so may she be in principle, virtue and power, above the rest of the world.

Utah Land Bill—Give me the wives; I guess I'll get the land somehows. GUMMERIL MOORE.

American Glory and American Free-

dom—May they ever keep pace with each other.

Signs of the Times!—Christian Europe sustaining plurality of wives in Turkey. Uncle Sam please take notice.

Truth and Freedom—While the first preserves us, let us preserve the other.

CONSTITUTION of the United States—A shield to the weak, a standard for the strong, and an antidote to tyranny.

Thieves, whoremasters, scoundrels, and murderers who come among us to screen themselves from justice—You can *hang* around us till death.

Music—"Yankee Doodle," by the Martial Band.

Assembly dismissed by Hon. J. Taylor.

The people retired to take refreshments publicly, under the arrangements of their respective Bishops, or in a family capacity, as best suited their wishes, it having been suggested by the committee that they, as usual on such occasions, extend their hospitality to the stranger or passing emigrant.

The committee compliment the Marshal of the Day for his energy and promptitude in the execution of their arrangements.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 18, 1854.

ADDRESS OF THE FIRST PRESIDENCY TO THE MISSIONARIES FROM UTAH.—We publish in this Number of the *Star*, the first of a contemplated series of articles from the First Presidency in Great Salt Lake City, especially designed for the counsel, comfort, and consolation of the "Missionaries from Utah." It reminds all, who are abroad preaching the Gospel, that they are the objects of deep solicitude to those who stand at the head of this kingdom, whose faith is constantly exercised, and whose prayers ascend, for those on missions; that although the Elders may be labouring in the dark corners of the earth, where thick darkness "covers the people," yet they have not to buffet the storm alone, for through the blessings and prayers of the faithful, particularly in Zion, the power of the Almighty is round about them, and His angels protect and minister unto them.

The spirit which pervades this and all other communications from the First Presidency, is calculated to cheer the heart and strengthen the hands of all who comprehend the spirit in which they are written.

The directions which this article contains, to those having charge of missions on the Continents of Europe, Asia, and Africa, speak loudly of the rapid increase of the work, and show that the influence of the Kingdom of our God, is encircling the earth. The wicked rave, and fools wonder at the things they see coming to pass. The Lord said, He would work a wonder in the last days, and surely *that* prophecy is being fulfilled.

We occasionally see a remark in the papers, after a description of some terrible calamity, something like the following, "Surely it seems as though the judgments of the Almighty were upon us!" Well, ye editors and wise men, what seems to be, is. The Lord began to plead with the people, by His servants, but they have been reviled, persecuted, imprisoned, and cast out, and He is now enforcing that pleading by fire, by storms, pestilence, and war, and will continue to do so, until the pride of the haughty shall be brought low, and they learn that they are as chaff before the wind, when He cometh up to the battle. While the Lord works, Satan is not idle, and Elders abroad will find abundant opportunity to exercise the power which has been bestowed upon them, and they will find it necessary to walk more and more in the light of the Spirit, that they may come out of the trials that await them, unscathed, without spot or blemish.

ELDER JAQUES'S SUGGESTION.—We publish in this No., an interesting letter from Elder John Jaques, on the misrepresentations which are continually circulated concerning us as a people. We think his remedial suggestion well worthy the consideration of the Saints. The day has come that men must choose either light or darkness. They must receive the Spirit of Truth, and abide in it, or else they will be left "to believe a lie, that they may be damned."

All who have heard the principles of the Gospel, as laid down in the Scriptures, and taught by Latter-day Saints, and attempt to dishonour them, reject the light because their "deeds are evil." It is impossible for such persons to represent the work of God truthfully, for they are under the dictation and influence of the father of lies. We know of a surety that the Lord will call all those to an account, who revile His servants, or disregard His laws.

The world is full of falsehood and deceit. A lying spirit has gone abroad upon the face of the earth, and pervades every grade of society, and every branch of business. Nations have but little faith in compacts made with each other. All things pertaining to the actions of men are uncertain, for men are filled with distrust and apprehensions of evil in each other. The people are losing confidence in the various systems of government, which have been experimented upon for centuries. Statesmen doubt the wisdom of political maxims of long standing, for they find them inadequate to present emergencies. The props of the sectarians' creeds are falling one by one, and leaving them to wander in the midst of sceptism and doubt. It is but a step from the belief in a God without body, parts, or passions, to the assurance that there is none at all. He who believes that a portion of the requirements of the Bible are no longer binding, is already half infidel, and may be easily led to reject them all. The world must soon become either believer or infidel, and finally the former in toto, for the Lord has decreed that the truth shall prevail and rise triumphant over every opposing principle—"every knee shall bow, every tongue shall confess." When all things were tending to disorganization, the Lord revealed those principles through His servant Joseph, which were calculated to bind together the honest in heart, restore that confidence which was lost, and gather together the good, that it might receive strength from union, that it might have power to overcome evil and disorganization, and finally banish them from the earth. As the righteous continue to increase, they will grow strong in the organization of life, while the wicked grow weaker from practising the principles of disorganization and death, inherent in them. From this cause, dissolution is striking at the vitals of nations, communities, families, and individuals. "The dogs of war" are let loose, for distrust has taken the place of confidence, and hatred of love. In families, the most sacred covenants are broken without shame or remorse. The warm overflowing affections of the heart are crushed by those who should cherish them. Children have no respect for parents, not only because parents prove themselves unworthy of it, but they have brought their children into the world worse instead of better than themselves. Finally, the wicked are fitting themselves, by their own doings, for the destruction that awaits them. Pestilence and plague will but take their own, that which has been prepared and made fit for their use.

It is only by the utmost diligence in cultivating the principles of health and life, keeping all the commandments of the Lord, and continually receiving the life-giving influences of the Holy Spirit, that the Saints will be enabled to withstand and overcome the evils which are abroad in the earth. Their great study should be, to walk advisedly before the Lord, comprehend what manner of men and women they are, and be assured that they are guided by the revelations of the Spirit, in all the actions and duties of life.

Elder Cyrus H. Wheelock desires us to acknowledge through the *Star* the receipt by him of certain letters of condolence and inquiry from several of his friends, touching his being appointed to labour for a little season in the Staffordshire Conference, and under the direction of Pastor Earl, whereas Elder Wheelock has heretofore laboured in these islands in the capacities of Presiding Elder, and Pastor, of several of the more important Conferences in the Kingdom.

Now Elder Wheelock is not aware, neither are we, that it is any degradation or humiliation for him, or any servant of God who may have held eminent positions in the Church, to be ready to do good and build up the Kingdom where his labours are most needed, or can be most profitably employed. Such are brother Wheelock's humility and faith that he is ever ready to lay his honour low in the dust, if the honour of Zion's cause can be promoted by it, which he feels is but his duty at all times. If any think it was a humiliation to be called to labour as he was, let them take pattern by his heartfelt compliance, and hold themselves in readiness at any time to go and do likewise. We do not offer these remarks as any apology for the appointment on our part, or for its fulfilment on his; if any apology is needed, it is only to those whose ignorance enables them to discover impropriety in either. We are happy to learn, by letters from Staffordshire, that the entire Conference has been much refreshed by Elder Wheelock's labours, not only members, but officers, and that about twenty-five persons were added to the Church by baptism from him. He states that he never laboured in the work with more pleasure, nor with a better influence upon him, than he has so far during his present mission to this land. We wish the Saints in the London district a refreshing time during his short stay with them. If they receive him cordially, keep his counsels, and minister to his comfort, they will have.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 712.)

[January, 1839.]

The following is the subscription, referred to in the preceding minutes, with the names which were then and afterwards attached to it, so far as they have been preserved—

We, whose names are here-under written, do each for ourselves individually hereby covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the overplus, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.

Far West, Missouri, Jan. 29th, 1839.

John Smith,	James McMillan,
Wm. Huntington,	Chandler Holbrook,
Charles Bird,	Alexander Wright,
Alanson Ripley,	William Taylor,
Theodore Turley,	John Taylor,
Daniel Shearer,	Reuben P. Hartwell,
Shadrach Roundy,	John Lowry,
Jonathan H. Hale,	Welcome Chapman,
Elias Smith,	Solomon Hancock,
Brigham Young,	Arza Adams,
James Burnham,	Henry Jacobs,
Leicester Gaylord,	James Carroll,
Samuel Williams,	David Lyons,
John Miller,	John Taylor,
Aaron M. York,	Don Carlos Smith,
George A. Smith,	William J. Stuart,
Daniel Howe,	Isaac B. Chapman,
James Bradin,	Roswell Stephens,
Jona'n Beckelshimer,	Reuben Hedlock,
David Jones,	David Holman,
Wm. M. Fossett,	Joel Goddard,

Charles N. Baldwin,
Jesse N. Reed,
Benjamin Johnson,
Jonathan Hampton,
Anson Call,
Peter Dopp,
Samuel Rolph,
Abel Lamb,
Daniel McArthur,
William Gregory,
Zenas Curtis,
John Reed,
William R. Orton,
Samuel D. Tyler,
John H. Goff,
Thomas Butterfield,
Dwight Hardin,
Norvil M. Head,
Stephen V. Foot,
Jacob G. Bigler,
Eli Bagley,
William Milam,
Lorenzo Clark,
William Allred,
Wm. Van Ausdall,
Nathan K. Knight,
John Thorp,
Andrew Rose,
John S. Martin,
Albert Sloan,
John D. Lee,
Eliphas Marsh,
Joseph Wright,
John Badger,
Levi Richards,
Erastus Bingham,
Elisha Everett,
John Lytle,
Levi Jackman,
Thomas Guyman,
Nahum Curtis,
Lyman Curtis,
Philip Ballard,
William Gould,
Reuben Middleton,
William Harper,
Seba Joes,
Charles Butler,
Richard Walton,
Isaac Kerron,
Joseph Rose,
David Foot,
L. S. Nickerson,
Moses Daley,
David Sessions,
Perry Green Sessions,
Alford P. Childs,
James Daley,
Noah T. Guyman,
David Winters,
John Pack,
Sylvenus Hicks,
Horatio N. Kent,
Joseph W. Pierce,
Phineas R. Bird,
Duncan McArthur,
Allen Talley,
James Hampton,
Sherman A. Gilbert,
James S. Holman,
Andrew Lytle,
Aaron Johnson,
Heber C. Kimball,
George W. Harris,
George W. Davidson,
Harvey Strong,
Elizabeth Mackley,
Sarah Mackley,
Andrew More,
Harvey Downey,
John Maba,
Lucy Wheeler,
John Turpin,
William Earl,
Zenos H. Gurley,
Joseph W. Coolidge,
Anthony Head,
S. A. P. Kelsey,
Moses Evord,
Ophelia Harris,
Zuba McDonald,
Mary Goff,
Harvey J. Moore,
Francis Chase,
Stephen Markham,
John Outhouse,
Wm. F. Leavens,
Daniel Tyler,
Noah Rogers,
Stephen N. St. John,
Francis Lee,
Eli Lee,
Benjamin Covey,
Michael Borkdull,
Miles Randall,
Horace Evans,
David Dort,
Levi Hancock,
Edwin Whiting,
William Barton,
Elisha Smith,
James Gallaher,
Robert Jackson,
Lemuel Merrick,
James Dunn,
Orin Hartshorn,
Nathan Hawke,
Pierce Hawley,
Thomas F. Fisher,
James Leithead,
Alfred Lee,
Stephen Jones,
Eleazer Harris,
Elijah B. Gaylord,
Thomas Grover,
Alexander Badlam,
Phebe Kellog,
Albert Miner,
Thomas Gates,
Squire Bozarth,
Nathan Lewis,
Philander Avery,
Benjamin F. Bird,
Charles Squire,
Jacob Curtis,
Rachel Medfo,
Lyman Stevens,
Roswell Evans,
Leonard Clark,
Nehemiah Harmon,
Daniel Cathcart,
Gershom Stokes,
Rachel Page,
Barnet Cole,
Wm. Thompson,
Nathan Cheney,
James Sherry,
David Frampton,
Eizabeth Pettigrew,
Charles Thompson,
Wm. Woodland,
Martin C. Allred,
Jedediah Owen,
Orren P. Rockwell,
Nathan B. Baldwin,
Truman Brace,
Sarah Wixom,
Lewis Zobriski,
Henry Zobriski,
Morris Harris,
Absolom Tidwell,
Alvin Winegar,
Samuel Winegar,
John E. Page,
Levi Gifford,
Edmund Durfee,
Josiah Butterfield,
John Killion,
John Patten,
John Wilkins,
Abram Allen,
Wm. Felshaw.

The committee who had been appointed for removing the poor from the State of Missouri, viz. — William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale, met in the evening of that day, at the house of Theodore Turley, and organized by appointing William Huntington Chairman, Daniel Shearer Treasurer, and Alanson Ripley Clerk, and made some arrangements for carrying the business of removing the poor, into operation. President Brigham Young got eighty subscribers to the covenant the first day, and three hundred the second day.

Thursday, 31st. Mr. Turner's bill of the 16th instant passed the Senate. I sent the poor brethren a hundred dollar bill from jail, to assist them in their distressed situation.

Friday, February 1st.

The committee met according to adjournment, at the house of Theodore Turley; John Smith was present and acted as Chairman, and Elias Smith as Secretary. The meeting was called to order by the Chairman.

On motion, Resolved: That the covenant entered into at the last meeting, be read by the Secretary; which was done accordingly.

The Chairman then called for the expression of sentiments on the subject of the covenant.

Resolved: That the committee be increased to Eleven.

The following were then appointed—Elias Smith, Erastus Bingham, Stephen Markham, and James Newberry.

Several of the committee addressed the meeting on the arduous task before them, and exhorting all to exert themselves to relieve and assist them in the discharge of the duties of their office, to the utmost of their abilities.

Elders Taylor and Young in the most forcible manner addressed the assembly on the propriety of union in order to carry our resolutions into effect, and exhorted the brethren to use wisdom in the sale of their property.

JOHN SMITH, President,
ELIAS SMITH, Secretary.

They met again in the evening at T. Turley's. Alanson Ripley declined acting as clerk, and Elias Smith was appointed in his stead.

Resolved: To make exertions to remove the families of the Presidency and the other prisoners first.

Several of the committee made report of what had been done by them towards carrying the business of the committee into operation. Elder John Taylor had also been appointed to visit the Branches of the Church on Log and Upper Goose creeks, and made report of his proceedings.

Resolved: That Charles Bird be appointed to go down towards the Mississippi river, and establish deposits of corn for the brethren on the road, and make contracts for ferriage, &c.

(To be continued.)

FOREIGN CORRESPONDENCE.

DESERET.

The Emigration—Arrivals—Indian Attack—Stores.

Historian's Office, Great Salt Lake City,
August 29, 1854.

Brother Franklin D. Richards—I have been this morning to see your family, and sister Richards complains of a sore throat, but is getting better. The rest are all well.

The wheat harvest is pretty near over, and the reports are quite favourable from all quarters, so that we have still a prospect of peace and plenty.

Brother Samuel arrived here on Saturday the 26th instant, along with Thomas Williams; and both gentlemen held forth in the meeting on Sunday morning, on which day Orson Pratt, Horace S. Eldredge, and F. Kesler arrived.

The Bishops are at present using every exertion throughout the Territory to raise teams and provisions for the benefit of the emigration, as it is expected they will be in need before they get through. One company lost one hundred and twenty head of cattle *east of Laramie* by a stampede, which has weakened their teams considerably, and they have been obliged to call upon other companies for help. The people are coming forward nobly, and there will be efficient aid rendered from this place.

On the 8th instant, William and Warren Weeks, sons of Bishop Allen Weeks, of Cedar Valley, went to the kanyon, about three miles from the settlement, to get out a load of poles, when they were attacked and killed by three or four Indians, who it appears had not come in with the rest when peace was made. The peaceable Indians, as soon as they heard of it, went out and captured the murderers, and delivered them over to the civil authorities, and their trial is now proceeding before a special session of the United States District Court.

Chief Justice Kinney, and Mr. Holman, United States Prosecuting Attorney for this Territory, have arrived. Colonel Steptoe has also arrived, and his troops, consisting of about two hundred men, and one thousand dragoon horses are camping at present in Parley's Park. The dragoon horses are intended for a regiment who have gone *via* the Isthmus to California. They calculate wintering them here and and feeding them on *grain*.

The wall around the Temple Block is finished as far as the adobie work is concerned, and they are now laying the coping stones. The foundation of the Temple is also progressing.

On Monday, the 21st instant, Washear (alias Squash Head) came to Provo, and said his brother was dead, and unless they gave him some stock to offer as a sacrifice (as is their usual custom on the death of a relative), he would have to kill some big captain as a sacrifice. The authorities at Provo thought it best to bend to his hu-

mour, and accordingly gave him about $75 worth of stock and property, and he retired satisfied. It is a custom with the Utah Indians, when a relative dies, to kill some other person; they prefer an enemy, but they are by no means particular; hence the remark of Walker, when his child was sick last spring, that, if it died, its mother would have to die also.

The following is a list of merchants and Store-keepers in this city, who one and all are doing a good cash business—

J. M. Horner & Co., capital $200,000.00
Livingston, Kinkead, and Bell
Branham and Norris
William Mac
George Goddard
J. and E. Reese
J. and J. M. Hockaday
William Nixon
F. D. Clift
J. L. Mason
Abraham Taylor
Zerubbabel Snow
L. Stewart and Brothers
C. A. and E. H. Perry
J. F. Kinney
Middleton and Riley
H. L. Southworth, Bookseller
Dustin Amy, Tin Store
Orson Hyde, Provision and Feed Store
William C. Staines, Wine and Spirit Merchant
Rogers and Co., Tin Store
Mrs. Brooks, Millinery Store and Bakery.

The amount of capital employed altogether is not far from a million of dollars.

August 31st, 1854.

Up to this morning, fifteen rods of coping has been done on the north side of Temple Block wall, and considerable progress has been made on the foundation of the new Council House. A wrought iron anchor has just been finished for the Salt Lake Boat, weighing upwards of 200 lbs., measuring four feet six inches by three feet six inches. The boat has been *christened* by the name of "The Timely Gull."

Yours truly,
GEORGE A. SMITH.

West Derby, October, 30, 1854.

Dear President F. D. Richards—No one much acquainted with the history, character, and principles of the Latter-day Saints, can read the journals of the day without being struck with the great amount of erroneous information which is ever and anon conveyed, as solid truth, through them to the public. And this remark is so far true, that it is a very rare thing indeed to read any newspaper article, however short, concerning the Saints, that does not convey an incorrect idea of one kind or another. One journal will say, that the circulation of the *Star* reaches a quarter of a million weekly; another, that the inhabitants of Utah number one third of a million; a third, that a startling exodus of the Saints from Wales, or some place on the Continent, is transpiring, when perhaps a company has emigrated from neither place for nearly twelve months; a fourth, that the Saints in Utah have rebelled against the General Government of the United States; a fifth, that the Saints generally believe that the Bible is superseded by the Book of Mormon, and that our Saviour Jesus Christ was supplanted by Joseph Smith.

As far as conclusions concerning the Saints, or the great work in which they are engaged, are concerned, I have little to say, because I know full well that no one can form correct conclusions on these subjects, except he does it by the light and power of the Holy Ghost, as Paul truly observes—"The things of God knoweth no man, but the Spirit of God."

But there must be some cause for the egregious misrepresentation and misstatement of fact and principle which we so often see in the public prints. That cause must be either inadvertence, wilfulness, misinformation, or ignorance. Journalists reckon to guard against inadvertence, both for their own credit and benefit. And far be it for me to suggest that the gentlemen of the press circulate all those palpable errors that we notice through sheer wilfulness. I am inclined to think that misinformation and real ignorance are a great cause of the multitudinous

editorial mistakes perpetrated concerning God's work and people.

Now I beg to suggest what may possibly be, to a good degree, a remedy for this thing. Let any Saint, who can afford it, hand to the nearest editor, a *Star* occasionally—when any fact or principle of particular importance is noticed, or, better still, if he is disposed and able to do it, let him devote one *Star* or more weekly for the special enlightenment and benefit of the editorial portion of the community. This may seem a little thing, but five thousand such littles might light a flame through the country that would burn brighter and brighter unto the perfect day, and would soon cause us to exclaim —"Behold, how great a matter a little fire kindleth!"

Two positive benefits would accrue from a wide-spread practice of the kind I propose. First, editors would be led much oftener than they now are to notice the work of God, and thus the mass of the reading public would have it kept more constantly before their eyes, to the very certain advancement of the truth. Second, when editors did notice the work, there would be far greater likelihood than there now is that correct facts and doctrines, if not correct conclusions thereupon, would be laid before the public, many of whom would otherwise know very little if anything of "Mormonism," and when facts and principles were misstated or misrepresented, it would be manifest that wilful wickedness was at the root of the matter.

I am the more convinced that the propositions I make would operate beneficially to the truth, because, although the Church, in its early history, was considered, by most editors, beneath their notice, or too insignificant or ridiculous for them to bestow much pains in collecting correct information concerning it, yet many of them seem now to be throwing off their supercilious lethargy, and admitting that the extraordinary success, power, and increasing importance in the world, to which the Church has attained, entitle it to grave consideration and searching investigation.

I remain,
Your fellow-labourer in the truth,
JOHN JAQUES.

VARIETIES.

SENDING PAUPERS BACK TO ENGLAND.—The city of Boston has entered into a new forwarding business. Four paupers were arraigned before a justice in that city on a joint charge of being "foreign paupers, receiving aid from the city of Boston, against the peace of the commonwealth, and contrary to law in such cases made and provided." The charge of pauperism was sustained, and the court ordered the prisoners to be returned to the Queen of Great Britain. They will be forwarded in the ship *Star of the Empire*, which leaves Boston in a day or two for Liverpool.—*American Paper.*

ARMAMENT FOR THE BALTIC.—The armament now building to operate against the Russians in the Baltic at the opening of the spring campaign includes 35 vessels; namely, five floating-batteries, the decks covered with iron plates, eight inches thick, and their exterior with 100 plates, four inches thick, rendering them perfectly ball and bomb proof (these vessels will be armed with six of the long range guns on the Lancaster principle); 10 bomb-vessels, to be armed with from two to three mortars of the most powerful description; and 20 gunboats, drawing about four feet of water, the latter being specially intended for service in the River Neva.—*Times*, Oct. 24.

AMERICAN BABY SHOW.—The Ohio people have outdone the world in the way of fairs. They have had a baby fair, or "convention," in more dignified style. The thing originated with a few wags, who issued circulars for a baby show; prizes to be given as for pigs, cattle, or Barnum's prodigies. The world took the thing seriously. Mammas responded, old maids, and more Bettyish men, all joined in hailing the idea, and the wags found themselves caught. One hundred and twenty-seven babies entered the lists. At the appointed day all the trains to Springfield were filled with mothers, babies, and nurses. The little tent provided was soon filled with the congregated Young America. A committee of mothers and doctors was duly organized, and the prizes were distributed, thus giving to the world a new Yankee notion. The performances were varied by a contest for prizes in horsemanship by babies with—not, perhaps, longer petticoats, but longer legs in them. Another show is talked of next year, the arrangements to be more complete than this.

ETERNAL ELECTION.—I once heard a good old woman arguing in favour of eternal election. "Sir," said she, "I am sure, if God had not chosen me before I was born, he would never have chosen me after."—REV. JOHN NEWTON.

POISONING BY TOBACCO.—A lady named Watts, the wife of a retired physician, formerly of Nottingham, died at a lodging in New Brighton a few days ago, from the effects of a decoction of tobacco, taken, it is surmised, medicinally, without the knowledge of her husband, she having been long in a delicate state of health. She had ordered the servant girl to boil half an ounce of tobacco in a pint of water, and she drank the half of the decoction, said to be five times more than sufficient to cause death, and which of course produced death on the following day. She had never been known to use tobacco before in any way. —*News of the World*, Sep. 24.

POPE PIUS IX has sent, as our readers are aware, an encyclical letter, dated August 1, 1854, "to our Venerable Brothers, the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries having grace and communion with the Apostolic See." The letter laments the wars, rumours of wars, pestilences, earthquakes, calamities, and "the deadly poison of *indifferentism* and *incredulity*," characteristic of the times, &c.; exhorts the Venerable Brothers," &c., to urge the faithful to prayer, fasting, almsgiving, &c., to endeavour to appease the wrath of Almighty God; and to all those of the faithful who will, in the course of a given three months, confess their sins, have them "expiated by Sacramental absolution," reverently receive "the most Holy Sacrament of the Eucharist," and devoutly visit three churches once, or one church thrice, and shall there offer up their prayers for some space of time for the prosperity of the Church, the extirpation of heresy, and the peace, concord, and unity of Christian princes and people, and give alms to the poor—to all such of the faithful His Holiness does "concede and grant a plenary indulgence of all their sins, in the form of a Jubilee, which indulgence may also be applied in the way of suffrage for the souls in Purgatory."

THE HORRORS OF WAR.—A Constantinople letter says:—"All horrors sink into insignificance compared with the state of the unfortunate passengers by the *Colombo*. This vessel left the Crimea on the morning of the 24th [Sep.] Wounded men were being placed on board for two days before she sailed, and when she weighed anchor she carried the following numbers:—27 wounded officers, 422 wounded soldiers, and 104 Russian prisoners—in all 553 souls. To supply the wants of this mass of misery were four medical men, one of whom was the surgeon of the ship—sufficiently employed in looking after the crew. The ship was literally covered with prostrate forms, so as to be almost unmanageable. The officers could not get below to find their sextants, and the run was made at hazard. The worst cases were placed on the upper deck, which in a day or two became a mass of putridity. The neglected gunshot wounds bred maggots, which crawled in every direction, infecting the food of the unhappy beings on board. The putrid animal matter caused such a stench that the officers and crew were nearly overcome, and the captain is now ill from the effects of the five days' misery. All the blankets, to the number of 1,500, have been thrown overboard as useless. Thirty men died during the voyage. The vessel is quite putrid, but a large number of men will be employed to fumigate her, and thus avoid the danger of typhus, which generally arises in such conditions. Two transports were towed by the *Colombo*, and their state was nearly as bad."

REVELATION.

INSCRIBED TO ELDER M. ROWAN.

Hail Revelation! Key of Truth,
Channel of things divine,
Which "flourish in immortal youth,"
And with new lustre shine.

Lend me thine aid, thy worth to sing,
O theme with wisdom fraught;
"A coal from off the altar" bring,
And purge my every thought.

Send forth a beam of heavenly light,
Celestial fire impart,
Inspire within me feelings right,
And purify my heart.

For I would sing, and tell abroad,
And shout aloud for joy,
That God, by thee, hath now restor'd
The truth without alloy.

Tale of eternal love to man,
Song of angelic hosts,
And light of all who ever ran
"The pathway of the just;"

Reflecting pure unsullied rays
From the eternal sun,
Shine "more and more" upon our way,
Until the prize is won.

Well-spring of Mercy, Truth, and Love,
Fountain of heavenly light,
Thy source is in the mount above,
In regions pure and bright.

"Pillar of flame" to us thou art,
But to our foes "a cloud;"
Though clear to us, thou 'rt dark to them
As a mysterious shroud.

"Rock" of eternal ages thou,
"Foundation" of our faith;
Whoever builds on thee is "wise,"
The great Redeemer saith.

Thou art our chart and compass too
O'er the rough sea of life;
In thee our pole star too we view,
In thee an end of strife.

All myst'ries are made plain by thee,
And problems of the wise
Mere childish puzzles seem to be,
And superstition dies.

The vault of heaven is not so high,
Nor womb of earth so deep,
But thou canst pierce them with thine eye,
And through the abyss leap.

Eye of omniscience art thou,
Whose universal scan
Doth sound the heart and try the reins
Of every soul of man.

No fact, no incident, nor truth,
Past, present, or to come,
Can e'er escape thy cognizance—
Thou hast the perfect sum.

Touchstone and test of every thought,
Balance of word and deed,
Standard by which to try the worth
Of all we hear or read

Thou art of "Truth" the Eternal Seal,
And thou the voice of God;
And ofttimes the rebellious feel
Thou art His chastening "rod."

The staff of age, of youth the guide,
"Savour of life and death;"
Though here we languish, faint, and die,
Thou 'lt give eternal health.

Thou bearest "record on the earth,
And in the heavens above,"
Proving, to Saints of heavenly birth,
Swift messenger of love.

And art thou, then, the gift of grace
To man upon the earth?
And canst thou in his soul find place,
Thou "Pearl" of peerless worth?

O who could such a gift despise,
Bought with a Saviour's blood?
Or careless be to realise,
Its blessings great and good?

Thou art a "Tree of Knowledge" too;
Who eats of thee is "wise!"
Thy fruit is ever fair and new,
"Enlightening to the eyes."

"Thus saith the Lord, Who will may come,"
And of that "tree" partake;
'Twill heal the sick, lame, halt, and blind,
And cause the dumb to speak.

"Waters of Life" around its root,
Flow from the eternal hill;
It beareth different "kinds of fruit,"
The hungry soul to fill.

O give me, then, that living food,
Inspire me yet again
"To know the evil from the good,"
"World without end." Amen.

Malta, Sep. 28, 1854. J. F. Bell.

Address.—William Butler, 30 York Place, Britannia Square, Worcester.

LIST OF MONIES RECEIVED FROM THE 27TH OCTOBER TO THE 3RD NOVEMBER, 1854.

	£	s	d
John Holsall	5	0	0
A. N. McFarlane	3	10	0
John M. Brown	2	0	0
James Linforth	3	0	0
Carried forward	£13	10	0
Brought forward	£13	10	0
John B. Maiben	30	0	0
Robert Kirkwood	19	0	0
	£62	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 47.—Vol. XVI. Saturday, November 25, 1854. Price One Penny.

DISCOURSE BY PRESIDENT H. C. KIMBALL,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 16, 1854.

(*From the "Deseret News," August* 17.)

There can be no person who is at all acquainted with the Scriptures, but must be satisfied that the remarks that brother Herriman has made this morning are strictly true; they are fully substantiated by the Bible, which you all profess to believe, and which the professing world say they believe.

Brethren and sisters, let your minds be composed, and settled down in the Spirit of the Lord; and have His Spirit to be with you always, and especially when you come to the House of Worship.

It is a common thing, not only in this Church, but in the churches of the sectarian world, for people to say, "Come, let us go to meeting to-day, and try if we cannot get warmed up in our hearts, and refreshed by the Holy Spirit." Now that is customary among all religious people. Well, whom do you expect to refresh you here, if you are not refreshed when you come to meeting? For you should always have your hearts warmed up, and your bodies pure, when you visit the House of the Lord. Make not the outside of the cup and the platter clean alone, but also the inside. People who keep the inside of the cup and platter clean, are very apt to wash the outside of it. You all hate to eat food from a filthy dish, and to drink water out of a dirty cup; but you love to eat out of a clean dish, and sleep in a clean bed. Every person naturally loves to see a clean house, and clean garments, if they themselves are filthy.

Upon the same principle, inasmuch as we will repent of our sins, and turn from them, and then go down into the waters of baptism, into pure water, and be immersed, overwhelmed in the same, that our sins may be remitted, washed away—not, however, for the washing away of the filth of the flesh, but to answer a good conscience before God and man, and then receive the imposition of hands by a man having authority, that we may receive the Holy Ghost—I say the Holy Ghost, being a pure spirit, or influence, even after all this is done, will have an objection to perform his office in an impure tabernacle. That is the reason why a great many never receive the Holy Ghost, because they say they are pure, and lie to God, and also to the Holy Ghost.

This is the Gospel that was taught you by the first Elders who bore the joyful message to foreign nations; and the moment the Holy Spirit rested upon you in your first introduction into this Church, you actually felt the Spirit of Prophecy and Revelation. I know this to be a fact when we introduced the Gospel into Old England. Here is brother George D. Watt, our reporter, for instance. I never told him anything about gathering to the land of America—that it was the promised land. One night we met with a

small company of the new members in Preston, Lancashire, and brother George commenced reading the Book of Mormon. After a little, he rose up and said, "The land of America is the promised land, it is Zion, and we shall be gathered there, although you have not told us anything about it." He prophesied that, within two weeks after he was baptized. The Holy Ghost dwelt in you to show you things to come; it showed brother George that this was the land of Zion, and that the Saints in all nations had to be gathered there; it brought it to his remembrance, if he had ever thought of the thing before and forgotten it. This is the effect it had upon you. I presume there is not a single individual but what can exclaim, "It was really so."

That same Holy Ghost inspired you to speak in new tongues, to prophesy, to interpret tongues, to see visions, and have dreams to edify and comfort you. It was with you when you went out, and when you came in, when you lay down, and when you rose up. That is the office of the Holy Ghost—to dwell and abide with those who keep the commandments of the Almighty in faith believing. He delights to dwell with such; but he does not delight to dwell in unholy temples. You know that naturally; because there is not one of you, unless you make a practice of being filthy and dirty yourselves, that ever wishes to go into a filthy place.

Now, if these are your feelings, for Heaven's sake do not ask the Holy Ghost to dwell with you when you do not pursue a course to cleanse the body, not only internally, but externally, from the crown of the head to the soles of the feet. You know this is what I believe to be sanctification.

I have heard brother Gifford talk about sanctification, and I understand the principle of sanctification was laid before you by President Young. What would sanctify you and prepare you to enter into the presence of God, and to enjoy His Spirit?

We read in the Bible that the Lord told Joshua to sanctify Israel, for says He, "there is an accursed thing in the midst of thee, O Israel." And on the morrow they sanctified themselves by stoning to death Achan the son of Carmi, who stole the wedge of gold and the Babylonish garment. They also stoned to death his wife and his children, his oxen and his asses, and burnt them with fire, together with his tent, the silver, the gold, and the garment, in the valley of Achor.

Thus all Israel put to death the transgressor, and sanctified themselves before the Lord. Would it not be an excellent course to pursue with this people, to sanctify them to the fullest extent of the word? There are individuals in these valleys who profess to be Latter-day Saints, but do they by their works make their profession honourable? No, their works and their profession are very dissimilar indeed. I think it would be an excellent thing for this people to be sanctified from such persons, and have them cleansed from our midst, by making an atonement.

You may say, "You might put this into practice, but it would extend to many who are passing through here, who steal and plunder, and drive away cattle and horses." But let me inform you, that there are many instances of that kind, where they are encouraged, or property is put into their hands, by characters who dwell here, and profess to be Saints.

When you undertake to prune a diseased tree, you commence your operations at the root of the evil, and continue to trim it out to the top of the tree, or as far as it extends, and throw the diseased branches into the brush heap and burn them, as I used to do when I was logging, and then take the ashes and make potash and soap with them, and then cleanse away filthiness with it. This is what I call sanctification.

So you see I am in full fellowship with my brethren, though I was not here last Sunday when the subject was introduced, I can bear testimony to every word they said as being true, because I never knew them to tell a lie. My feelings are, I wish to God wickedness was done away from our midst. My brethren and myself have often reflected and remarked upon the happiness we should enjoy, when we could fully separate ourselves from the world, from wicked men, wicked women, and wicked practices.

Previous to our coming to these valleys, I wished and prayed, that when we went to the valleys, there would not any of the wicked persons follow us, who are eternally hanging on our skirts. These are my feelings and desires now, and the earnest wishes of hundreds and thousands of men and women who dwell in these valleys.

I know there is a good people here; a better people than dwells in any other portion of the world. And the emigrants who are going to California are perfectly astonished when they arrive here, to see that we are a civilized people. They are astonished beyond measure, as they gaze upon this people, whom they supposed to be a poor, miserable, outcast race of beings. Did any of them ever go into a city where there were more peace and prosperity, and as few loafers, since they were born? We never saw any loafers in our streets, until they came. I am not saying anything against them, but I am noticing the views they entertain about us. They have expressed it many times, that they never were so astonished as when they came into these valleys and found a civilized and industrious people, a people who knew how to build up a city, and incorporate it, and enforce the laws. And a day will come when we shall put them in force more strictly; God is only waiting upon you in His compassion, that peradventure you may repent of and forsake all evil, and turn to Him.

We are the people of God, we are the Church of Jesus Christ of Latter-day Saints, the foundation of which, in these last days, was begun by the Almighty sending an holy angel to Joseph Smith to reveal to him His will, and establish the everlasting Gospel that was preached in the days of Jesus, even faith, repentance, and the laying on of hands for the Gift of the Holy Ghost, and the ordaining of Apostles, Prophets, Teachers, Evangelists, Pastors, Patriarchs, Bishops, Deacons, Priests, and Elders. This is the true Church of God, although there may be a few in the valleys who do not live up to their holy profession; but because they are unfaithful to their God, and to their religion, it does not affect in the least the truthfulness of the principles of heaven. I see some turn away from this Church because of the conduct of others. This has nothing to to do with our faith; but we are to have our faith grounded. It is for us to dig deep, and lay our foundation upon a rock, that when the winds blow, and the storms and hurricanes beat upon us, we may still find ourselves firmly established upon the rock of truth.

I will tell you, gentlemen—I address myself to those who have nothing to do with us as a people—this is the Church and Kingdom of our God; and the day will come, eventually, when the nations and kingdoms of the earth will become the "kingdoms of our God and his Christ." This doctrine is found in this good old book, the Bible, which all of you profess to believe, and have to kiss to give validity to your oaths, when you are sworn before a magistrate to tell the truth, the whole truth, and nothing but the truth.

We believe in every man having his rights, and being sustained in them. And we wish you to understand, that we are not exactly such a people as many suppose.

It is believed in the world that our females are all common women. Well, in one sense they are common—that is, they are like all other women, I suppose, but they are not unclean, for we wipe all unclean ones from our midst; we not only wipe them from our streets, but we wipe them out of existence. And if the world want to practise uncleanness, and bring their prostitutes here, if they do not repent, and forsake such sins, we will wipe the evil out. We will not have them in this valley, unless they repent; for so help me God, while I live I will lend my hand to wipe such persons out, and I know this people will.

Such things cannot exist here. The civil authorities will never make a law admitting of prostitution in the City of the Great Salt Lake—it never can be permitted while we live. We know it is the custom among some nations to authorize by law such abominations, giving licenses to houses of ill fame. But remember, if ever it is allowed among this people, it will be when righteousness has ceased to dwell in their midst. It never can be allowed in this community in male or female, whether they belong to the Church or not; and we will wipe out such abominations, the Lord being our helper.

That is sanctification. Our holy religion is to purify, purge, cleanse, and sanctify this people. We care not what people think or say about our course in this respect, it is our religion, and we will not have corruption where we dwell, if we can help it. That is one reason we were not permitted to live in the States; we were determined, by the help of God, to be virtuous men and women; so they drove us, from time to time, and from place to place, until they drove us into the mountains; and I assure you, I for one feel thankful to my God that I live in

these mountains, and there is no man or woman who loves righteousness but what will feel as I do.

The Lord has led us up stairs until we have entered into the chamber; and for Heaven's sake let us not pollute it, for fear we should be led down stairs again. We are now high up towards the presence of the Lord, and He feels to bless us, and His hand is over us for good, and He will curse every hand that is raised against us, if we will do right; and our enemies will go backwards and not forwards.

My prayer is, by night and by day, that every man and woman that bless this people, and desire to do them good, may be blessed of the Lord God, and I know He will bless them. But every man and woman who shall raise a weapon against this people, or devise evil against them, my prayer is that they may be cursed; and they certainly will be cursed, and God will frustrate all their designs, and He will lead His people on from victory to victory, until they triumph over all their enemies.

What do you say, brethren and sisters? Do you not think it best for us to do right, each person individually being led by the dictations of the Holy Spirit, listening diligently to those who are appointed to lead, govern and dictate this people? You know what I mean by this. President Young is our Governor, and our dictator. It is for me to walk with him, and for you to walk with those who go before you.

I know how it is in the world, for I have lived there. I was born in Vermont, and raised, the most of my days, in the State of New York, Ontario County; and so was President Brigham Young; yet many emigrants who came through our valley, thought we were moose, camels, or dromedaries. They did not know what we were, they no doubt thought we had horns on our heads, they had no idea we had eyes and legs like human beings, but they supposed we were some kind of non-descript animal. I know this is so—I have been in the world, and they cannot think that we are human!

However, whether we are human be-ngs or not, I know that I was born in Vermont, among the rocks, and have lived the greater portion of my days among those who are without God in the world; and I know their corruptions, yes, as well as they do. I know the wickedness in their cities, in their synagogues, and in their high places. I understand it all. Still they calculate that we who have more than one wife, shall not have land in proportion to our families. Well, we are ready to buy what we need, when it comes in market.

This we learn from the public prints, so there can be no harm in my talking about what is published all through the United States. If a law was put in force throughout the Union, namely, that no grant of land shall be given to any except those who have but one wife, and no mistresses, many of the first class of the nation would have to console themselves with as little land as the "Mormons."

Our wives are publicly acknowledged by us, and we sustain them as such, and we hold them sacred. How is it with the world? Do they have mistresses for illicit intercourse, hired and sustained to satiate their wanton appetites? We cannot have any land, because we honourably marry and sustain our wives; but others are entitled to privileges notwithstanding their secret abominations.

We are a people who want to purify ourselves, and be clean from such characters, and bring up our children in the way they should go. One of my sons, and brother Brigham's oldest son, went to England this season through the United States. They never knew what was in the world before, for they never were there under the same circumstances. In their letters to us, they wrote something like this—"My God, my God, help us to get safely back again to the mountains, for we had no idea of the awful corruptions of the world we live in, until we travelled through the United States." And they have yet seen only a small portion of the ungodliness, wickedness, and corruption of the new and old worlds. The old countries are corrupt indeed, but the new are not a whit behind them in the blackness of their wickedness.

These are my views, and the Lord knows that I believe in the principles of sanctification; and when I am guilty of seducing any man's wife, or any woman in God's world, I say, sever my head from my body. These have ever been my feelings from the days of my youth. This is my character, and the character of President Brigham Young. It was the character of Joseph Smith, and of Jesus Christ; and that is the character of the Apostles

of Jesus; and that must be sustained by this people.

If we pursue that course, do you not think we are bound to rise, and to prosper, that is, in Jesus Christ? Yes; and we will stand to him, and to his cause, and to him who is placed to govern and dictate the Kingdom of God on the earth. By taking this course continually, subjecting ourselves to the Priesthood, we never shall fall, no, never. We shall never get into a difficulty but what we can get out again. But let us be careful to get into it lawfully, and we shall prosper, and shall rise triumphantly over every difficulty on that principle; and on that ship of Zion we shall bravely live through every storm, though they may be heavy; and though rocks and quicksands, and the devil and the world, may be in our way, they cannot move us from our path.

Let us do right, and sanctify ourselves before the Lord God, and purify our habitations (I mean the tabernacles of our spirits), and then our houses, and our children, and our servants, and our handmaidens, and everything there is about us, with which we have to do, and then use all with clean hands and pure hearts. If we take that course, do you not suppose God will stand by us? There is not one of you but what knows this naturally.

Now, when you go home, every one of you begin to live as you were told last Sabbath, and the Sabbath before, and do right, and seek to build up the Kingdom of God; pay attention to all things that God requires of you by His servants.

Many wish for the time when President Brigham Young and his brethren will be relieved from attending to temporal matters, and attend to spiritual matters altogether. You will have to wait for this until we get into the spiritual world, and have to deal with spirits. All things pertaining to this world, both spiritual and temporal, will be dictated by the Prophet of God—by our President. He dictates how to build a Temple—how high, how wide, how many rooms it must contain, whether it shall be of this, that, or the other form; and the Tithing House, and all public works pertaining to this people, are dictated by him. Some wish to rid him of having anything to do with temporal matters; that cannot be, in the nature of things; for, as one of the ancients said, as the body is dead without the spirit, so is faith without works, being alone." So, as long as the body, which is temporal, is joined to the spirit, he must have to do with temporal things.

Reflect upon it. The spirit is joined to these bodies to quicken them, that we may have to do with temporal matters; for when the spirit leaves vegetable or animal organization, the body dies, or returns to the earth. There is not a being in heaven or on earth, but what has had a body, has one now, or will have. Cease your works, and then your faith is dead. I care not for a man's faith unaccompanied by works, and his works must correspond with his faith. He must be virtuous, and enjoy the Holy Ghost, and the revelations of God, that when a man speaks, you may know it is by the same Spirit, and you will be edified; then you never will be deceived.

My prayer is for you to be faithful, active, and retain the Spirit of the Lord God, and go a-head, and fight manfully, purifying yourselves from all iniquity.

I never had a blood-thirsty spirit, for I never fought in my life, but I always yielded before I would have any difficulty with any man. But let the Spirit of God Almighty rest upon me, and see if I do not walk up to the battle's front. I had that spirit when I was in the world, and it is never in me only when the Lord puts it there.

Let us be pure and keep the commandments of God, and let the world say and do what they please. These are my feelings all the time.

May God bless you, and help you to do right, whether other people do right, or not. This is my prayer and blessing upon you, from this time henceforth and forever. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 732.)

[February, 1839.]

Monday, 4th. Mr. Turner's bill of 16th January came up for the first reading, "when Mr. Wright moved that the

bill be laid on the table until the 4th day of July next; and upon this question Mr. Primm desired the ayes and nays, which were ordered, and decided in the affirmative" by eleven majority, which by many was considered an approval of all the wrongs the Saints had sustained in the State.

6th and 7th. The committee were in session. Stephen Markham started for Illinois, with my wife and children, and Jonathan Holmes and wife.

Some time this month there was a Conference of the Church at Quincy, of which the following are the minutes—

At a meeting of the Church of Jesus Christ of Latter-day Saints, held in the town of Quincy, February —, 1839, to take into consideration the expediency of locating the Church in some place; when brother Marks was chosen President, and Robert B. Thompson Clerk.

Elder Green, by request, then stated the object of the meeting, and stated that a liberal offer had been made by a gentleman, of about twenty thousand acres, lying between the Mississippi and Des Moines rivers, at two dollars per acre, to be paid in twenty annual nstalments, without interest; that a committee had examined the land and reported very favourably respecting it, and thought it every way suited for a location for the Church.

Brother Rogers then made some statements, and gave information respecting the land, being one of the committee appointed to examine it.

President Marks then observed that he was altogether in favour of making the purchase, providing that it was the will of the Lord that we should again gather together; but from the circumstances of being driven from the other places, he almost was led to the conclusion that it was not wisdom that we should do so, but hoped that the brethren would speak their minds; the Lord would undoubtedly manifest by His Spirit.

Brother Barlow thought that it might be in consequence of not building according to the pattern, that we had thus been scattered.

Brother Mace spoke in favour of an immediate gathering.

Bishop Partridge then spoke on the subject, and thought it was not expedient under present circumstances, to collect together, but thought it was better to scatter into different parts and provide for the poor, which would be acceptable to God.

Judge Higbee said that he had been very favourable to the proposition, but since the Bishop had expressed his opinion, he was willing to give up the idea.

Several of the brethren then spoke on the subject, after which it was motioned and seconded, and unanimously agreed upon, that it would not be deemed advisable to locate on the lands for the present.

A committee was appointed to draft a petition to the General Government, stating our grievances, and one likewise presented to the citizens for the same object.

Tuesday, 12th. The committee sent a delegation to sister Murie, to ascertain her necessities. Daniel Shearer and Erastus Bingham went. Applications for assistance were made from sister Morgan, L. Gardner, Jeremiah Mackley's family, brother Forbush, Echoed Cheney, T. D. Tyler, D. McArthur, &c.

Wednesday, 13th. "Voted that T. Turley be appointed to superintend the management of the teams provided for removing the poor, and see that they are fixed for the journey."

Thursday, 14th. The persecution was so bitter against Elder Brigham Young (on whom devolved the Presidency of the Twelve by age, Thomas B. Marsh having apostatized), and his life was so diligently sought for, that he was compelled to flee; and he left Far West on this day for Illinois.

My brother Don Carlos Smith had carried a petition to the mob, to get assistance to help our father's family out of Missouri. I know not how much he obtained, but my father and mother started this day for Quincy, with an ox team.

The committee discussed the propriety of paying the debts in Clay County. Alanson Ripley was requested to call on lawyer Barnet, who was in town, and make arrangements concerning the matter. A letter of attorney was drawn up for the brethren who felt willing to dispose of their real estate to discharge their debts, to sign, appointing Alanson Ripley their attorney for that purpose. This was not exactly according to the minds of the committee, for they only directed brother Ripley to confer with the person above named, for the purpose of obtaining information, without reference to his being appointed an attorney for that purpose, independent of any other person or persons.

Friday, 15th. My family arrived at the Mississippi, opposite Quincy, after a journey of almost insupportable hardships, and Elder Markham returned immediately to Far West.

Monday, 18th.

Executive Department, City of Jefferson, February 18, 1839.

To Colonel Wiley C. Williams, Aide to the Commander-in-Chief—

Sir—You will take measures, as soon as practicable, to cause the arms, surrendered by the Mormons, to be delivered to the proper owners, upon their producing satisfactory evidence of their claims. If in any case you think an improper use would be made of them, you can retain such, using a sound discretion in the matter. You will call upon Captain Pollard or any other person who may have arms in possession, and take charge of them; and this will be your authority for so doing.

I am respectfully,
Your obedient servant,
LILBURN W. BOGGS.

Little benefit would have resulted from this order, even if it had been promptly executed, as many of the brethren who owned the arms, had left the State, and it would be very difficult to decide, what would be *satisfactory evidence* of claims.

Tuesday, 19th. The committee appointed Charles Bird "to visit the several parts of the county, and William Huntington the town of Far West, to ascertain the number of families that would have to be assisted in removing, and solicit means from those who are able to give, for the assistance of the needy, and make report as soon as possible."

Thursday, 21st. Elder Markham arrived at Far West, and in the evening the committe were in council. Elders Bingham, Turley, and Shearer, were appointed to sell Joseph Smith, senior's, house, to a gentleman from Clay County.

Charles Bird was sent to Liberty, relative to a power of attorney.

Resolved: To send Stephen Markham to Illinois, to visit the brethren there, and obtain a power of attorney from such as had left their lands without selling them. A report of the committee appointed to visit the different parts of the county to ascertain the number of families who were destitute of teams for their removal, was made. William Huntington reported thirty-two families, and Charles Bird seven, as far as they had prosecuted their labours.

Resolved: To send Erastus Bingham to visit the north-west part of the county for the same purpose, and then adjourned till Monday next.

Saturday, 23rd. At a meeting of the Democratic Association held this evening at Quincy, Adams County, Illinois, Mr. Lindsay introduced a resolution setting forth that the people called "Latter-day Saints" were many of them in a situation requiring the aid of the citizens of Quincy, and recommending that measures be adopted for their relief, which resolution was adopted, and a committee consisting of eight persons appointed by the chair; of which committee J. W. Whitney was chairman. The Association then adjourned to meet on Wednesday evening then next, after instructing the committee to procure the Congregational meeting house as a place of meeting, and to invite as many of the people to attend the meeting as should choose to do so, in whose behalf the meeting was to be held, and also all others, citizens of the town. The committee not being able to obtain the meeting house, procured the Court House for that purpose.

After we were cast into prison, we heard nothing but threatenings, that if any judge, or jury, or court of any kind, should clear any of us, we should never get out of the State alive.

This soon determined our course, and that was to escape out of their hands as soon as we could, and by any means we could. After we had been some length of time in prison, we demanded a habeas corpus of Judge Turnham, one of the county Judges, which, with some considerable reluctance, was granted. Great threatenings were made at this time, by the mob, that if any of us were liberated, we should never get out of the county alive.

After the investigation, Sidney Rigdon was released from prison by the decision of the Judge: the remainder were committed to jail; he also returned with us until a favourable opportunity offered. Through the friendship of the Sheriff, Mr. Samuel Hadley, and the jailer, Mr. Samuel Tillery, he was let out of the jail secretly in the night, after having declared in prison, that the sufferings of Jesus Christ were a fool to his; and being solemnly warned by them to be out of the State with as little delay as possible, he made his escape. Being pursued by a body of armed men, it was through the direction of a kind Providence, that he escaped out of their hands, and safely arrived in Quincy, Illinois.

About this time, Elders Kimball and Ripley were at Liberty, where they had been almost weekly importuning at the feet of the Judges; and while performing this duty on a certain occasion, Judge Hughes stared them full in the face and observed to one of his associates, that "by the look of these men's eyes they are whipped but not conquered; and let us beware how we treat these men; for their looks bespeak innocence;" and at that time he entreated his associates to admit of bail for all the prisoners; but the hardness of their hearts would not admit of so charitable a deed. But they continued to importune at the feet of the Judges, and also to visit the prisoners; and no one of the ruling part of the community disputed the innocence of the prisoners, but said, in consequence of the fury of the mob, that even-handed justice could not be administered; they were therefore compelled to abandon the idea of importuning at the feet of the Judges, and leave the prisoners in the hands of God.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 25, 1854.

THE PRINCIPLES OF SANCTIFICATION.—We publish in this Number of the *Star* a very interesting Discourse by President H. C. Kimball. It illustrates, in a manner not to be misunderstood, the principles of sanctification, purification, and redemption from the worst evils which afflict mankind. It is filled with those principles of intelligence and truth which are necessary to salvation, and which are taught and practised in Zion. We cordially recommend to the Saints to study it well, and then practise, as far as circumstances permit, the principles it teaches, that they may become sanctified before the Lord, and be fit temples for the Holy Ghost to dwell in.

We do not learn from the Scriptures that sanctification is merely an operation of the spirit independent of the body. On the contrary, we are everywhere taught by Scripture, reason, and modern revelation, that the spirit cannot be made perfect without the body. One cannot be pure and holy unless the other be also. This is one important point wherein we differ widely from the various Christian sects of the day. While they believe in a change and sanctification of the heart as the only thing essential, and treat lightly the purifying ordinances pertaining directly to the body, we believe the sanctification of both spirit and body to be equally necessary to salvation. We also believe not only in keeping our bodies and spirits clean, but in purifying our habitations, and then extending the operation to our cities, our lands, and every thing which comes within our jurisdiction. The honest in heart can discover, by comparison of principles, the wide difference there must be between the moral atmosphere of the cities of the Saints in the Valleys of the mountains, and that of the cities of the world generally.

The inhabitants of the earth, Christians, Mahomedans, and Pagans, with their kings, statesmen, and priests, have become so perverted in nature, corrupted in blood, and perverse in disposition, and their mental vision is so distorted by the film of inbred hypocrisy and deceit, that it is difficult for them to discover any beauty in the glorious principles of salvation. To them the pure appears impure, and the corrupt and deformed clean and comely. They love the darkness because it is congenial to their deeds, and when the light shines they do not comprehend it.

The few who realize to some extent the rapid degeneration of their species through the unbridled licentiousness of the times, the vast amount of prostitution which exists,

the sacrifice of thousands of virtuous females to the Moloch of men's unnatural and depraved lusts, the imbecility of mind, and the weakness and deformity of body, entailed upon the present generation, and which, from the present aspect of things, must necessarily increase in the next, are afraid to speak their sentiments, lest some one, educated in the modern false notions of delicacy, cry out, "Shame," while perhaps his own evil practices will not bear exposure to the light. In this way mankind have been left to go on in their downward course until there are comparatively few who will turn from evil, and cling to the truth for the love of it.

To the Saints all things are temporal, and all things are spiritual, or, in other words, the temporal and spiritual are so intimately connected and blended together, that no line of separation can be drawn between them.

Remission of sins comes by baptism, and the gift of the Holy Ghost by the laying on of hands. We never shall receive the higher ordinances of the Priesthood, realize the sanctifying influences thereof, and be fitted to be Saviours upon Mount Zion, unless we are willing to journey to the place of gathering, and appropriate our means and labour to build a temple wherein to receive these blessings. And finally, we never shall enter into the presence of the Father, and be able to dwell in that element which is as a consuming fire to everything impure and unholy, unless we sanctify the Lord in our hearts, and practise the principles of that sanctification by restraining and subduing every evil desire, purifying our bodies from all uncleanness, and practically devoting ourselves, and all that the Lord has made us stewards over, to the building up of His kingdom. Theoretical religion is not sufficient. The command has gone forth to men—"Choose ye this day whom ye will serve." To those who have heard the Gospel, there is no neutral ground, they must choose the light and abide in it, or wander in that darkness which will involve them in destruction.

Those among the Saints who have a name to live, but are dead to faith and good works, who once received the testimony of the Spirit, but have lost the power thereof, are in continual danger of being led captive at the will of the Devil, to their own destruction, unless they wake up to newness of life, and sanctification of body and spirit, and walk diligently in the ordinances of the Gospel.

As the truth spreads, and the light of revelation becomes more brilliant, the powers of darkness are also more fully developed. While the Lord is extending salvation to all who will accept of it, the elements of destruction are also at work, and they only who can exercise faith, and claim the blessings of the Priesthood, through obedience to its requirements, can expect to be secure from the powers of evil.

We also publish in this Number two letters by Elder Jaques, to the Editor of the London *Atlas*. They embrace much beautiful sentiment and sound principle. The first has been published in that paper, and we republish it with the strictures of the Editor thereon, in which we believe he does justice to his own views and feelings, yet his conclusions are unsound, and will not bear the test of Scripture, reason, or the practice of Polygamy upon the principles of righteousness. We rejoice to see that the principles which we teach are attracting a little of that attention and serious inquiry which their importance demands. The Editor of the *Atlas* certainly manifests more frankness and candour than do many journalists.

We know, and bear testimony to the world, that there is no other community on the earth where the laws regulating the intercourse of the sexes are as definite and stringent, and as strictly enforced, as they are in Utah. Many who are active in circulating vile and slanderous reports concerning our principles and practices, if they have a spark of honesty in them, will yet be glad to repudiate their present course; and those who will not, will be covered with confusion and shame, and have time to repent at leisure in bitterness and sorrow.

HOME INTELLIGENCE—*Newcastle-on-Tyne, Hull, and Carlisle Conferences.*—Elder William Glover writes, under date of Oct. 27, that the Saints are united, and enjoy much of the Spirit in the Carlisle Conference; several baptisms have also taken place, meetings are well attended, &c. Additions are being made to the Church in Hull, and the prospects are generally flattering throughout the Pastorate.

Staffordshire Conference.—Macclesfield, Oct. 30, Elder S. H. Earl writes that he has succeeded in obtaining and opening the Magistrates' Hall, in the town of Stoke, for the Saints to meet in. Prospects are good throughout the Conference, a new epoch appears to have commenced, a good spirit prevails, and the Saints seem to be increasing in the spirit of the Gospel, which we rejoice much to hear. We trust that they may continue to grow in faith and obedience, and in the knowledge and favour of God.

THE WORK IN HINDOSTAN.—The letter from the East Indies, which we publish in this Number of the *Star*, as well as those previously received from the brethren in those missions, show a determination in them to establish the truth, if possible, in those dark regions of the earth. The time does not yet appear to have come for the Gospel to spread extensively in those countries, but we feel that there are thousands of the honest in heart there, who will yet receive it, and be gathered home to Zion. The spirit to take all the Saints with them appears to be in the Elders who are going home, and we trust they will succeed, that none may be left to wither and die upon an uncongenial soil.

THE "FRONTIER GUARDIAN."—We desire to obtain for the use of this Office the following back Numbers of the *Frontier Guardian*, published at Council Bluffs—Vol. I, Nos. 9, 25, 26; Vol. II, Nos. 9, 10, 13, 14, 15, 16, 17, 18, 23, 24; Vol. III, Nos. 8, 10, 12, 18, 26; Vol. IV, Nos. 1, 9, 10, 11, 13, 14, 15, 16, 17, 19, 20, 21, 22, 23, 24, 26. If any of the Saints unto whom this may come have these Numbers, or any of them, and they can consistently spare them, and are willing to do so, they will oblige us by informing us of the same at as early a date as they conveniently can.

A MORMONITE'S PLEA FOR POLYGAMY.

We have much pleasure in submitting to our readers the following pithy letter, from the pen of Elder Jaques, to the Editor of the *Atlas*, and published in that paper of Nov. 4, under the above caption—

"To the Editor of the *Atlas*.

"Sir—I trust you will be sufficiently liberal to allow me to offer a few remarks upon your leader relating to the 'Mormonites,' and published in the *Atlas* of Oct. 28. Lest I trespass too much on your space, I will only speak of one portion of your article—that relating to the Latter-day Saints' system of plurality of wives.

You designate this system 'disgusting,' abominable,' 'horrible to think of,' 'irredeemably degrading,' and 'atrocious.' The Latter-day Saints are 'wretched dupes,' and their system panders to the 'licentious passions of wicked men.' This may be your opinion, and your denunciations may be very popular, yet I must be allowed to deny, point blank, the justice and truth of your statements. But I do not wish to be misunderstood here. Polygamy, observed according to the law of God, is productive of the greatest amount of social benefit and happiness, individually and nationally. It opens the way for all men and women to fulfil the purpose of their creation, whilst monogamy tends to restrict them. But polygamy, when perverted, is truly a fearful instrument of licentiousness, and individual and national degradation and ruin. Astonishingly accurate results, and works of surpassing artistic beauty, are often accomplished by machinery of extreme delicacy, great complexity, and peculiar suscepti-

bility of injury. So with polygamy. It is a most delicate and complex instrument, peculiarly susceptible of abuse, but accomplishing the most satisfactory, beneficial, and ennobling results when righteously used. The keener the instrument, the deeper it cuts for good or evil, according to its handling. Polygamy is a keen, a mighty instrument for good or evil, as righteousness or wickedness has the handling of it. But are we all to become Nazarites because a well-set razor may be put to a fatal use! Or are we to travel, in the latter half of the nineteen century, by packhorses and rumbling stage-waggons, because of railway accidents? I trow not. We cannot become such 'old fogies.' Neither are the contracted Romish principles of monogamy to hinder the sons of progress in the great work of social reformation and regeneration.

"Defenders of monogamy endeavour to draw a favourite argument against polygamy from the history of the Turks and other Eastern people who marry more than one wife. But this argument only proves what I contend for—that the plurality system, if abused, degrades and ruins the nation. We may with as good grace say that the Christian religion was defective, because Christendom is split up into five hundred jarring sects; or that the republican constitution of the United States is inimical to liberty, because its principles were trampled underfoot when the Latter-day Saints were exterminated from Missouri, or banished from Nauvoo, or when Joseph Smith was shot at Carthage under this sentence—'The law won't reach him, but powder and ball shall.' The Turks no more live in the true spirit of righteous polygamy than do the snarling sects of Christendom in the true spirit of Christ, or than did the Missouri and Illinois mobs in the true spirit of the constitution of the United States.

"For the benefit of yourself and readers, I will name a few points wherein polygamy may be abused by the Turks—No man should marry two or more wives without the express sanction of the Almighty, through the Prophet and President of His Church on earth (Brigham Young, at the present time). No man should marry a woman unless her affections be set upon him, and it be her desire to be joined to him in marriage. No man should marry for himself a woman who is legally married or engaged to another man. Every man should love his wives as his own flesh, but not more than he loves to do the righteous will of God. Wicked men should not be allowed more than one wife, if that, for one is more than they deserve.

"In connexion with these principles, the seducer and the adulterer should receive the penalty of death, and the female decoyed, drugged, or forced for impure or illegal intercourse should be pitied, and treated as innocent. These principles are engraved in the hearts of the Latter-day Saints. Did such principles prevail in Turkey, it would be foremost in the rank of nations.

"What is termed 'the great sin of great cities,' but which nevertheless extends its tortuous windings and labyrinthal ramifications into every nook and corner of 'civilisation,' has long been a most perplexing social problem, and permit me to say, that preachers may anathematize, statesmen may proscribe, editors may stigmatise, orators may denunciate, and the rabble may madly join in chorus, but the principles held by the Latter-day Saints must reign triumphant in the hearts of the people, or, at least, in the hearts of those who make and those who execute the law, before the loathsome plague-spot of whoredom, adultery, and illegitimacy is banished from the land, or a pure moral air is breathed.

"Setting aside the hourly perpetrated enormities of 'illegal intercourse' in this and other Christian lands, when the undue frequency of even 'legal intercourse' among monogamists is considered, surely nothing can be urged from their platform against the system of the Latter-day Saints. Is it not a fact that thousands of civilised and Christian monogamists, lawfully married, live in a far more impure state than a polygamist possibly *can!* Yea, do not many conscientious monogamists descend where a conscientious polygamist is unable—to a condition below that of the beasts of the field!

"As far as the female (especially) is concerned, then, how, in the name of common sense, can polygamy be more 'disgusting,' 'abominable,' 'horrible to think of,' 'irredeemably degrading,' and 'atrocious,' than monogamy is, taking the Latter-day Saints and 'civilisation,' as the respective exponents of the two systems?

"I have scarcely entered on the thresh-

hold of the subject, but, lest I trespass on your space, I forbear further extending my remarks.

"I am, yours, &c.,

"JOHN JAQUES.

"West Derby, Nov. 1, 1854."

To this letter the Editor of the *Atlas* appended the following remarks—

"We publish Mr. Jaques' letter because we do not wish to leave the slightest ground for impugning the justice of our strictures. He and others may conscientiously hold the opinions which it expresses; but without inquiring into this branch of the question, we think no language of condemnation too strong for the opinions themselves. The number of each sex is, under ordinary circumstances, nearly equal, and polygamy must, therefore, tend directly to restrict the proportion of married men, which, of itself, is a great evil. The idea that wicked men do not deserve wives is sound enough; but if Brigham Young's community succeeded in producing a higher state of morals than is found in Christian countries, its polygamy must come to an end; because there would not be a sufficient supply of wicked bachelors whose claims to Mormonite spinsters could be set aside in favour of their more pious neighbours. We do not accuse Mr. Jaques and his coadjutors of intentionally appealing to the licentious passions of men, or of intentionally seeking to corrupt the minds of women; we are willing to assume that they are sincere and conscientious in their delusions, but the fact remains the same, that they do pursue such a detestable course, and we can imagine few things more horrible than the success of their endeavours. Another set of men may desire to copy other vices recorded of early Scripture characters, and may set up another Joe Smith or Brigham Young, who may claim the miraculous power of sanctifying theft and murder, and declare them to be 'delicate instruments' for the regeneration of the world. We trust that our readers will see from the success of Mormonism, the absolute necessity of a more efficient training for the people. The arguments Mr. Jaques employs will of course strike a well-cultivated mind with a sense of their absurdity, but they must be allowed to possess the chief characteristics of a false religion—they make a plausible attempt to clothe vice in the garb of virtue, a thing very convenient for wicked men, and they adopt the most efficacious plan of corrupting women, that of turning their religious feelings to become instruments of their ruin. Were a Mormonite to attempt the 'conversion' of any decent young woman to his detestable practices, he would richly deserve a sound horse-whipping; but although anger would be fully justified in an individual case, society must treat the evil in a wiser way, and stay the plague by the constructive method of establishing healthy conditions under which it cannot exist."

Elder Jaques has also favoured us with the following copy of a second letter to the Editor of the *Atlas*—

"To the Editor of the *Atlas*.

"Sir—I cannot do less than thank you heartily for your obvious fairness in inserting my letter of the 1st instant, in the *Atlas*, and for frankly extending to myself, and the Latter-day Saints in general, the credit of sincerity of purpose. I have not the slightest doubt that your strictures were the honest convictions of your own mind, but they were none the less unjust and untrue to the Latter-day Saints. For where the system of plurality of wives prevails in strict accordance with the Latter-day Saints' principles, there the purest, chastest, and most sacred feelings of the heart grow, and bloom, and flourish as in a moral Eden. There the proud strength of manhood, and the dignified beauty of womanhood, live in all their elastic vigour and winning gracefulness, and in the fulfilment of the precise end of their existence. There the integrity of the youth and the honour of the maiden are protected by the most healthy and lofty sentiment. There the laws of nature are observed, and physical health and mental vigour, from joyous youth to grave old age, declare the just effect. There the physical atmosphere is not tainted by the jaded, rotting carcase of the debauchee, nor the moral by the pestilential breathings of his foul advances. He finds himself a stranger there, and all around him strange, and uncongenial to his taste—the people strange, their feelings, thoughts, and manners strange, the very air is strange, the place appears no place of rest for him, and soon he deems it good to quit, like certain U. S. officers three years ago, or if, more hardened in his sin, he basely, daringly invades domestic sanc-

tity, the blood-avenger tracts unerringly his devious path, and in an unexpected moment lays him in the dust, mere food for worms. Such are the true effects of the 'detestable course' pursued by the Latter-day Saints, such their 'appeals to the licentious passions of wicked men,' such their 'most efficacious plans of corrupting the minds of women,' such their 'plausible attempts to clothe vice in the garb of virtue,' such some of the 'chief characteristics' of their 'false religion.' Say, would not Britain breathe more freely the pure air of heaven, were her prostitution dens to close forthwith, and God's pure laws, as I have shown, to be the constant rule of faith and deed?

"I find myself enlarging on the subject—permit me, therefore, while my pen is in my hand, to offer a further observation or two.

"I am not quite so satisfied as you seem to be of the present equality of the numbers of the sexes. Allowing the numbers to be equal under 'ordinary circumstances,' the grievous wars of former years must have turned the scale somewhat. But if we have outlived the effects of past wars in Europe, fresh, and by far more fearful, desolations are looming in the distance—nay, they are at our doors. I need but name Sinope, Silistria, Alma, Sebastopol. But in our very native isle, the females number highest. Then here we can afford the best of men more wives than one, which would be better far, more life-giving, more joy-giving, more politic than isolated, fretting, pining, fruitless, endless maidenhood. Yet hold, for England's statesmen think it sin, and inspiration stands corrected. But desolations, yet, by Minie rifles, Paixhan and Lancaster guns, Moorsom shells, and the thousand-and-one instruments of increasing destructive capability, which the ingenuity of men may invent, combined with the judgments of God upon the nations which have corrupted themselves before Him, will, ere long, bring about a state of things, in which, as the Prophet says, a man will be more precious than fine gold, and honourable women will account it no disgrace to attach themselves polygamously to good men.

"But admitting a perfect equality in the numbers of the sexes, still there is a vast difference of desert in men. You allow that the withholding of a wife, by way of punishment, from the wicked, is a sound principle. Would not the bestowment of a wife, by way of reward, to the good, be an equally sound principle? Or what will you do with the woman witheld? If a maid, must she be condemned to perpetually continue one? If a married woman, must she become, and ever remain, a widow? The law of God is more just and comforting in its operation—he who abuses his one talent, shall lose it, and it shall be given to him who has ten talents, and well uses them all. If this law were the law of England, we should hear less of wife-beating and wife-murdering, as well as of licentiousness and illegitimacy, than we are now obliged to hear. Nor would this fall with unjust severity upon the men, for they wield the power, and are the great cause of the corruption which abounds.

"Brigham Young's community have not the slightest idea of 'converting' all the world, and making all men equally deserving. Such a thing is contrary to Scripture. The Latter-day Saints expect to be instrumental in gathering into their community the best men from all nations. The Lord will then plead with the men who are left in the nations, and will hold them responsible for the corruption which prevails, and will prevail, under their rule. The most wicked He will lay low, the less wicked and the more honourable He will bring to acknowledge His laws, and obey His servants. And in the execution of these purposes, will be manifested the saving, rewarding, and punishing powers of the system of plurality of wives. Thus will the Almighty rid the earth of wickedness, bind up the broken-hearted, and fill the world with light and life and joy.

"As to other men 'copying other vices recorded of early Scripture characters,' and 'sanctifying theft and murder for the regeneration of the world,' it is an unfounded assumption to term the polygamy of the ancient servants of God a vice, like theft and murder. I am unable to find in the Scriptures one hint fairly condemnatory of polygamy. But I can find it therein recorded, that many men who had several wives each were the peculiar favourites and companions of the Almighty. And although some men should attempt to 'sanctify theft and murder,' that is no argument against the principle I advocate. The presence of a thousand counterfeits or impostors is no evidence

that the genuine does not exist. Rather the contrary.

"With reference to the private 'horse-whipping,' I will say, it is utterly beneath a Latter-day Saint to coax and coquet around a 'decent young woman' to attempt her 'conversion' to his 'detestable practices.' But on the other hand, were you, sir, a married citizen of Utah, and were a 'decent young woman' to ardently desire to be joined to you as your second wife, you would be considered less than a man if you took no steps to accede to her desires.

"Monogamists generally assume, unqualifiedly, that taking more than one wife is licentiousness. They have no idea of purity in connexion with plurality of wives. These groundless premises are a prolific source of error in all inferences and conclusions in connexion therewith. The monogamist thinks that the Latter-day Saint, breaking down the barriers of the one-wife system solely from lewdness of inclination, will make it the great business of his life to 'convert' to his 'detestable' principles every 'decent young woman' who may fall in his way, obtain possession of her person, and thus plunge himself headlong into the vortex of debauchery and irretrievable ruin, dragging with him the wretched victims of his unbridled lust. Nothing can be further from the truth. Because plurality of wives is lawful among the Latter-day Saints, it does not necessarily follow that every man in their community must have more than one wife. The Latter-day Saint removes monogamous restrictions, not to pave the way for the unchecked indulgence of his passions, Christendom presents him ample opportunities in that respect, but to provide a means whereby women may no longer be condemned, as thousands are, however unwillingly, at this very moment in Christian Britain, to choose either a life of perpetual maidenhood or a life of dishonour, and also to provide a powerful principle of reward and punishment to men. For is it not a powerful inducement to a man to deport himself seemly in all his actions, when he realizes that the pure and affectionate caresses of one or more wives, and the innocent prattle of numerous merry children, are the reward of good conduct, and that no wife, no children, and death for unvirtuous intercourse, are the punishment of bad conduct? Would not such laws prove a thousand times more efficacious for the 'protection of women' in this little isle than a five pounds' penalty, or six months' imprisonment?

"You are at liberty to do as you please with this letter—either to publish it or not, as you deem best. I also reserve to myself the same privilege.

"Again thanking you for your liberality,

"I remain, sir,

"Yours, &c.,

JOHN JAQUES.

"West Derby, Nov. 9, 1854."

FOREIGN CORRESPONDENCE.

EASTERN HINDOSTAN.

Elder Jones in Burmah—Preparations for Emigrating the Saints.

58, Lower Circular Road, Calcutta,
Sept. 18, 1854.

Dear Brother F. D. Richards — The brethren of this Mission are all well, as far as I know. I am the only one in this place at present. I preach three times a week to the few Saints here, and sometimes there are three or four strangers in to hear.

Brother Jones left here the 18th of last month for Burmah, but I expect he will be here again about the 25th or 28th of this month. He went to find out, if he could, something about the Karans, a nation of people in Burmah. He felt as if he would like to take a trip out of Calcutta, and I felt as if I would like to remain here a short time, as I have been on the wing ever since I left the home of the Saints in October, 1852.

If he brings a favourable report of that people, and thinks it best, I calculate to go among them after his return, and see what I can do with them.

As to the natives of Bengal, they are of no manner of account, at the present time, for the Kingdom of God. What the Lord may do with them in a few

years to come I know not, but leave it in His own hands.

As to Brother Willes, he was at liberty to go home to Zion eight months ago, if he had wished to go; but you will see, from his letter to brother Snow, that he intends to stop until the Saints all emigrate, which I hope and trust will be in February or March next. Brother Jones designs accompanying the Saints from this land at that time. Brother Meik is doing all he can to accumulate means enough to take all of the Saints who wish to go at that time. He is a first-rate man, and is willing to do any thing we tell him, and any thing he can, for the advancement of the Kingdom. There are but few in the world like him, and particularly in this part of it. He has left this place, and gone to Cuttack to hasten his business. He will remain there until some time in January, and then return.

The ship *Robert Barbour* is now in port; she is the one brother S. W. Richards sent the last lot of books on in May last. I expect to get the box to-day.

I believe there has been none baptized since we last wrote you, at least there have been but two for the last three months, and no signs of any more at present. But what a day may bring forth is hard to say. The brethren and sisters, with a few exceptions, feel well, and have the spirit of the Gospel.

We are doing our best to get the Saints from here, and are willing to attend to business matters, and preach too, in order to accomplish it, and I believe we will by the help of the Lord.

Please remember me to brothers Spencer, C. A. Harper, C. A. Foster, William Kimball, G. D. Grant, and J. A. Young, if you see them, as also brothers Jaques and Linforth, although not personally acquainted with the two latter, and all the Saints; with kind love to yourself and family, when you write to them, and my own also.

May the God of Israel bless you in your responsible station, and finally save us all in His kingdom, is the prayer of your brother in the Gospel, in the name of Jesus Christ. Amen.

S. A. Woolley.

VARIETIES.

Getting Worse.—The religion of most of us is at best a desultory, feeble, straggling affair, reserved for a few moments rescued from business or from sleep. With all the lights of the English Church on our shelves, and everything else to help us on, we yet make no progress with it. The result of almost every review in a candid mind is that we are rather worse than better since the last "stock-taking."—*Times*, Oct. 26.

There can be very few substantial reasons to induce any young labourer or artisan to retrace his steps to any part of the Old World, for all over this part of the earth there is poverty, inequality, crowded trades and professions, heavy taxes, military conscription, and, not the least evil, the chance of war through the undying jealousy of rival States and the ambition of Princes.—*Times*, Oct. 25.

Love for a Married Man.—I now take the opportunity of making a confession which I have often had upon my lips, but I have hesitated to make it from the fear of drawing upon myself the hatred of every married woman. But now I will run the risk—so now for it—sometime or other people must unburden their hearts. I confess, then, that I never find a man more captivating than when he is a married man. A man is never so handsome, never so perfect in my eyes, as when he is a husband and the father of a family, supporting in his manly arms wife and children; and the whole domestic circle, on his entrance into this state, close around him, and constitute part of his home and world. He is not merely ennobled by his position, but he is actually beautified by it—then he appears to me as the crown of creation—and it is only such a man as this that is dangerous to me, and with whom I am inclined to fall in love. But, then, propriety forbids it. And Moses, and all the European legislators, declare it to be sinful, and married women consider it a sacred duty to stone me. Nevertheless, I cannot prevent the thing. It is so, and cannot be otherwise; and my only hope of appeasing those who are excited against me is in my future confession that no love affects me so pleasantly, the contemplation of no happiness makes me so happy, as that between married people. It is amazing to myself, because it seems to me that I, living unmarried or matchless, have but little to do. But it is so, and always was so.—*Fredricka Bremer.*

A CLEAN MOUTH.—The California *Christian Advocate* says: An intelligent lady of our acquaintance, whose little boy was beginning to swear, anxious to express to her child her horror of profanity, hit upon the novel process of washing out his mouth with soapsuds whenever he swore. It was an effectual cure. The boy understood his mother's sense of the corruption of an oath, which, with the taste of the suds, produced the desired result. This practice, if universally adopted, would raise the price of soap."

THE DIFFERENCE.

A RHYME WITH A MORAL.

Selected.

MAN.

If he wears a good coat,
Lift him up, lift him up;
Though he be but a bloat,
Lift him up;
If he has not common sense,
And can boast a few pence,
Lift him up.

If his face shows no shame,
Lift him up, lift him up;
Though crime is his name,
Lift him up;
Though their disgrace be his sport,
Let your daughters him court,
Lift him up.

Though he brings some disgrace,
Lift him up, lift him up;
And bring the blush to your face,
Lift him up;
Society him needs—
Never mind his black deeds—
Lift him up.

WOMAN.

If woman once errs,
Kick her down, kick her down;
If misfortune is hers,
Kick her down.
Though her tears fall like rain,
And she ne'er smiles again,
Kick her down;

If a man break her heart,
Kick her down, kick her down,
Redouble the smart—
Kick her down;
And if in low condition,
On, on to perdition,
Kick her down.

CAUTION.—Elder Matthew Rowan, President of the Sheffield Conference, requests us to state that Samuel Hartle and George Machan, late of the Sheffield Branch, have been excommunicated from the Church, and have left Sheffield for parts unknown.

ERRATUM.—In *Star* No. 44, Money List, third line, for "£6 1 7," read £6 7 0.

ADDRESS.—Lorenzo D. Rudd, at Mr. John Barrett's, Steeple Ashton, near Trowbridge, Wiltshire.

MONEY LIST, NOVEMBER 3—10, 1854.

	£	s	d		£	s	d
Josiah Holmes	5	0	0	Brought forward	45	0	0
James Walker	15	0	0	William Parr	7	0	0
John M. Brown	10	0	0	James Frewin	4	0	0
John McComie	5	0	0	Edward Frost	5	0	0
John B. Pears	10	0	0	Samuel Gentle	8	7	6
Carried forward	45	0	0		69	7	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 48.—Vol. XVI. Saturday, December 2, 1854. Price One Penny.

THE TEMPLE.

(*From the "Deseret News," August* 17.)

To the Editor of the *Deseret News.*

Sir—You request a brief description of the Temple now being built in this city, for the information of your subscribers. I will give it as presented on the draught now before me, hoping it will tend to obviate so many questions being asked by various individuals.

The Temple Block is 40 rods square, the lines running north and south, east and west, and contains ten acres. The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the Block. The length of said House, east and west, is 186½ feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south 118½ feet through the centre of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of 16 feet, and enlarge all around beyond the lines of wall 3 feet for a footing.

The north and south walls are 8 feet thick, clear of pedestal; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the height of 7½ feet. The footing of the towers rise to the same height as the side, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is 6 inches above the top of the footing. From the tower on the east to the tower on the west, the face of the earth slopes 6 feet; four inches above the earth on the east line, begins a promenade walk, from 11 to 22 feet wide, around the entire building, and approached by stone steps on all sides.

There are four towers on the four corners of the building, each starting from their footing, of 26 feet square; these continue 16½ feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square; they then continue to the height of 38 feet, or the height of the second string course. At this point they are reduced to 23 feet square; they then continue 38 feet high, to the third string course. The string courses continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise 25 feet to a string course, or cornice. The two west towers rise 19 feet and come to their string course or cornice. The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 5 ornamental windows on two sides, above the basement. The two

centre towers occupy the centre of the east and west ends of the building, starting from their footings 31 feet square, and break off in sections in line with corner towers to the height of the third string course. The east centre tower then rises 40 feet to the top of battlements; the west centre tower rises 34 feet to the top of battlements. All the towers have spires, the details of which are not decided on.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles 5 feet diameter at base, 4 feet at first story, and 3 feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number, and stand upon pedestals. The space between the buttresses and turrets is 2 feet at first story. On the front of two centre towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in bold or alto relievo, the great dipper, or Ursa Major, with the pointers ranging nearly towards the north star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the House. I have before stated that the basement was divided into many rooms. The centre one is arranged for a baptismal font, and is 57 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide. On the east and west sides of these rooms are 4 passages 12 feet wide; these lead to and from by outside doors, two on the north and two on the south. Further east and west from these passages are 4 more rooms, two at each end, 28 feet wide by 38½ long. These and their walls occupy the basement. All the walls start off their footings, and rise 16½ feet, and there stop with ground ceiling.

We are now up to the line of the base string course, 8 feet above the promenade, or steps rising to the Temple, which terminates the cope of pedestal, and to the first floor of said House. This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors of these courts (they being on a line with first floor of main house) by four flights of stone steps 9½ feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

The size of the first large room is 120 feet long by 80 feet wide; the height reaches nearly to the second string course. The room is arched over in the centre with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have ¼ elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of centre arch, at the height of 24 feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

The outside walls of this story are 7 feet thick. The space from the termination of the foot of the centre arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of centre arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window whose major axis is vertical.

The second large room is one foot wider than the room below; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tier of windows, 5 on each tier.

The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semicircular head. The first story windows have 12 feet length of sash, to top of semicircular head. The oval windows have 6½ feet length of sash. The windows of the second story are the same as those below. All these frames have 4½ feet width of sash.

The pedestals under all the buttresses project at their base 2 feet; above their base, which is 15 inches by 4½ feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for

those pedestas. Above this cope the buttresses are 3½ feet, and continue to the height of 100 feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon, represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.

The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending downwards.

All of these symbols are to be chiseled in bas relief on solid stone. The side walls continue above the string course, or cornice, 8½ feet, making the walls 96 feet high, and are formed in battlements, interspersed with stars.

The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large caveto. Those windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the centre of major axis.

My chief object in the last paragraph is to show to the judgment of any who may be baffled, how those windows can be come at, &c. All the windows in the towers are moulded, and have stone jambs; each being crowned with label mouldings.

For further particulars, wait till the house is done, then come and see it.

The whole house covers an area of 21,850 feet.

TRUMAN O. ANGELL, Architect.

AN ADDRESS TO THE SISTERS.

My Dear Sisters—I feel strongly influenced to write you a few lines through the medium of the *Star;* and although in that bright luminary we have principles and doctrines unfolded to us by the Priesthood, yet many times while I have been reading those glorious principles, and refreshing myself in the rays of light and truth which shine forth from it, I have wished to see those rays extended by some good sister who would send us a few lines some times. How seasonable, how cheering to those young sisters scattered about this land of misery and oppression, and many, like myself, deprived of the pleasure of meeting with the Saints! There is something so consolatory in the communication of a sister in this Church—it sheds an heavenly influence over us, and seems to encircle us in holy love. When we read the sentiments of a Saint, we rejoice with her, we build each other up in our most holy faith, we understand her, we conceive the ideas almost before we read them, for we are one, we rejoice together in the same intelligence which has been developed to us by a holy Priesthood in this last dispensation, for we are a mass of intelligences which cannot recede, our nature is onward, progressive, and should we stumble by the way we shall have to get up again and follow after. But I pray that we may all walk so uprightly that we stumble not, for when people fall they generally get a bruise or a scar, and we want to go to Zion whole, pure, and without a blemish, and also be able to look each other in the face, and blend our interests together in that purity which is not known in the world. We who have the privilege of enjoying the glorious sunshine of present revelation, can rejoice in the anticipation of an eternity, which will develop unto us those glories which the world, with all its boasted learning, is ever trying to obtain, but is too proud to receive. Let us, my dear sisters, who have obtained this heavenly light, cherish and appreciate what we know. When we are taught any principle in this Church, although at first it may rather crucify our flesh, yet it will be all right. Let us cherish those things, and live by them; let us, in the harvest of

this probation, cull all the grain from the straw, put it to good use, and leave the straw, with all its intertwining refuse, to go to its proper place.

I cannot give utterance to my thoughts while reflecting upon those things pertaining to our salvation; there are sentiments within my bosom, to which I cannot find language to give utterance; and, my sisters, do you not feel the same? When I gather up my reflective powers, and prostrate them before the Holy Spirit of God, that Spirit carries me away to view those things which we cannot utter; for although walking on the earth, which is groaning with corruption, we can gaze upon immortality, we can stretch far beyond the limits of time, we can soar far above the grovelling anticipations of the various sects of the day, who are spending their strength for naught—they portray to themselves the existence of a place which is "beyond the bounds of time and space." I never could believe in such a place when I was in the Church of England, and I do wonder that their common sense does not teach them better, that there cannot be such a place, notwithstanding their pretended knowledge and learning. But many I know who live for the fat of the land; they care not for salvation themselves, nor for others—they live to eat and drink, to sleep and to die. There are times when conscience whispers to them that they are not right, but they hope against hope. Death is a terror to them, they try to avoid the thoughts of it, the very image of it freezes their blood with horror, and they believe there is a Being from whose presence they cannot flee. But my sisters, death has not terrors for us, we are only separated for a short time, we are bound together with indissoluble ties—ties which death cannot sever, and eternity will bind more closely together. When I view this land, and look upon the daughters of our creation, and see so few who have given up their various idols, to worship the true and living God, and acceded to the revelations given in these the last days, it makes me wish for the time when all we scattered sisters will be gathered to the place where we can develop those pure principles which we can only now anticipate in thought, but then can make a reality; that time when we shall rejoice in each other's prosperity, and feel a deeper interest in making each other happy.

How widely different the spirit of the world, which produces envy, hatred, malice, unkindness to each other. From the prince down to the peasant, we find those evil propensities torturing them. Trace the vain one to her places of pomp and splendour, and you will see her bosom heave to see another of her own sex excel her in vanity. How revolting to the mind of a Saint, who has obeyed the laws of God, and has been brought to the knowledge to see the black darkness which influences the minds of thousands of her own sex, and many who are near to her by the ties of nature. Could we see those moving in the highest grade of society, could we follow them from their splendid banquets to their laundry room, or their chamber of reflection, we should see that misery and envy which would make us cry out aloud, "O it is good to be a poor Latter-day Saint!" See them tear off their rich, elaborate robes with wrath and envy at those who have excelled them in vanity. It is a lamentable fact for the mind to reflect upon, but such is the atmosphere which the beautiful daughters of creation live in. It is their nourishment in infancy, and they are well instructed in it as they grow up, but how awful the great responsibility of the instructress. Look at the awful stratagems to connect their children in marriage according to their own wishes; and the ambitious connexion, instead of bringing happiness, ends in adultery, drunkenness, separation, and death, but having money and power mollifies it and hides it from the world, (yet, alas, sometimes it will come to light,) and thus the envious mother finishes the course of her child, after teaching her to despise that which is good, and pushes her early in life into a vortex of dissipation, and at last death. How thankful ought we to be to our heavenly Father, that upon looking down upon this degeneracy, He has been pleased again to spread a net over this land, to catch up all those who shall be thought worthy to be taken, while those who work iniquity shall be swept off from the earth. Can we, my dear sisters, find language to express our thankfulness for our privileges in so great a work? And being in possession of such glorious knowledge, let us make good use of our time while we can work, and not trifle it away with those of the world. We have a work before us greater than many of us can yet comprehend—we have to train and

purify many who are not yet born. What a glorious anticipation! I look forward to the day with inexpressible joy, with many more of you, my dear sisters, who are chained by circumstances to this land of wickedness. But I thank my Father in heaven that I shall soon break those chains, and bid farewell to all the wickedness of this land.

You can, with me, deeply deplore the awful condition of our own sex. I feel disgusted with the folly and conversation of many well-educated women, who consider themselves something. And what do they know? Not anything as they ought to know. The majority of the women of our land subsist on an ornamental education, not anything for their own benefit or that of others. They have not any sound, useful knowledge of themselves, or of anything else. They have theories of their own, like their traditions, and to diverge from them would be "unladylike," "unfashionable." "How absurd" to have no other resource when ill but the physician, a man well skilled in minerals and poisons, which tradition has taught him to administer. Oh! thou monster prejudice, against truth and common sense, how long will thou claim thy thousands of the human family! But alas for thee, thy power is fast decreasing.

Why, my dear sisters, do I portray these things, (you know them, you see them daily,) but to remind us of our position, our duty, that we may banish them from us, looking upon these bad propensities as we would a poisonous reptile, that by comparing the evil with the good we may choose the good, and so let our good works shine before others, that they, seeing them, may follow. The time is now for us to improve our moments in useful knowledge, and not associate with those of the world around us. I have known many a noble spirit crouch, through circumstances, to a mean despicable one, but it will not be so long. No, virtue and goodness will alone be appreciated; we shall be respected for our real, genuiue goodness of heart, not for this talent or that gift, or the other, but for virtue alone.

My sisters, let us avoid trifling conversation. Just let us for a moment look at the conversation of two of our most highly finished women, who are discussing some (to them) very important information. "Did you hear who was married this morning?" "Yes," "Miss so and so, but I never thought she would ever get married." "Oh! what a duck of a bonnet, such a person had on, or what a splendid shawl Mrs. so and so has; have you seen it?" "No, but I have heard of it." What folly, what ridiculous conversation to a reflective mind. And you know it is true.

I once heard the following dialogue between a clergyman's daughter and her friend, and which I never shall forget. It ran thus—"O, good morning, Miss. I have just called to see you, as I was going past. Papa is remaining in church after the people are gone, to make a few arrangements with the clerk respecting some work to-morrow, so I thought I would just step in to see you." "O I am very pleased to see you, you were the very person I was thinking about, dear. I was wishing you would come in, I want your opinion about a new dress. I do not know how to have it made; I thought of having it made this way. But the Misses Walker have their's made so and so, so I cannot." "O, of course not, dear." "O, I must tell you how I was annoyed last Sunday morning at church," continued the clerical young lady, "when I turned round to say the Apostle's Creed, you cannot think how indignant I felt—it seemed as though the ground would sink under my feet. Miss Baker had a bonnet like mine! I do not know how I was able to stay in the church, but of course I do not put it on again." "O, of course not, dear," was the answer. "No, indeed, I shall not, mamma says I shall not."

This, my sisters, you know is the general talk of the world, and about the spirit of it. But I shall tire you with my rambling remarks, so I will now draw them to a close, with the anticipation of hearing from some of you soon, which will give me great pleasure. In the mean time I pray that we may all increase in knowledge, wisdom, and every good work, and be saved in the kingdom of our God.

Your affectionate sister,

M. A. C.

A COUNTRYMAN once said to his minister—"You often speak of our FORE-fathers; now I know only of three, Abraham, Isaac, and Jacob. Pray, sir, who is the *fourth*?"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 744.)

Commerce, Illinois, Feb. 26th, 1839.

Mr. D. W. Rogers.

Dear Sir—Yours of the 11th instant was received yesterday. I perceive that it had been written before your brethren visited my house. I had also wrote to Mr. Barlow before I received yours, and which is herewith also sent. I wish here to remark that about ten or fifteen houses or cabins can be had in this neighbourhood, and several farms may be rented here, on the half breed lands. I think that more than fifty families can be accommodated with places to dwell in, but not a great quantity of cultivated land, as the improvements on that tract are generally new; there are, however, several farms which can also be rented.

Since writing to Mr. Barlow, I have conversed with a friend of mine, who has also conversed with Governor Lucas of Iowa Territory, in relation to your Church and people. Governor Lucas says, that the people called Mormons were good citizens in the State of Ohio, and that he respects them now as good and virtuous citizens, and feels disposed to treat them as such. I wish also to say, through you, to your people, that Isaac Van Allen, Esq., the Attorney-General of Iowa Territory, is a personal and tried friend of mine; and I feel fully authorized, from a conversation which I have had with him on the subject, to say, that I can assure you of his utmost endeavours to protect you from insult or violence.

I will here repeat what I have wrote to Mr. Barlow, that I do believe that under a territorial form of government which is directly connected with the General Government of the United States, your Church will be better secured against the capriciousness of public opinion, than under a State government, where murder, rapine and robbery are admirable traits in the character of a demagogue; and where the greatest villains often reach the highest offices. I have wrote to Governor Lucas on the subject; and when I receive his answer, I will communicate it to your Church.

I desire very much to know how your captive brethren in Missouri are faring. I should like to know if Joseph Smith, junior, is at liberty or not, and what his prospects are. I shall be at Carthage, our county seat, during the fore part of next week, and soon after that (perhaps the next week following) I expect to go to Burlington, Iowa Territory, when I expect to see the Governor and converse with him on the subject; I will probably be at home from the 6th until the 12th of March. I shall be pleased to see you or any of your people at my house at any time when you can make it convenient. It is now necessary that something definite should be done in relation to renting farms, as the season for commencing such operations is fast approaching us. A. Mr. Whitney, a merchant in Quincy, is owner or proprietor of several farms in this vicinity, and it might be well to see him on the subject.

I wish to serve your cause in any matter which Providence may afford me the opportunity of doing, and I therefore request that you feel no hesitancy or reluctance in communicating to me your wishes, at all times and on any subject. I should be much gratified if it could be convenient for Mr. Rigdon, or some one or more of the leading members of your Church, to spend some time with me in travelling through the tract, and in hearing and learning the state of the public mind, and feelings of the community, in relation to the location of the Church.

I feel that I am assuming a very great responsibility in this undertaking, and I wish to be governed by the dictates of wisdom and discretion, while at the same time I am aware that we are often disposed to view things as we would wish to have them, rather than as they really are; and our great anxiety to accomplish an object may sometimes diminish the obstacles below their real measure.

The little knowledge which I have as yet of the doctrines, order, or practice of the Church, leaves me under the necessity of acting in all this matter as a stranger, though, as I sincerely hope, as a friend, for such I assure you I feel myself to be, both towards you collectively as a people, and individually as sufferers. If it should not be convenient for any one to come up about the 7th or 8th of March, please write me by the mail. Say to Mr. Rigdon, that I regret that I was absent when he was at my house. I cannot visit Quincy until after my return from Burlington, when, I think, if it is thought necessary, I can.

Accept, dear sir, for yourself, and in behalf of your Church and people, assurance of my sincere sympathy in your sufferings and wrongs, and deep solicitude for your immediate relief from present distress, and

future triumphant conquest over every enemy.

Yours truly,

ISAAC GALLAND.

When Elder Israel Barlow left Missouri in the fall of 1838, either by missing his way, or some other cause, he struck the Des Moines river some distance above its mouth, in a destitute situation; and making his wants known, found friends who assisted him, and gave him introductions to several gentlemen, among whom was Doctor Galland, to whom he communicated the situation of the Saints; the relation of which enlisted his sympathies, or interest, or both united, and hence a providential introduction of the Church to Commerce and its vicinity; for brother Barlow went direct to Quincy, the place of his destination, and made known his interview with Doctor Galland to the Church.

Wednesday, February 27th, 1839, six o'clock, p.m.

The members of the Democratic Association, and the citizens of Quincy generally, assembled in the Court House, to take into consideration the state and condition of the people, called the "Latter-day Saints," and organized the meeting by appointing General Leach, Chairman, and James D. Morgan, Secretary. Mr. Whitney, from the committee appointed at a former meeting, submitted the following Report—

The select committee to whom the subject was referred of inquiring into and reporting the situation of the persons who have recently arrived here from Missouri, and whether their circumstances are such, as that they would need the aid of the citizens of Quincy and its vicinity, to be guided by what they might deem the principles of an expanded benevolence, have attended to the duties assigned them, and have concluded on the following—

"REPORT.

"The first idea that occurred to your committee was, to obtain correctly the facts of the case, for without them the committee could come to no conclusion as to what it might be proper for us to do. Without them, they could form no basis upon which the committee might recommend to this Association what would be proper for us to do, or what measures to adopt. The committee, soon after their appointment, sent invitations to Mr. Rigdon and several others to meet the committee and give them a statement of the facts, and to disclose their situation. Those individuals accordingly met the committee and entered into a free conversation and disclosure of the facts of their situation; and after some time spent therein, the committee concluded to adjourn and report to this meeting, but not without first requesting those individuals to draw up and send us in writing, a condensed statement of the facts relative to the subject in charge of your committee, which those individuals engaged to do, and which the committee request may be taken as part of their report.

"That statement is herewith lettered A.

"The committee believe that our duties at this time, and on this occasion, are all included within the limits of an expanded benevolence and humanity, and which are guided and directed by that charity that never faileth.

"From the facts already disclosed, independent of the statement furnished to the committee, we feel it our duty to recommend to this Association that they adopt the following resolutions—

"Resolved: That the strangers recently arrived here from the State of Missouri, known by the name of the 'Latter-day Saints,' are entitled to our sympathy and kindest regard, and that we recommend to the citizens of Quincy to extend to them all the kindness in their power to bestow, as persons who are in affliction.

"Resolved: That a numerous committee be raised, composed of some individuals in every quarter of the town and its vicinity, whose duty it shall be to explain to our misguided fellow citizens, if any such there be, who are disposed to excite prejudices and circulate unfounded rumours; and particularly to explain to them that these people have no design to lower the wages of the labouring class, but to procure something to save them from starving.

"Resolved: That a standing committee be raised and be composed of individuals who shall immediately inform Mr. Rigdon and others, as many as may think proper, of their appointment, and who shall be authorized to obtain information from time to time; and should they be of opinion that any individuals, either from destitution or sickness, or if they find them houseless, that they appeal directly and promptly to the citizens of Quincy to furnish them with the means to relieve all such cases.

"Resolved: That the committee last aforesaid be instructed to use their utmost endeavours to obtain employment for all these people, who are able and willing to labour; and also to afford them all needful, suitable, and proper encouragement.

"Resolved: That we recommend to all the citizens of Quincy, that in all their inter-

course with the strangers, they use and observe a becoming decorum and delicacy, and be particularly careful not to indulge in any conversation or expressions calculated to wound their feelings, or in any way to reflect upon those, who by every law of humanity, are entitled to our sympathy and commiseration.

"All which is submitted.

"J. W. WHITNEY, Chairman.

"Quincy, February 27, 1839."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 2, 1854.

RELEASE OF ELDERS, EMIGRATION, &C.—It is with mingled feelings of pleasure and regret that we are led to release so great a number of faithful labourers from the ministry in this part of the Lord's vineyard. It causes a momentary regret when we think of parting with them, and being deprived of their valuable co-operation in the great work of righteousness here; but joy predominates when we contemplate their joy in retiring to the bosom of the Church, to the fond associations of their wives, children, and friends, who, during the absence of husbands, fathers, and sons, have been filled with the most tender solicitude and fervent prayerful exercise that they may be found faithful to the truth, true to the holy covenants which they have made with God, and each other, and thus be able to return to them in honour, in an increase of faith, of knowledge, and of power in the holy Priesthood; continually arising in the scale of intelligence. It is that their husbands, their fathers, and their sons, may prove themselves valiant in the testimony of the truth, and may increase their strength in the Lord, and thereby obtain power to save souls, that the faithful and devoted wives, mothers, and daughters of Zion bid adieu, with tearful anxiety, to the Elders of Israel, as they go forth to battle against the powers of Satan, while themselves cheerfully submit to all the self denials consequent upon the absence of those whom God has made their protectors and providers. Joy indeed, pure and holy, such as the children of God only know, is the portion of those who have been thus separated, on renewing again their associations and fellowship in the midst of God's people in the Valleys of the mountains. Blessed indeed are they, and hallowed is their communion, whom heaven smilingly approves.

But there is another class of joys—another sphere of gladness and rejoicing, which we also wish to promote, and which we desire to see extended to as many as possible in this land, through the departure of these our brethren, viz.—that unspeakable pleasure which is experienced by the faithful when released from the bondage of Babylon. We are aware that the Elders feel, when released from a mission, a great relief from responsibilty, which for the time seems grateful to the soul. The mind that perhaps has been heavily taxed for a length of time with the performance of many arduous duties, now feels naturally inclined to relaxation and rest; but proper and healthful relaxation or recreation consists not in throwing off all responsibility, but in a change of labours, calling into exercise those faculties which have been less in use, and, consequently, are more vigorous; and thus the varied labours and responsibilities which attend the different departments of the upbuilding of Zion are all calculated to employ and to develop the varied functions of the soul, and show to man the vast versatility of his mind, and its capability of endless improvement.

Of the truthfulness of these sentiments, our beloved brethren, the First Presidency in Zion, afford us the most striking and illustrious demonstration. At one time engaged in the most devotional exercises of their spiritual duties, at another time founding and detailing the outlines of a city, a county, a territory, or leading forth the tens of thousands of Israel into the wilderness, all which deliberations and labours exhibit the pleasing diversity of their minds, which, under the guidance of the Holy Spirit, strengthen and invigorate the whole. Thus are they our captains in the conquests of faith, and in the increase of knowledge which no college or university can bestow, and which no man who gives himself to one study or occupation alone can ever attain unto. They are, under Christ, living examples of godliness unto us; and the works which they do, all the Elders wish to become able to do. Therefore let no one shrink from responsibility, but meet the increasing duties of his calling with a holy reliance upon God for His Spirit, which will enable the just to overcome every obstacle, and bring forth fruits of praise and rejoicing.

Peace has begun to be taken from the earth, and the day is near when he that will not take up his sword against, not the Russians only, but his neighbour, must flee to Zion. God, as if in mercy to His people, has laid the present scene of blood in distant lands where tyranny and oppression bear with a heavier hand in its administrations to man. While this, His great mercy, is thus manifest, let not the Saints mock or treat lightly this mighty admonition for them to arise and flee to the mountains. A few who might have gone years ago, but thought best to wait till they could take a better supply of this world's goods, desiring to let their brethren bear the hardships of founding a new settlement that they might with ease and plenty enter into other men's labours, are now realizing the truth of the prophecy that the Saint who neglects the opportunity to gather when he can, will find the way closed when he would go. These are but few; many are panting for deliverance, as the worried roe panteth for the water-brooks; perhaps out of work, or getting but low wages, the increased price of food allowing them but a stinted subsistence, and every prospect of a long and sanguinary war threatening the enlistment of those members of the family upon whom perhaps depends mainly their bread. These, not to name the desire and duty of every Saint to be where he can renew his faith and knowledge for future usefulness, and the pestilence that is wasting its myriads by night and noon, call upon all Saints, and more especially upon the Elders, to leave nothing undone that can be done towards gathering the Saints from Babylon, and establishing them where all their exertions will tend to build up Zion, and not Babylon. Therefore let every Pastor, President, and Travelling Elder, search, as with a lighted candle, his district and Conference, and make himself acquainted with the condition of all Saints whom he is labouring among; and let that integrity, energy, and zeal, which he has manifested in preaching and in administering in the ordinances of the Church, now be employed in advising and counselling all whose means will allow them to arise up and go with them to Zion. How many there are who are anxious to go with their beloved Elders and have the benefit of their experience and savoury counsel over the long and tedious journey. Yes, brethren, now is the time for you most emphatically to return to Zion, bearing your sheaves with you, and with songs of everlasting joy. Some who have a little more than is necessary, can aid his brother who has not quite sufficient, and thus both can go together. By this united and faithful exertion nearly all who have or can get the means should give their kindred and friends an emigrating testimony of the sincerity of their faith the ensuing emigration season. The Elders, by so doing, will feel that they have completed their missions in the most profitable manner possible, and will find the blessings of their brethren upon them

and their household, and heaven will smilingly approve of their labours, and add unto them the blessings of eternal lives.

"Save *yourselves* from this untoward generation" is a word of counsel as fully applicable to the Saints now under our watch-care, as it was to the Saints of old; and it should never be forgotten by the brethren and sisters in their calculations and arrangements for emigrating to the land of Zion. As we have said, some there are who, instead of embracing the first opportunity of saving themselves, neglect it, and think they will the next year be able not only to save *themselves*, but also a very *comfortable* outfit, and also take a few articles which they think will be peculiarly useful in the Valley. Says one, "I have just now £14 or £15 per head to take my family of six with. This will about take them by the P. E. Fund. But then we have not many clothes, and I am sure I should not like to undertake the journey unless I had a dozen or eighteen changes of linen, three or four pairs of boots and shoes, and three or four suits of clothes for each of us. Besides I should like to have half a dozen pairs of new sheets, three pairs of good new blankets, and three new counterpanes, for I am ashamed of what we have now. I should like, too, to have some new bed hangings, for we shall be sure to want some when we get there. Then we want new top-coats, and several pairs each of summer and winter gloves, and my wife and girls want new shawls, victorines, and muffs. And we must have a set of new knives and forks, with table and tea-spoons, and some new table cloths. And I should like to take with us a nice new assortment of crockery, and I am sure my wife would not go without that beautiful china tea service that we saw at Mr. Brown's. It is a rather expensive set, but she says how nice and comfortable it would be to have it in the Valley. And then there are a few little articles which I know how to buy to advantage here—articles that must be wanted in the Valley, and that I think I can make a little bit of a speculation of when I get there. So I must determine to wait another year or two before I leave England; yes, it's useless to think of going this year." Thus is one thing named after another, until the catalogue swells to a most formidable length, the golden chance glides past, and by and bye the good brother and his family awake from their delusion, and find themselves in the midst of Babylon, with sickness, persecution, and poverty staring them in the face, and the thunders of war reverberating with fearful distinctness from nation to nation.

Dear brethren and sisters, nothing is easier than to deceive yourselves on this important point. Rest assured that when you have sufficient to carry yourselves to Zion, even by P. E. Fund arrangements, further delay is dangerous, you are quite rich enough to obey the commandment to gather; and very likely if you had greater riches they would prove your downfall, for there is such a thing as being ruined by riches.

We exhort the Saints not to allow this species of covetousness to mar all their other good qualities, and prove their way out of the kingdom of God. If you are so fortunate or unfortunate as to leave Europe with your boxes tightly packed with every comfort you can possibly desire, how know you that you may not be very thankful, before you get through, to leave them on the plains for the use of the Indians, through your cattle or your wagon giving out? And then would you feel no remorse that you had thus foolishly thrown away your money, while you might with it have brought out a poor faithful family whom you really loved and respected?

We wish to say most emphatically, and we wish the Saints to understand most distinctly, that the Lord wants them to save *themselves*, and He will take care of the *comforts* and *speculations*, for He can control them most judiciously; and let the Saints rest assured that to save themselves will be quite as much as most will be able to ac-

complish at the first step. There are some, we fear, who can not really think of going to Zion unless they go well supplied with the comforts of life. Let such examine themselves, or ere they are aware they will be glad to be saved by the skin of their teeth.

For the Saints to get themselves to the Valley, is a good thing. Few of them can be worse off there than they are here. Many of them here have not the necessaries, to say nothing of the comforts, of life. There, all would have the necessaries, and most would obtain many of the comforts. As a whole, the Saints of Utah are far better fed and clothed than their brethren and sisters in this country. Then how unwise it is for any one to delay gathering till he gain sufficient means here to make himself what he thinks comfortable on the journey to, and after he arrives at, the Mountains.

In all these matters the Saints should look for counsel and instruction to the Elders who are appointed to preside over them, and the Elders should in a wise and prudent spirit watch over the interests of the Saints, and advise them how to direct their energies, and employ their means, to the best advantage, so that the blessings which the Lord bestows upon His people may be properly appreciated, and made to accomplish the most extensive, permanent, and beneficial results; and many thereby will be enabled to bid farewell to poverty, oppression, and persecution, and wend their way Zion-ward with songs of thanksgiving and holy gladness, and with everlasting joy upon their heads.

APPOINTMENTS, &c.—The usual time having arrived for publishing the changes and appointments designed for the ensuing year, we now announce that, by the aid and counsel of the Holy Spirit, we have ordained and appointed that Elders John S. Fullmer, William Glover, Israel Barlow, Benjamin Brown, Sylvester H. Earl, Andrew L. Lamoreaux, John Barker, Charles Smith, George W. Bramwell, John Mayer, Osman M. Deuel, Joseph Boath, Thomas Caffall, John W. Lewis, John Perry, Matthew Rowan, Henry E. Phelps, William Pitt, Isaac Allred, Andrew Ferguson, William Smith, Noah T. Guyman, George Simpson, James Pace, Joseph Westwood, Samuel Glasgow, John Robinson, William G. Mills, Joseph Hall, Elias Gardner, Moses Thurston, Martin Slack, John Dalling, Edward Sutherland, Edward Stevenson, —— Nielsen, late of Hamburgh, John Parsons, and L. A. Bertrand, be released from their present fields of labour, with permission to emigrate.

Elder William C. Dunbar will succeed Elder A. L. Lamoreaux in the Presidency of the French Mission.

Elder George D. Grant will succeed Elder Fullmer in the Pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder James Carrigan will succeed Elder Smith in the Pastoral charge of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Elder Edward Bunker will succeed Elders Carrigan and Grant in the Pastoral charge of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder Chauncey G. Webb will succeed Elder Bunker in the Pastoral charge of the Sheffield, Bradford, and Lincolnshire Conferences.

Elder Millen Atwood will succeed Elder Webb in the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder Edmund Ellsworth will succeed Elder Barlow, and take the Pastoral charge of the Birmingham, Warwickshire, and Herefordshire Conferences.

Elder David B. Dille will succeed Elder Barker in the Pastoral charge of the Cheltenham and Worcestershire Conferences.

Elder Edward Martin will succeed Elder Glover in the Pastoral charge of the Newcastle-on-Tyne, Hull, and Carlisle Conferences.

Elder James Marsden is appointed to succeed Elder Robinson in the Presidency of the London Conference.

Elder Joseph France is appointed to succeed Elder Mills in the Presidency of the Reading Conference.

Elder Henry Squires is appointed to succeed Elder Slack in the Presidency of the Essex Conference.

Elder Robert Holt, of Bolton, is appointed to succeed Elder Dille in the Presidency of the Manchester Conference.

Elder Robert Parker is appointed to succeed Elder A. Ferguson in the Presidency of the Preston Conference.

Elder David Drummond is appointed to succeed Elder Martin in the Presidency of the Glasgow Conference.

Elder James D. Ross is appointed to succeed Elder Boath in the Presidency of the Kilmarnock Conference.

Elder John Godsall is appointed to succeed Elder Bramwell in the Presidency of the Birmingham Conference.

Elder Edward Frost is appointed to succeed Elder Rowan in the Presidency of the Sheffield Conference.

Elder Joseph A. Young is appointed to succeed Elder Atwood in the Presidency of the Bradford Conference.

Elder John Oakley is appointed to succeed Elder Lewis in the Presidency of the Lincolnshire Conference.

Elder William G. Young is appointed to succeed Elder Deuel in the Presidency of the Staffordshire Conference.

Elder James P. Park is appointed to succeed Elder Mayer in the Presidency of the Shropshire Conference.

Elder Job Welling is appointed to succeed Elder Allred in the Presidency of the Southampton Conference.

Elder William Woodward is appointed to succeed Elder Smith in the Presidency of the Dorsetshire Conference.

Elder John Kelly is appointed to succeed Elder France in the Presidency of the Cheltenham Conference.

Elder Nathan T. Porter is appointed to succeed Elder Guyman in the Presidency of the Worcestershire Conference.

Elder Robert W. Wolcott is appointed to succeed Elder Pace in the Presidency of the Bedfordshire Conference.

Elder James Stone is appointed to succeed Elder Westwood in the Presidency of the Nottinghamshire Conference.

Elder Israel Evans is appointed to succeed Elder Pitt in the Presidency of the Derbyshire Conference.

Elder Thomas Ord is appointed to succeed Elder Frost in the Presidency of the Leicestershire Conference.

Elder Jesse B. Martin is appointed to succeed Elder Perry in the Presidency of the Wiltshire Conference.

Elder Henry Lunt is appointed to succeed Elder Caffall in the Presidency of the South Conference.

Elder John Toone is appointed to succeed Elder Hall in the Presidency of the Land's End Conference.

Elder Richard Hargreaves, of Carlisle, is appointed to succeed Elder Simpson in the Presidency of the Newcastle-on-Tyne Conference.

Elders John D. T. McAllister, James Bond, Matthias Cowley, and John Croston are appointed to labour in the Irish Mission, under the Presidency of Elder James Ferguson.

Elders J. A. Young, Dunbar, Woodward, Bond, Cowley, and Croston are instruct-

ed to repair to their new fields of labour as soon as their circumstances will allow. The remainder of the foregoing appointments will be in force on and from the first day of January, 1855. Those Pastors and Presidents who are to be succeeded in their labours by Elders inexperienced in those callings, are requested to impart to them all the information that can aid them in the discharge of their important duties, both in relation to financial and spiritual matters.

FRANKLIN D. RICHARDS, {One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

HALF-YEARLY STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the half-year ending the 31st inst., will be required at our Office within seven days after, without fail.

The particulars required are—name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* Vol. XIV, page 474, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

Presidents of Foreign Missions in Europe are also hereby requested to furnish us with a statistical representation, up to the year's end, of the Church under their care, as complete and as promptly as they consistently can.

GOVERNORSHIP OF UTAH.—The *Times* and other influential journals have been informing the public that His Excellency Brigham Young's term of office as Governor of Utah having expired in September last, the Secretary of the Territory takes the management of State affairs until a new Governor is appointed. From the organic Act creating the Territory of Utah, we subjoin the following extract, sec. 2—"The executive power and authority in and over said Territory of Utah, shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified."

These journals also state that Governor Young has failed to send to the President of the United States and to Congress, copies of the laws of the Utah Legislative Assembly, and the official proceedings of the Executive, for the past two years. In reference to this duty, we will quote from the third section of the Act—"There shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the Legislative Assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws, and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and at the same time, two copies of the laws to the Speaker of the House of Representatives, and the President of the Senate, for the use of Congress."

Having been frequently interrogated as to the truth of the above rumours, we

take the present opportunity and method of enlightening those of our readers who may have fallen into the same error as the *Times* and others upon the matter, and also of placing in their hands the means of repelling the groundless charges which arise through malice, and are echoed in high quarters through ignorance at least.

HOME CORRESPONDENCE.

WALES.

General Condition of the Work—Extensive Tract distributing—Good Prospects—Opposition, Mobbing, and Violence.

Udgorn Seion Office, Swansea,
October 26, 1854.

President Richards.

Dear Brother—In accordance with your request through the *Star*, to be advised of the state of the work of God amongst the various nations over which you have the high honour to preside, I embrace this opportunity to inform you of the general features of the Church in Wales.

During the summer season the Priesthood have been diligent in out-of-door preaching, and have had more numerous and attentive audiences than heretofore; "camp meetings" have been the order of the season, especially where much opposition has been presented; and the combined influence of the Saints so assembled has never failed so far to move the prejudice, storm the strongest ramparts, and win conquest to the kingdom of God.

The weaker Conferences have been much strengthened by the aid of Elders and Priests from the stronger, who, together with many "volunteers" labouring in new grounds, sustained principally by tracts, have done much towards the spread of the Gospel; and I am pleased to see, by the renewed vigour of the officers generally, that they realise their responsibilities, and the importance of faithfully warning their fellow beings of impending dangers.

You can anticipate our future prospects of success when I say, what I have not been able to say so unexceptionably heretofore, that officers and Saints are united, so far as I know; and I have had the pleasure of visiting the majority of the Conferences of late; everywhere the Saints evince an increasing desire to excel in *living* their professions, which to me is a certain forerunner of paramount success.

Now, the weather being unfavourable to out-door preaching, the brethren manifest no less zeal to water the seed so profusely sown, by distributing tracts from house to house and selling them to the world, each having his sphere appointed him weekly; and truly it does the Saints, as well as the world, much good, because, as they say, the Lord blesses them with His Spirit abundantly in so doing. So that "Mormonism," so far from being in a dying or dead state, as many have flattered themselves, is humming about the ears of the priests and people, who feel quite alarmed already, and admit that this "imposture" threatens to be more dangerous than ever. You would be pleased to see the diligence of the Saints, in following the tracks of the clergy, priests, and Scripture readers, and all sorts of pedlars, with "Replies" to the falsehoods which they spread abroad, sometimes meeting in the same house, and then I leave you to judge who finds the door first! Truly their zeal is worthy of a better cause. But through the blessings of Him who owns the work, all their efforts are abortive to retard its onward march. The capital which the priests make of the "plurality" has prevented the people investigating heretofore, although it has had a salutary influence upon the Saints, and it is getting old and forgotten by the world gradually.

Baptisms have not been as numerous as we expect them to be shortly, although a few individuals are still being baptized everywhere. I will merely recite one out of many instances—even in Merthyr, the place where the very stones might have denounced a Gospel-hardened race, the seed is sprouting like a tulip bed after a summer's shower—seventeen baptized and twenty backsliders returning in one Branch in one week. That most popular of preachers—the Cholera, which has swept off hundreds in that vicinity of late, may have contributed some to accomplish the above; but I am glad to learn, that out of the many attacked

by that "king of terrors," no Saints have died there, and only two or three have I heard of elsewhere, the ordinance being their only antidote.

In regard to myself, I never did feel a greater desire to further the purposes of God, so far as I understand them, nor more pleasure in it; I never fancied that I could do much, but my mite is as willing as the much of my brethren. My Counsellors—Elders Jeremy and Daniels, are very efficient and zealous men, of one heart and soul with myself in all things, and they are a great blessing to the Saints. May the Lord bless them for it.

I have lately published upwards of 50,000 Welsh tracts on the first principles, "Replies," and "Invitations," with the addresses, time of preaching, &c., for every Branch of note throughout the Principality, nearly all of which are in circulation, at the lowest rates, besides other Welsh tracts previously on hand, and a fair proportion of English, so that taking all into consideration we have a reasonable prospect for success when the spirit of truth accompanies them home to the honest heart. The problem is solved, that tract distributing, so far from augmenting, is the best method of liquidating "old book debts," by winning new coworkers to that, as well as to every other laudable work; proving the force of the expression of one of old—"He which soweth sparingly shall reap sparingly;" whereas, the liberal mind deviseth liberal means, and by his liberality shall he live.

The old debts have been considered quite an impediment to the progress of the work in all the Conferences, but I am pleased that, of late, a new era has dawned upon us in that respect, by the abundant blessings manifestly poured upon the faithful minority in proportion to their exertions in paying the debts, so that by far the majority are now convinced that the Lord pays better interest on their loans than they had conceived of; nor is it new or strange to hear them detail in the meetings how the Lord has repaid them for "days' work" contributed, but the fact engenders faith in Him and in His promises, in proportion to its use.

Without particularizing on incidents, you will be able, by the above representation, to delineate the general features of the work in Wales at the present time; and while your superior judgment may deliberate over the scene, that the Spirit of inspiration may dictate amendments, alterations, new means, or anything, anyhow, to give the Gospel a greater impetus in our midst, is the heart's desire of him who has no higher ambition.

I will detain you to state one instance, which occurred lately, to show the rage of the adversary, and you may have a suggestion on the subject.

While two Elders were preaching in Caermarthenshire a few Sundays ago, a gang of thirty or forty, led on by a tavern keeper, commenced shouting and hallooing, professedly to drown the voice of the brother who was preaching. Their lungs failing before they accomplished their object, the stones came next; one struck the other brother in the face, until his blood was streaming; others whizzing by their heads, failed to dislodge them, so the mobs rushed upon them, forced them to flee, and pursued them for a long way, until one succeeded in gaining the woods; the other was knocked down by a stone, and brutally kicked while bleeding on the ground, the timely aid of a generous stranger saving his life, when they had pronounced him dead. The stranger carried him to a house, and he so far recovered as to be able to ride back with a guard next day to detect the mob, when the tavern keeper openly avowed the deed, and declared that "the next time, instead of stones they would use guns;" and he subsequently, when arraigned before the authorities, reiterated the threat with impunity, and without the least prohibition, fine, or censure on their part. The highest dignitaries have written abusive letters to our attorney for defending the brethren. These are the third and fourth Elders whom this man has attempted to murder; one, an old man over sixty years of age, was struck down by a stone hitting him on the head, thrown by this same villain, a year ago, abused, and left for dead. When he recovered so as to be able to prosecute him, the Court fined the defendant 6d! The plaintiff had the costs to pay, and had a severe reprimand for preaching, with threats if he continued. Another Elder, having called at this fellow's house on business, he came in with a club, and beat him so brutally that he barely escaped with his life.

There are those in that vicinity who believe, and some desire baptism, but this roaring lion threatens the life of any

Saint he meets, and we can get no protection. But I have probably written enough these busy times, hoping this long history will remind you of that long letter promised me long ago.

With congratulation upon your safe return, and continual prayer for you in every good, and with my kind respects to yourself, to President Spencer, if there (heaven alone can reward him for the good he has done here—universally and deservedly beloved and esteemed), also to the brotherhood in the Office, I bring my epistle to a close.

From your brother in the Covenant,

D. JONES.

THE GOSPEL.

As gentle rains descending,
With sunbeams sweetly blending;
As glittering jewels pending,
From heaven's arch so broad;
So cool and so refreshing,
And wisdom's stamp impressing,
On all the works of God.

As dews on summer's morning,
Each blade of grass adorning,
With sparkling beauty charming,
To thirsty earth a boon;
So is the Gospel story;
It comes in drops of glory,
From God our Father's throne.

Not in a voice of thunder,
To rend the earth asunder,
Proclaiming dread and wonder,
Does truth its power display.
It falls as genial showers,
On these parch'd hearts of ours;
Or soft as zephyrs play.

So gently and so meekly,
In words of mild entreaty,
It whispers—ah! how sweetly,
Of love to God and man;
It fills our hearts with kindness,
It dissipates our blindness—
'Tis heaven on earth began.

HESTER BIRCH.

Dover.

THE VALLEY MAIL, which left Great Salt Lake City, October 1st, we received, with letters but no newspapers, November 19, too late for farther notice in the the present STAR.

CAUTION.—Elder Lewis Davies, President of the Flintshire Conference, informs us that a young man has been attempting to palm himself off as a brother upon the Saints in that Conference, by representing that he was a nephew of President Brigham Young, and named James Henry Young, but destitue of proper credentials. The Saints are hereby cautioned to beware of all such imposition. And we here take the opportunity to remind them that they are perfectly justified in refusing to fellowship any person professing to be an Elder or a Saint, if he cannot produce proper credentials.

ADDRESSES.—John D. T. McAllister, 11 Christopher Street, Belfast.
Mon. J. Chislett, Chez Mon. Graunauer, Rue du Cendrier, 108, au 1er, Genève.
Mon. C. R. Savage, Montagibert, Lausanne, Suisse.

MONEY LIST, NOVEMBER 10—17, 1854.

	£	s	d
George W. Davies	2	0	0
Lewis Davies	1	0	0
Jesse Haven (Cape of Good Hope)	5	0	0
James Robson	5	0	0
Carried forward	13	0	0
Brought forward	13	0	0
John Miller	2	0	0
Jeremiah Baker	5	0	0
A. L. Jones	5	0	0
	25	0	0

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LIVERPOOL:

EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 49.—Vol. XVI. Saturday, December 9, 1854. Price One Penny.

THE WAY OF LIFE AND DOMINION.

BY ELDER JAMES A. LITTLE.

In the morning of creation, when Adam and Eve were still clothed in the glory and beauty of an immortal state, the Lord God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. i. 28. However short and simple this commission may appear when compared with its importance, we learn from this passage that God created Adam, and then authorized him to rule over all the lower orders of creation pertaining to this earth. We learn of no limitation to his authority, but rather that it extended to the subduing of whatever opposed him.

Lucifer, in choosing a channel of communication through which to tempt Eve, selected the serpent, because he "was more subtle than any beast of the field which the Lord God had made." Satan appears to have exercised equal wisdom in selecting the woman as the object of his temptations. From her weakness he probably anticipated success, and he was not disappointed. Be this as it may, it is quite sufficient for us to know that Satan succeeded in his plans, and that the fall of man was accomplished through the disobedience of the woman. Although not directly asserted, yet it appears from the context, that on this account the Lord said to her, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he *shall rule over thee.*"—Gen iii. 16.

However independent of Adam Eve may be supposed to have been before the fall, after that event the Lord placed her in a secondary position, to share responsibility with, but at the same time under the direction of, her husband.

This placed the man at the head, and left no one between him and his Creator to whom he was accountable for the use he made of his authority. Power and authority are invariably accompanied with responsibility, proportioned to their magnitude and extent. This responsibility was so great upon Adam and Eve, that by breaking through one restriction, they introduced the seeds of mortality in themselves, and implanted the principle of dissolution in all that beautiful creation over which they had been set to rule. From that time death has had power to destroy, and will continue to have until brought into subjection to the principle of life. We have not learned that the Lord has yet deprived men of that authority with which He originally invested them, or released them from any of its obligations.

If, through men, the earth and all things thereon have degenerated, then through their agency must all things be restored to their primitive purity and excellence, death be overcome, and eternal life again pervade all things.

These things open our minds to the

practical application of the principle, that mankind are not only responsible for their individual acts, so far as they directly affect themselves, but also for the state or condition of whatever comes within their supervision or influence.

Having shown, to a very limited extent, the great responsibilities which rest upon men, I will endeavour to make plain to the understanding a few things which are necessary for them to do in order to fulfil those obligations in righteousness.

The spirit of man was, in the beginning, and still remains, a perfect organization in and of itself. It possesses the powers necessary for progression in the scale of intelligent organizations. It was organized from the elements of a celestial world, and is the living, acting principle of man. The tabernacle of flesh is a portion of grosser material, organized from the inferior elements of this terrestrial world, and is indebted to the life-giving power of the spirit for its superiority over the grosser matter with which it is surrounded. The body is given to the spirit as a starting point from which to increase in dominion, and the power of propagating eternal lives. Herein, then, is the foundation of all our glorious hopes for the future, in improving and perfecting the body, that it and the spirit may become perfectly united, blended together in all their operations, and fitted for an eternal union in the worlds to come. This is the starting of that great principle of union, which is to bind together all things on earth and in heaven. We must first be one within ourselves, before we shall have power to become one with each other, and finally one in Christ, as he is one in the Father, unto the perfecting of our salvation. From this it is evident, that our first duty is to subdue that evil which the Apostle Paul said was ever present with him, and acquire perfect control over the body, and bring it under subjection to the law of righteousness, under which it was organized, and through the keeping of which, it will be enabled to attain the object of its creation. To accomplish this desirable end, and lay a foundation for an eternal increase, requires a constant exercise of the will, a rigid determination of purpose, and a concentration of action, aided by the enlightening influences of the Holy Ghost. The Lord, in His wisdom, has surrounded us with a chain of circumstances which compel us to exercise our faculties for the attainment of either good or evil, but it is left to us whether we will choose the good, and increase in the organization of life; or the evil, and go down to disorganization and death. These circumstances are necessary for the increase of our powers and faculties, through their being properly exercised. Only a very small portion of mankind have any adequate conception of their inherent powers, because circumstances do not develop them.

The proper use of knowledge already in possession, will not only continually develop the powers of life within ourselves, but will enable us to shed abroad its redeeming influences upon this creation, which through us has become degenerated.

Self government is the first principle of celestial law, the foundation of eternal lives, and the beginning of the means by which we can lay hold of the powers to come, and arrive at those exalted conditions which will fit us for the presence of the Father. Tyranny, avarice, murder, fornication, and adultery, with their many evil effects, including war, pestilence, and plague, which have filled the earth with mourning and sorrow, are the result o perverting to evil purposes those intellectual capacities, varied desires and inclinations, which were given to man for his growth in the knowledge of the principles of eternal life.

None are in the way which leads to a celestial glory, until they begin to restrain themselves, and control for righteous purposes those degenerating influences which have been increasing in strength for many generations, through the transgressions of their fathers, and make that use of every part of their organizations which will tend to increase their strength and power. All things which the Lord created were good when He finished them, and not only so in themselves, but adapted to good purposes. In all the dark catalogue of human passions and propensities, which corrode the hearts of men, and blight the better feelings of their nature, there are none but what, if controlled in righteousness, would become blessings, and tend to exaltation. Anger, when subdued and governed, gives determination of purpose, and energy of character. Courage is perverted when used to oppress the weak, or to shed the blood of the innocent. It was designed

to stimulate to noble deeds, to succour the oppressed, and to sustain the principles of righteousness and truth. The desire to accumulate wealth and influence serves continually to develop the powers of the mind, in modifying and re-organizing the elements with which we are surrounded. When perverted, this desire leads men to intrude upon the rights of others, and to assume to themselves an undue share of the blessings of life, to the exclusion of equal or superior worth. Men, stimulated by a righteous ambition, will strive for power by doing good, and by being superior to others in everything which tends to perfection and happiness. We often think and speak of attaining to the powers of the world to come, as if it was the work of a few short years, and as though we expected an immediate transition from contact with the crude elements of this "dark and dreary world," into all the great responsibilities and exalted occupations of the next.

This terrestrial globe, in all its various organizations and laws of progression, is in the similitude of the celestial sphere where God the Father dwells. We find, in this state of existence, that men have to acquire knowledge by the slow process of experience, and that whatever they attain to that is great and good, has to be acquired by individual exertion and obedience to the known laws of nature. We appear to be incapable of progressing any faster than these means will admit of. When we are resurrected, if that resurrection is with the just, the circumstances which will then surround us will no doubt be far superior to anything we can now conceive of. We may safely conclude, then, that the attainment of all knowledge, and the possession of eternal kingdoms and crowns, are only to be acquired by what now appears to us, a long course of obedience to the laws of progression. We read in Rom. vi. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteness." From this passage we learn that we are the subjects of anything which we allow to influence our actions, whether it be the spirits of darkness, a mesmeric operator, the love of strong drink, lust, avarice, ambition, and pride, or those life-giving virtues which exalt the soul, make the mind cheerful, the body vigorous and a fit temple for the Holy Ghost to dwell in. When the Holy Ghost dwells within us, it creates a heaven within and round about us, and fits us to dwell in the more refined elements of celestial life.

We read in Doctrine and Covenants xxx. 1., that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round." From this passage it is evident that all things have been done according to a certain code of laws which ever have existed and always will; that in past periods of time, it was necessary for those persons who have now arrived at the Godhead, to go through a preparatory work, similar to the one we are now engaged in on this earth. From this principle we may also conclude, that our Father in heaven was once as we now are, a sojourner upon an earth similar to this, where the powers of evil for a time held sway, to afflict, trouble, and perplex Him and His fellow-sojourners, and that He in this way learned to feel for the afflictions and infirmities of His children.

The Redeemer of the world was also a "man of sorrows and acquainted with grief." By experience He acquired a knowledge of evil, and overcame evil with good, and kept the law of righteousness, through which he obtained His exaltation as "King of kings and Lord of lords," "and sits high and exalted, on the throne of His glory;" as it is written —"He received not of the fulness at first, but continued from grace to grace, until he received a fulness."

It was by no sudden transitions, no miraculous power, that these holy and exalted personages attained to their present position. They, like us, commenced to drink of some of the smaller streams which flow from the fountain of eternal knowledge. They received the ordinance of baptism, and the Gift of the Holy Ghost, and brought everything pertaining to themselves into complete subjection to the sanctifying influences of the latter. The Holy Ghost is a celestial power, forming a part of the Godhead, an emanation from its personages, and will lead to eternal life all who are the willing subjects of its influence. The more perfectly we are subservient to its power, the

more it will increase upon us, until we shall be able to control others, by its operations through us, and begin to bear rule in the kingdom of our God.

As is now required of us, so those who have gone before us learned the principles of self government before they acquired dominion over others. While in their low condition, the spirit of their Father rested upon them for their direction, comfort, and consolation, and revealed to them things in heaven and on the earth, as fast as they were capable of receiving and making a proper use of them, for their own benefit, and the building up of their Father's kingdom. In the same manner the Spirit of our heavenly Father will rest upon us, as we purify ourselves from everything that is uncongenial to its nature, to turn the keys of knowledge, open up the fountain of wisdom, make us feel the preludes of eternal joys, and enable us to endure those trials and afflictions which we must pass through in order to be made perfect.

We talk of progression, and pray that we may arrive at perfection, but we never shall until we begin to practise what we believe, and strive to attain to that which we pray for. The way to arrive at this most desirable result is to go diligently to work, and make ourselves, and the will of God concerning us, the great study of our lives; to examine ourselves thoroughly, and endeavour to understand wherein we have departed from the laws of nature in our habits of life, wherein we have introduced unnatural substances into our bodies, whereby they have been injured, and filled with imperfection, and then use every means in our power, and particularly call to our aid temperance, cleanliness, and a cheerful spirit, and by these means endeavour to remove our imperfections, and strengthen the principles of life. In doing these things we fit our bodies for the reception of the Holy Ghost, which will increase upon us in proportion to our exertions to become fit temples for it to dwell in.

The Lord is decidedly a being who will assist those who help themselves. He has brought us into this probation, with the power of choosing what we will serve. All nature, in its various spheres, has been created under fixed laws for its government; and through obedience to these, each part exercises its proper influence over those which surround it. But in addition to this, the Lord has bestowed upon man the power of free agency, to obey or disobey these laws, and thereby to choose life or death.

There is a principle which pervades all the various orders of creation, powerful in its effects, yet so common in its operations that it has as yet received but little attention. This is that power which one organization possesses over another, usually called influence. We live, and move, and are moved upon, by its operations. This principle, like everything else pertaining to man, is capable of being used by him for good or evil. We see abundant illustration of this principle in the every-day transactions of life. If two persons meet, excited with anger and a desire to injure each other, they come in collision, and the spirit increases in both. On the contrary, if one is possessed of the spirit of kindness and forbearance, and is determined to exercise it, he will at least modify the disposition of the other, and generally bring him under his influence.

It is a true maxim that like begets its like, and men are responsible for the use they make of this power in instilling a good or evil spirit into other persons or beasts who may come within the range of their influence. There are thousands of men who are not fit to have even the control of a brute, for instead of improving its nature by kindness and good treatment, they impart to it their own vicious and vindictive temper, and then abuse it the more for the very evils of which they are the authors. The query naturally arises in our minds, What are such persons good for in this world, who thus become the fountain of evil; or what are they preparing to be in the next? They cannot control themselves nor any living thing upon the principles of righteousness. Instead of improving the small portion of creation which comes under their influence, they corrupt and degrade it. The principle of salvation is not in such men, and what they seem to have will be taken away and given to those who will improve upon it. Those who pervert the blessings of the Lord will be placed among elements for which they have prepared themselves. We are and ever shall be wholly incapable of saving others unless the principle of salvation exists in ourselves.

We are told in the Scriptures that God is the same yesterday, to-day, and forever. This being the case, it is evident there is

a certain code of laws governing and controlling all matter, and through which the Lord performs all His operations, and by which He makes those changes and modifications in His creations which He desires for the accomplishment of His purposes. There is an immense variety in the gradations of matter, and also an equal variety of laws by which that matter is controlled. The lesser sphere is governed by the higher, through an infinite succession of intelligencies. Therefore whatever changes are necessary are brought about by the higher law which governs those portions of matter to be operated upon. Consequently there are no miracles, according to the generally received understanding of the word, viz., something done contrary to the established laws of nature. God is a God of order, and not of irregularity and unnatural disturbance. It may be asked, what has this to do with the principles of self government? I answer, everything. We need not expect the Lord to perform some unnatural act to accomplish our salvation, but in order to attain it He expects men to keep the laws of their sphere, even as He observes the laws of that in which He moves. To keep these laws, is to increase in the principles of eternal life; to break them, leads to disorganization or eternal death.

The Holy Ghost is a natural element. It works in a natural way, and its operations produce natural and unavoidable results. It cannot produce the same beneficial effects upon those whose bodies are unclean, whose blood is corrupted with the deleterious influences of tobacco, tea, and coffee, or impregnated with the fumes of alcohol, or weakened and enervated by gluttonous habits or undue indulgence in the gratification of lustful desires, as it can upon those whose bodies are pure, whose blood is undefiled, and who are not lavish of the principles of life and vitality—in short as those who keep the laws of nature, as made known by reason and the light of revelation.

It is evident that to secure our salvation requires great individual exertion and self government. The Lord has opened up the way, shown us the road to travel in, and gives His Holy Spirit to all who will prepare themselves to receive it and obey its influences, that their minds may be enlightened and their understandings quickened, that they may not go astray. If we revert back to the early ages of the world, and consider the perfection and purity of the bodies of Adam, Enoch, Methuselah, and others who lived upon the earth for several centuries in vigour and strength, and then reflect upon ourselves — the weak and effeminate creatures of a few days, or years at the most, we can form some little conception of how low mankind have fallen. There was nothing miraculous or supernatural in those ancient worthies living hundreds of years. They lived because the principles of life were so strong that the elements had not power to overcome them. In those early ages men had not become such adepts as have later generations in perverting the blessings of the Almighty, and turning them to evil. Mankind soon conceived a great variety of evil desires in their hearts, and found means to gratify them. he work of degeneration has progressed from age to age, until in these days the minds of men are the fountains of every debasing desire, millions are begotten in corruption, and born into the world filled with weakness and imperfections from the sins of their fathers. In such the vital principle is but a flickering flame that some slight puff of the elements blows out. Men fall by thousands, death claims them as his own, because the power of life is not in them.

We live in the dispensation of the fulness of times, when all things are to be restored as at the beginning; yes, in that dispensation when men are to be raised up who shall possess that strength of body, and those powers of vitality and life, which characterized the worthies of early times, and which will enable men to live hundreds of years to do the work of the fathers, become saviours upon Mount Zion, and co-workers with the Lord Jesus in subduing everything which opposes the kingdom of God. The query arises, How is this great and wonderful change to be brought about? We must conclude that the evil having come by a natural process, by the same means must also come restoration and salvation. The starting point is in ourselves, and here we must lay the foundation. On the men and women of this generation, who obey the Gospel, devolves the responsibility of commencing this work, by beginning the reformation within themselves, learning their own imperfections, and then acquiring the knowledge of, and

putting in practice, the means of remedying them. If parents will follow this course through life, and bring their children up in the belief and practice of the principles of life, and teach them to know themselves, the end of their creation, and to keep diligently the commandments of the Lord, they will grow up far superior to their parents in body and mind. When this is done we may expect, if the children continue the work of the fathers, that not many generations will pass away until men will not only live three score and ten years, but just as long as life may be desirable, and then the transit be easy from a mortal state to immortality and eternal life. Then the visions of eternity will be opened to men, the vail of futurity raised, and they be fitted for the society of angels and just men made perfect.

Through the improvement of man nature would also become renovated, and all things be gradually prepared for the change to a celestial state.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 760.)

[February, 1839.]

A.

"'This, gentlemen, is a brief outline of the difficulties that we have laboured under, in consequence of the repeated persecutions that have been heaped upon us; and as the Governor's exterminating order has not been rescinded, we as a people were obliged to leave the State, and with it our lands, corn, wheat, pork, &c., that we had provided for ourselves and families, together with our fodder, which we have collected for our cattle, horses, &c., those of them that we have been able to preserve from the wreck of that desolation which has spread itself over Davies and Caldwell counties. In consequence of our brethren being obliged to leave the State, and as a sympathy and friendly spirit has been manifested by the citizens of Quincy, numbers of our brethren, glad to obtain an asylum from the hand of persecution, have come to this place.

"'We cannot but express our feelings of gratitude to the inhabitants of this place, for the friendly feelings which have been manifested, and the benevolent hand which has been stretched out to a poor, oppressed, injured, and persecuted people. And as you, gentlemen of the Democratic Association, have felt interested in our welfare, and have desired to be put in possession of a knowledge of our situation, our present wants, and what would be most conducive to our present good, together with what led to those difficulties, we thought that those documents [Memorial, Order of Extermination, and General Clark's Address] would furnish you with as correct information of our difficulties, and what led to them, as anything we are in possession of.

"'If we should say what our present wants are, it would be beyond all calculations; as we have been robbed of our corn, wheat, horses, cattle, cows, hogs, wearing apparel, houses and homes, and, indeed, of all that renders life tolerable. We do not, we cannot expect to be placed in the situation that we once were; nor are we capable of ourselves of supplying the many wants of those of our poor brethren, who are daily crowding here and looking to us for relief, in consequence of our property, as well as theirs, being in the hands of a ruthless and desolating mob.

"'It is impossible to give an exact account of the widows, and those that are entirely destitute, as there are so many coming here daily; but from inquiry, the probable amount will be something near twenty; besides numbers of others who are able bodied men, both able and willing to work, to obtain a subsistence: yet owing to their peculiar situation, are destitute of means to supply the immediate wants that the necessities of their families call for.

"'We would not propose, gentlemen, what you shall do; but after making these statements, shall leave it to your own judgment and generosity. As to what we think would be the best means to promote our permanent good, we think that to give us employment, rent us farms, and allow us the protection and privileges of other citizens, would raise us from a state of dependence, liberate us from the iron grasp of poverty, put us in possession of a competency, and deliver us from the ruinous effects of persecution, despotism, and tyranny.

"'Written in behalf of a committee of the Latter-day Saints.

"'E. Higbee, President.
"'J. P. Green, Clerk.

"'To the Quincy Democratic Association.'"

Mr. Rigdon then made a statement of the wrongs received by the Mormons, from a portion of the people of Missouri, and of their present suffering condition.

On motion of Mr. Bushnell, the report and resolutions were laid upon the table until to-morrow evening.

On motion of Mr. Bushnell, the meeting adjourned to meet at this place to-morrow evening at seven o'clock.

Stephen Markham left Far West for Illinois, to fulfil his appointment of the 21st instant.

Thursday evening, February 28th. Met pursuant to adjournment. The meeting was called to order by the chairman.

On motion of Mr. Morris, a committee of three were appointed to take up a collection; Messrs. J. T. Holmes, Whitney, and Morris were appointed. The committee subsequently reported that $48 25 had been collected. On motion the amount was paid over to the committee on behalf of the "Mormons." On motion of Mr. Holmes, a committee of three, consisting of S. Holmes, Bushnell, and Morris, were appointed to draw up subscription papers and circulate them among the citizens, for the purpose of receiving contributions in clothing and provisions. On motion six were added to that committee.

On motion of J. T. Holmes, J. D. Morgan was appointed a committee to wait upon the Quincy Greys, for the purpose of receiving subscriptions. Mr. Morgan subsequently reported that twenty dollars had been subscribed by that company.

The following resolutions were then offered by Mr. J T. Holmes—

Resolved: That we regard the rights of conscience as natural and inalienable, and the most sacred guaranteed by the Constitution of our free government.

Resolved: That we regard the acts of all mobs as flagrant violations of law; and those who compose them, individually responsible, both to the laws of God and man, for every depredation committed upon the property, rights, or life of any citizen.

Resolved: That the inhabitants upon the western frontier of the State of Missouri, in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved: That the Governor of Missouri, in refusing protection to this class of people, when pressed upon by a heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.

The resolutions were supported in a spirited manner by Messrs. Holmes, Morris, and Whitney.

On motion, the resolutions were adopted.

On motion the meeting then adjourned.

SAMUEL LEACH, Chairman.

J. D. MORGAN, Secretary.

Tuesday, 5th March.

Quincy, Illinois.

Beloved Brother—Having an opportunity to send direct to you by brother Rogers, I feel to write a few lines to you.

President Rigdon, Judge Higbee, Israel Barlow, and myself went to see Dr. Galland, week before last. Brothers Rigdon, Higbee, and myself are of opinion that it is not wisdom to make a trade with the doctor at present; possibly it may be wisdom to effect a trade hereafter.

The people here receive us kindly; they have contributed near $100 cash, besides other property, for the relief of the suffering among our people. Brother Joseph's wife lives at Judge Cleveland's; I have not seen her, but I sent her word of this opportunity to send to you. Brother Hyrum's wife lives not far from me. I have been to see her a number of times; her health was very poor when she arrived, but she has been getting better; she knows of this opportunity to send. I saw sister Wright soon after her arrival here; all were well; I understand that she has moved about two miles with father and John Higbee, who are fishing this spring. Sister McRae is here, living with brother Henderson, and is well; I believe she knows of this opportunity to send. Brother Baldwin's family I have not seen, and do not know that she has got here as yet. She, however, may be upon the other side of the river; the ice has run these three days past, so that there has been no crossing; the weather is now moderating, and the crossing will soon commence again.

This place is nearly full of our people, yet they are scattering off nearly all the while. I expect to start to-morrow for Pittsfield, Pike County, Illinois, about forty-five miles S.E. from this place. Brother George W. Robinson told me this morning, that he expected that his father-in-law, Judge Higbee, and himself, would go on a farm about twenty miles N.E. from this place. Some of the leading men have given us [that is our people] an invitation to settle in and about this place. Many no doubt will stay here.

Brethren, I hope that you will bear patiently the privations that you are called to endure; the Lord will deliver in His own due time.

Your letter respecting the trade with

Galland was not received here until after our return from his residence, at the head of the shoals of rapids. If brother Rigdon were not here, we might, after receiving your letter, come to a different conclusion respecting that trade. There are some here that are sanguine that we ought to trade with the Dr. Bishops Whitney and Knight are not here, and have not been, as I know of. Brothers Morley and Billings have settled some twenty or twenty-five miles north of this place, for the present. A brother Lee, who lived near Haun's mill, died on the opposite side of the river a few days since. Brother Rigdon preached his funeral sermon in the Court House. It is a general time of health here.

We greatly desire to see you, and to have you enjoy your freedom. The citizens here are willing that we should enjoy the privileges guaranteed to all civil people without molestation.

I remain your brother in the Lord,

E. PARTRIDGE.

[Directed]

To Joseph Smith, junior, and others, confined in Liberty Jail, Missouri.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 9, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—Our files of *Deseret News*, including the Nos. for September 7, 14, 21 and 28, came to hand Nov. 23rd, from which we extract the following items of interest—

Governor Young returned, Sept. 4, from an official visit to a large number of Snake Indians, who had previously sent a deputation of chiefs and braves, with a request for an interview with the Superintendent of Indian Affairs, to be held five miles north of Ogden City, where they had assembled for that purpose. Seven chiefs were present, with nearly all their bands, and after a mutually gratifying talk, the Superintendent distributed a few appropriate presents, but, through lack of means, not so many as were strictly deserved. The Indians said they felt well, desired a continuation of peace, and professed to be perfectly friendly; in fact, it appears that they have uniformly been so hitherto, except when imposed upon by a few unwise passing emigrants.

Black lead was reported to be abundant in the neighbourhood of Payson.

The competition among store keepers, the heavy stocks of merchandize on hand, &c., were bringing down prices to a more reasonable and equitable rate than they had been, which was of course a boon to the Saints, especially those newly arriving in the territory.

The emigration began to arrive Sept. 19, and since then had been coming in almost daily. On the 21st, the Danish company were on Black's Fork; Elder D. Carn's company were seven miles past Fort Bridger on the 22nd. Several of Elder D. Richardson's company were sick with the scurvy, otherwise the companies were well and getting along finely. Elder Obray and brother William Scott, who went in search of the cattle which stampeded near the crossing of the south Fork of Platte, found fifty head of them at Fort Kearney, in the possession of a trader named J. W. Woodward, and some of them yoked to his wagons. Mr. Woodward would not give them up without being paid five dollars per head. As the two brethren had no money, he agreed to wait at Kearney four or five days, while they went sixty-five miles back to Elder A. F. Farr on the Little Blue, but he left the same day, taking all the cattle with him, going down the Platte, directly out of the line of the rear emigration. It is said that this Mr. Woodward is partner in the firm of Marshal, Woodward and Co., who have a store and keep the post office at

Unionville, on the Big Blue. The recovery of these cattle would reduce the loss by the stampede to about twenty head.

On the 18th and 19th August, a cloud of grasshoppers filled the air at Nephi City, and covered every green thing in the fields. Swarms continued to fly from east to west through the valley up to the 9th September. T. B. Foot had completed the bridge across Sevier River, 120 feet between abutments.

The *Deseret News* requests us to insert the following—"Died, in this city, August 30th, Jacob Pochin, of apoplexy, aged 41 years; formerly of Leicester, England."

San Bernardino.—Intelligence from San Bernardino to August 27th, represents the health of the inhabitants as tolerably good. Elder Amasa Lyman had been very sick, but at the last dates was again able to attend to business. The wheat harvest was very good, but a very heavy rain about the 20th August destroyed much grain and many adobies, and raised the streams very high, doing much damage throughout southern California.

EMIGRATION.—The emigration of the Saints to the United States has commenced, and we trust it will continue, with only short intermissions, until the Saints are gathered out of these countries to the land of Zion.

We would caution the Saints, in their great anxiety to emigrate, not to neglect those duties which are binding upon them here before leaving. It is particularly enjoined upon the Pastors and Presidents of Conferences, that they carry out those instructions which they received at the General Council held in London, in June last, with regard to the Conferences getting their debts paid, and clearing themselves of all incumbrances. The emigration for the northern parts of the United States will not commence for several weeks. This interval will afford an excellent opportunity for the Conferences who have not settled up their Book and *Star* accounts, hall rents, &c., to do so, that when emigration commences again, those who are ready to go may leave with a good conscience, knowing that they do not leave a burden upon others which they should bear themselves.

We hope to see several thousands of the Saints emigrate the coming year, but we anticipate no decrease in the work here on this account, and we caution the Presiding Elders not to let the emigration be a reason for contracting any plan of operations which may have been formed, but rather bear in mind that this work must continue to increase until it shall accomplish that whereunto it is sent. We anticipate that the gathering will wake up the Saints who remain to a more lively exercise of faith and good works, and be a further testimony to the world, which will have a tendency to stir up the work afresh in many places. We therefore say to the brethren of the Priesthood, give free scope to the dictates of the Holy Spirit in these matters, and let your minds expand with the growing dimensions and power of this kingdom, and work according to the law of increase which governs it.

TITHING.—The strict law of Tithing is this—to give first one-tenth of your property, and afterwards one-tenth of your increase. This law is in full operation in the Valleys of the mountains, and furthermore many of the Saints there have nobly come forward in answer to the teachings given at the General Conference in April last, and have consecrated themselves, their wives, children, property, in short their all, to the upbuilding of the kingdom of God. This admirable whole-heartedness in Zion's cause is worthy of imitation by the British Saints, and we have no doubt that most of them feel a fervent spirit of emulation of the conduct of their brethren and sisters

in the West. We would therefore take this opportunity to remind all those Saints who look to us for counsel, that it is the duty of all who have the wherewith, to tithe themselves. To the emigrating Saints who have more than sufficient means to carry themselves to the place of their destination, whether to St. Louis, Philadelphia, New York, Cincinnati, or any other place in the United States, or to the mountains, we say, it is specially their duty to tithe themselves of their means ere they depart from these lands.

STAR AND JOURNAL FOR 1855.—We presume that the Pastors, Presidents, and Book Agents of the various Conferences in the British Isles are aware that we shall require them to inform us how many *Stars* and *Journals* for 1855 their respective Conferences will take. We shall expect this information by the 21st of the present month. If any Conference fail to send us the information called for, we shall send it the same amount of the above periodicals each issue as are now sent. Each Conference will be expected to continue, to the end of the volume, the subscription it commences with, as we purpose to receive no part of it back again at this Office.

We do not anticipate that the *Seer* will be continued next year. We have not yet received the matter to complete the present volume.

JOURNAL AT MADRAS.—Copies of the fifth and sixth numbers of the *Latter-day Saints' Millennial Star and Monthly Visitor*, edited and published by Elder R. Skelton at Madras, have come to hand. It is an eight page periodical, of the same size as our *Star*. We rejoice to see that the faith and enterprise of our brethren in the east are making themselves obvious, and we congratulate the Saints in that portion of the globe on their possession of this new medium of intelligence, and also trust that it may prove a source of consolation, encouragement, and instruction to them, and a means of enlightening many honest hearts in the true principles of salvation and eternal life.

DEPARTURE OF THE "CLARA WHEELER."—The *Clara Wheeler*, with 421 Saints on board, including infants, cleared for New Orleans on the 24th ultimo.

Elder Henry E. Phelps took the Presidency of the company, with Elders John Parson and James Crossly as his Counsellors. We commend these brethren and their company to the watchful care and protection of our Heavenly Father, and trust that His blessings will constantly attend them in their journey to the land and cities of Zion.

DESERET.

War and Battle between Utah and Snake Indians—General Intelligence.

Historian's Office, Great Salt Lake City, September 30, 1854.

Brother Franklin D. Richards—The United States officers have rented several large buildings, including brother W. Woodruff's house, and P. H. and B. H. Young's store; their horses, with a considerable portion of their troops, are in Rush Valley, south of Tooele.

The Snakes and Utes are at war; two battles have lately occurred, one near Provo, and the other near Pleasant Grove;

four Utes were killed and four wounded (Squash among the latter), and three Snakes wounded. The Utes lost eight horses, and were much incensed because the whites would not interfere, and assist them against the Snakes; and in revenge killed about thirty head of cattle belonging to our people.

Anthony Ivins has just opened a new store in the Tithing Buildings, and William Howard is building a large store opposite Hiram Clawson's house, being a little east of Hawkins' hotel; he is expecting a train of goods.

Judge Z. Snow died *judicially* a natural death on the evening of the 27th instant, and G. P. Stiles' commission as Associate Justice, arrived here the next day by the eastern mail.

The new Council House is progressing rapidly; the walls are up to the first story, and the joists are now being laid. The roof is completed on the President's office, and Bishop Hunter has put up a fine, stately house, which is being roofed to-day.

Thomas Bullock and myself have just paid a visit to Utah County, where we preached several times, and gathered much information for the History. We are now at the part relating to brother Joseph's arrest at Dixon.

News have arrived this morning that the Utes have washed their faces, which is a sign that they are disposed for peace; but it is doubtful whether the Snakes intend to cease operations or not.

Captain James Brown's, Job Smith's, and Dr. Richardson's emigrating trains have arrived, Elder John O. Angus has arrived in safety, and our people are now coming in every day.

Yours faithfully,

GEORGE A. SMITH.

WESTERN HINDOSTAN.

Elders Musser and Leonard at Kurrachee—Ejection from Cantonments—Baptisms—Elder Leonard for Kotree and Hydrabad—Sign-seekers.

Kurrachee, Sinde, Sept. 11, 1854.

Dear President Richards—It is with pleasure I take my pen in hand for the first time to write you a letter, that you may know regarding our prosperity and adversity in this dark corner of God's footstool.

Brother Leonard and self landed here via Bombay, from Calcutta, over six months ago, with perhaps one dollar in our pockets. After a hard day's work, we found a temporary friend, who gave us a little sty, six feet by twelve, dirt floor, to stay in. Next morning we went to work, visiting from house to house, preaching and distributing tracts, continuing our labours in this way until an opportunity offered for obtaining a room for meetings, at a rent of ten rupees per month. We accordingly took up our beds, &c., and walked into our new apartment, expecting soon to commence business on a more extended scale; but, to our surprise, our plans were soon blasted, by our being ordered out of cantonments forthwith by the Brigadier and the bazaar and police master, the latter treating us very uncourteously and ungentlemanly, without giving the least explanation.

We let the matter rest thus, until a new Brigadier made his appearance in camp, with whom we respectfully remonstrated, assuring his honour that we had not given the least cause for such harsh and rigid treatment, and that we wished him to grant us the privilege of preaching in camp, in common with our ministers in other military stations. All to no purpose. He wrote in reply, that no reprobation of our pestilent doctrines he himself had seen was near as severe as he thought they deserved, and that he hoped we were not wilfully and knowingly propagating falsehood and deceit, but that we were labouring under a delusion; praying we might see our error, repent, and obtain pardon. I thought to myself, "*Happy Delusion.*" It is pleasing to know their "*prayers*" are all directed to the "*Unknown God.*"

Thus the way is hedged up. The Church of England Padries (priests), we understood, were very officious in this movement. They will not enter the kingdom themselves, neither will they allow others to go in.

Since our ejection we have been labouring the best we have known how to bring souls to a knowledge of the truth. We have had two baptisms, and a few persons are investigating.

Our manner of living has been, and is still, anything but pleasant or desirable—most of the time on half and three quarter rations, and for several months at

that, on bread and water, with an occasional onion, or something of this kind, for a change. I have not had a knife or fork to eat my food with, save one or two meals, since I left Bombay. In this and other respects we follow the examples of our Saviour and his Apostles; and thanks be to the Maker of everything we see, He has blessed us with pretty good health and strength, without which an Elder would be altogether useless in this country. Were we not engaged in a noble cause, our field would perhaps have been deserted long ere this; but as it is, the scattering sheaves of "wheat" *must* be gathered before the "tares" can be burned. They are already "bound in bundles" by their "chain cable opinions" and "cast-iron creeds."

About two weeks have elapsed since brother Leonard left for Kotree and Hydrabad, places situated on the River Indus, over 100 miles north of Kurrachee, to ascertain if anything could be done towards spreading the truth in those places.

After he left, I appealed to Major-General Sir Henry Somerset, commanding the Sinde Divi-ion of Her Majesty's army, for the privilege of holding meetings in camp, sending him my passport, Governor's letter, and a letter from brother Findlay at Belgaum, showing the latitude granted him in that place, and his brother Allen in Poona, by General Wilson. But all in vain—the Major-General wrote officially that he did not see fit to alter the Brigadier's decision.

Kurrachee is quite an important place, and may be considered the key of Sinde. It is situated on the sea coast, perhaps 900 miles north-west of Bombay, and about 70 miles from the mouths of the Indus.

I believe there are many honest persons amongst the military of this place, who would be glad to embrace the truth, had they an understanding of it. The priests are our worst enemies. Some time ago, while distributing tracts, I crossed the path of a couple of these man-made teachers, which paved the way for a better acquaintance. Agreeable to promise, we visited them a few evenings afterwards, and talked over three hours—brothers Leonard and Musser, V. S., three reverends, and several catechists. Polygamy, of course, and other subjects, were discussed, and before we finished, our opponents manifested a spirit parallel with the one the scribes possessed when they asked our Saviour for a sign. They said if we would raise a man that had been dead three days from the grave, or speak the Sindian language, they would believe all the revelations we might introduce.

A few days after this, a blind Hindoo was sent us, to be restored to sight. He and escort, not understanding English, left, but the next day his visit was repeated, accompanied by two other persons, one of whom spoke some English, and said, on being questioned, the blind man asked him to come with him. I knew he was lying, and, at the same time suspecting a black coat and white cravat, I asked him with emphasis who sent them. The reply was, "Mr. Blank sent us." I told him I would see Mr. Blank in the evening; but before evening came, I received a note, asking why we did not work miracles here too, and demanding at the same time Scriptural and reasonable proofs for polygamy, God being a personage of tabernacle, &c." The note was from Mr. Blank, one of the aforementioned priests. I gave "Scriptural and reasonable proofs," to their satisfaction I expect, for they have been quiet with us ever since, but doing what they can underhandedly.

A "Christian" editor of Bombay, some time ago, treated his readers to an article on "Mormonism and Polygamy," professing to have drawn his information (viz., that "the three members of the Presidency of the Church had 82 wives, and that one of these worthies had only a 'baker's dozen,' consequently he was called the 'old bachelor,'") from the Reports of Captain Stansbury and Lieutenant Gunnison. This religious piece of scurrility and falsehood was copied and editorialized by a local paper of Kurrachee, not even granting the insertion of a refutation, which we had prepared. They "strain at a gnat and swallow a camel," just as Christ says; for thousands of these "Christian" way-marks indulge in vices that would cost them their heads, were the laws of God, observed by ancient Israel and the Saints in Zion, put in practical operation here. Every evil ever dreamed or thought of can be found in Christendom. Were I to judge, I should say the *second* "cup of their iniquity" is about "*full.*"

The natives of this country are bound so tight with their superstitious and idolatrous traditions, that it is hard making any impression on them. They say, as their fathers have done before them they still intend doing. The majority of the mass are very industrious, and quite intelligent *in their way;* but then there is a class of fakiers (beggars), that seem to be, judging from outward appearances and actions, the *connecting link* between the animal creation and the human species—nothing human about them, apparently, save their bodies. Many of these poor creatures live in the most wretched state, with barely a rag around their loins, and in many instances this does not answer the end for which it is intended. At the same time their "Christian" brethren are living sumptuously. In beholding the sufferings of humanity on the one hand, and the ease and extravagance on the other, it brings to mind the parable of the "rich man and Lazarus," and the many anathemas of Christ and His Apostles on the "heady, high-minded, lovers of pleasure," &c.

The Parsees, Hindoos, Catholics, and Protestants of Bombay have had a great time in their chapels and idolatrous temples, petitioning their extended and unextended, visible and invisible god, for success to the allied arms, anent Russia. These first two sects of religious beings ridicule Christianity, and consider the Bible a farce. The other two kinds profess to believe the Bible, but scarcely live up to one principle taught therein; consequently, I guess their prayers will prove about as effectual as the petitions of their zealous ancestors—vide 1 Kings xviii. 21—40.

I have been trying for some time to acquire the Hindostanee language, but find it *bhoot mushkil* (very difficult), and labour under many disadvantages in not having books and a competent *moonshee* (teacher). Notwithstanding, I hope to be able (D.V.) to speak to these people in their own tongue before very long. Hindostanee is read from right to left, commencing at the back side of the book.

My love and best wishes to all the Saints in Britain.

My letter has become quite lengthy. I therefore close for the present, subscribing myself your brother in the Covenant of Peace,

AMOS M. MUSSER.

PHILADELPHIA.

Arrival of Elders in the States—Baptisms and improving Prospects of the Work at Philadelphia and Toms River.

Philadelphia, Oct. 22, 1854.

Brother F. D. Richards.

Dear Sir—Knowing the interest you have in the prosperity of the work of God on the earth, I sit down to write you a few lines to let you know how things in general are in this part of the Lord's vineyard. I have been travelling about some little lately, visiting the scattered Saints, and am pretty well prepared to tell the feelings of the people in general in this part of the States. I am glad to find that there is such a good feeling on the part of the people towards the Saints and "Mormonism," as there is, although we are not without some opposition wherever we go.

I am glad to hear that the Elders have arrived in the States, that are sent to preach there. Elder John Taylor will soon be at New York. Elder Orson Spencer, I understand, is at Cincinnati, with some others. Elder E. Snow is at St. Louis, and about starting a weekly newspaper devoted to the interests of the Saints.

We called a Conference in this city on the 2nd of October, when there were reported 160 members, including Elders, Priests, Teachers, and Deacons, all in tolerably good standing. This Branch was left in my charge by Elder Jacob Gibson, now in the Valley, four years ago last March; it then numbered 128 souls. Since that time, there have been about 100 souls added by baptism; the greater part of this number have gone to the Valley, and some have been cut off. The Saints here are, generally speaking, in poor circumstances, but wish to gather as soon a possible.

Through the counsel of Elders William Walker and Henry Lunt, who lately passed through this city on their way to Liverpool, the Saints have gone forth and renewed their covenants by being re-baptized, and I am happy to say that there is now a better feeling amongst them than there has been for many years. We have now a very large hall to meet in, and many strangers come to hear preaching, and I think there will be a good work done here this winter, from present appearances. We have organized the offi-

cial members, and set them to work visiting the Saints. We have the city divided off in wards, and require the officers to visit the Saints, and make a report at the Council Meeting once a month.

During this summer, I, in company with Thomas Colborne and Elders William Trace and Skidmare, visited the Saints at Toms River, New Jersey, where we found a Branch of 50 odd members. The Saints there received us very kindly, and we found a good spirit prevailing in their midst. We held a Conference, and 54 members were reported in good standing, including 4 Elders, 3 Priests, 2 Teachers, and 1 Deacon. Many good Saints have been gathered from this place.

The fore part of this month I paid them another visit alone. I was with them 10 days. I preached every night I was there. We had full congregations—the people seemed to be interested in the truth. The result is, I have baptized 15 into the Church, and rebaptized nearly all the members, who seem to have a desire to renew their covenants and start afresh in the work. There are many that are believing and will soon be in the Church—amongst these is an old Methodist preacher. I had a conversation with him a few days before I left—he said that his old Methodist friends had been to see him, and asked him if he intended to be baptized. He said he did. "Well," said they, "we want you to grant us one request." He asked them what it was. Said they, "If you are baptized in the Mormon Church, we wish you to leave Toms River." "Well," said he, "I do not know that I will, but this much I will promise you—I intend to be baptized, but I will not leave Toms River, and if they send me to preach Mormonism, I will preach it at Toms River to all that will hear me." He is a man of great influence with the Methodists, and this, I have no doubt, is the reason they wished him to leave, in case he joined the Church. He asked me if I thought that the Methodists and other religious people enjoyed any thing like religion, or what it was that caused them to feel happy. I told him that every person that lived up to the light that they had, always felt justified, "but," said I, "if light is made known to them more than what they already have, and they reject that light, they never will feel like as they did before they knew it. Now I appeal to you as a man—can you, with the light that you have received from the Latter-day Saints, enjoy the Methodist religion?" He said, "No, I can not." "Now," said I, "wherein you have rejoiced in Methodism, embrace the fulness of the Gospel of Jesus Christ, and you shall rejoice ten fold."

My prayer to God is that he and many more will embrace the Gospel, that they may know that God has spoken in the last day in fulfilment of the predictions of His Prophets, who spoke as they were moved upon by the Holy Ghost in days that are passed.

I shall pay them another visit at Toms River shortly, when I hope to continue the work that has already begun.

May the Lord bless you and all the Saints under your charge, is my prayer in the name of Jesus Christ. Amen.

Yours truly in the Covenant of Peace,
SAMUEL HARRISON.

MALTA—THE CRIMEA.

Baptisms and Good Prospects near Sevastopol—Illness of Elder Bell.

Malta, Florianna, 55, Strada Mercato,
October 15th, 1854.

Dear Brother Richards—Having received a batch of letters from the two Branches of this Church, now in the East, namely, the "Floating Branch," and the "Expeditionary Force Branch," and their contents being somewhat interesting, I send you the chief particulars, from which you will perceive that while war with its attendant horrors is raging, the Gospel still progresses through the instrumentality of these brethren. For the mercies of God in preserving these brethren, and still adding to their number, we feel to return Him our heartfelt praises, and to call upon all Saints to do likewise, and join with us in prayers for their continued preservation and prosperity.

From a letter from Elder H. Russell, dated 22nd September, fourteen miles off Sevastopol, I learn that on the 20th a battle was fought at a place called Alma, (2000 killed) in which our brethren were engaged, but not one was even wounded. Elder West of the 93rd regiment (Highlanders) had baptised one. From other letters I learn of the baptism of two others, and that many were expected to enter the Church when they could get into winter quarters.

From Priest S. Ballard (Rifle brigade), I learn that he was invited by some Methodists to preside over their meetings. This invitation he accepted; but having convinced one of them of the truth of the work, the remainder broke up, and do not even meet among themselves. The one continues to investigate the work with increasing satisfaction, and is expected, together with another, to be baptized shortly. Brother Ballard is creating considerable stir in the Rifle brigade. He, and a brother Paul, of the Royal Sappers, meet nearly every night for prayer that God will direct them to the honest in heart. If the work takes a start in that division of the army, it may extend from that to another, and so on. At present the baptisms have taken place in one division only.

Elder A. Downes, of the Floating Branch, has two persons ready for baptism the first opportunity they can get. He has sent me an order for books, &c. All the brethren of that Branch, and those of the E. F. Branch, were in good standing. There had been a frightful mortality from cholera, both in the army and navy. On board the *Britannia*, about one hundred and fifty deaths had occurred.

For the Branch in Malta, I may say we are united and rejoicing in the work. Although cholera has raged on every hand and taken away many, yet it was only permitted to pay us a hasty visit, the ordinance of anointing proving, with God's blessing, efficacious in one moment, for which we ever feel to praise God every time we think of it.

I cannot write of any great doings on this mission, for my time for a considerable space has been occupied in *suffering*, not *doing*. I have been ill on and off now for about a month, in spite of everything. I attribute the commencement of it to an injury which I sustained in the region of the heart, occasioned by stooping to lift something, for since that I have suffered a fearful beating or throbbing of the heart, the very noise of which prevents me from sleeping of nights. But that is not so bad now; yet I take a fever about every two or three days, which ends in a copious perspiration at nights.

As I have no more news to send, and barely strength to indite these few lines, I conclude with love to yourself and assistants, and earnestly desiring a continued interest in your prayers, not only for this Branch, but for those engaged in the war.

Yours in the Covenant of Peace,

J. F. Bell.

[In a later communication Elder Bell informs us, that through the blessing of God he has perfectly recovered from his illness.—Ed. *Star*.]

VARIETIES.

Recruiting for the Army is being carried on at the rate of 1000 per week through the country.

During June and July 1000 of the natives of the island of Tahiti died of the measles. Foreigners escaped the disease, and at the latest dates it was disappearing.

A demand has been made from the War Office upon the various militia regiments for volunteers to the amount of at least 25 per cent, for the regular army and the Marines, with a bounty of £7 0s. 0d. In consideration of the sacrifice militia officers will thus make, an ensigncy in the line without purchase is to be given to any officer the militia colonel may name, for every 75 volunteers from each militia regiment.

His "Soapiness"—we beg pardon—the Bishop of Oxford has delivered a "charge," asserting the doctrine of the "real presence" in the Eucharist, but dexterously wriggling in that Puseyite limbo which lies betwixt Popery and Protestantism. Another bishop, that of Carlisle, has set up some consecration difficulties. He will not give the sanctity of ecclesiastical ceremony to the cemetery of Carlisle unless the dissenting portion is walled off from that devoted to the followers of his church. A broad gravel walk was proposed, but rejected as insufficient, by the holy man; from which we may learn something of consecration dynamics, and conclude that while a gravel path would conduct the clerical benediction fluid across the way to the dissenting graves, bricks are supposed to be non-conductors and would keep it in its place. What would the Mandingoes think of us if they knew that one of our chief "medicine men" raised such a comical dispute?—*Atlas*, Nov. 4.

"Why, Siah, I am astonished," said a worthy deacon, "did'nt we take you into the church a short time since?" "I believe so," hiccupped Siah, "and between you and me and the post, it was a little the darndest take in you ever seed or heard of."

THE *New York Herald* reports the return to this country of large numbers of emigrants, working men finding that wages are but little higher and living much dearer in the States than in England. There is also a bitter feeling springing up in America against foreigners. Since the first of August the emigration to Europe *from* New York has been from 10 to 15 per cent of that *to* New York.

PSALM LXIX, 35, 36.

Our God will Zion save,
And Judah's cities build;
While those who keep His laws,
With plenty will be fill'd,
And dwell where truth and peace abound,
Possessing all the land around.

The servants of the Lord,
A holy seed will raise,
To share this blest inheritance,
And spread abroad His praise;
While those who love His holy name,
Will dwell therein, and speak His fame.

The Saints of Latter days,
Rejoice to know their God,
Nor seek to shun the path
The Great Redeemer trod;
Take up the cross, the shame despise,
And onward press to win the prize.

Thus, through His love and power,
They'll more than conquerors be;
Time speeds the long'd for hour,
When Israel will be free;
Then Abraham's seed with joy will stand
On Zion's consecrated land.

M. A. WALKER.

CAUTION.—Elder Thomas Caffall, President of the South Conference, and Elder W. C. Dunbar, request us to caution the Saints against the designs of Alfred Pierce, who has been excommunicated from Taunton Branch. He is represented as about 5 feet 5½ inches high, humpbacked, having dark curly hair, and is by trade a shoemaker.

The CATECHISM FOR CHILDREN, stiff covers, is now out of print. We have still a few copies in cloth gilt.

ERRATUM.—In a few copies of *Star* No. 48, page 763, line 32, for "William Bertrand," read L. A. Bertrand.

ADDRESSES.—A. P. Tyler, 5 Walker's Buildings, Castle Fields, Shrewsbury.
James Reece, care of Mrs. Ruth Billington, Saint Martin's Street, Hereford.
Joseph A. Young, 12 Crossland Street, Holbeck, Leeds.

MONEY LIST, NOVEMBER 17—24, 1854.

	£	s	d
Henry McCreery	20	0	0
Thomas Parkes	1	10	0
John Aird	5	0	0
David Roberts	0	5	0
William Parr	3	10	0
John Holsall	5	0	0
Joseph Akers	2	0	0
Carried forward	£37	5	0
Brought forward	£37	5	0
Griffith Roberts	1	0	0
Edward Middleton	5	0	0
James Linforth	4	0	0
Isaac Jones	2	0	0
G. W. Davies	1	10	0
John Memmott	5	0	0
	£55	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 50.—Vol. XVI. Saturday, December 16, 1854. Price One Penny.

"THE FANATICISM OF THE MORMONS."

BY ELDER E. W. TULLIDGE.

It has become almost a point of the popular faith to consider the "Mormons" a most "fanatical people." If an editor but dips his pen to write of that "strange sect," he makes two emphatic dashes under the "FANATICISM OF THE MORMONS," and our sincerest friends also firmly think that we are deluded. Now, I dare say that it is very clear to them that we are such as they believe, but then it is not so clear to us. Moreover, the Saints are of opinion that the term "Fanatic," when associated with us, is very inconsistently applied, and that it will suit any other religious professors better. Strange as the assertion may appear, nevertheless the Latter-day Saints make it a point to judge religion by the strictest principles of logic; indeed they do what is done by no other people, namely, treat it as a *positive science*. They reduce the subtlest questions to the simplest rules of reason and revelation, believing that truth is consistent with order and simplicity. Instead of the tendencies of their religion being lawless, intangible, and unnatural, they are severely logical. Hence, at the very onset, the Saints treat as the profoundest nonsense the ideas that the Universe was created from nothing; that a Being exists without body, parts, or passions; that there are three persons in the Godhead, yet they are *not three* but *one;* and many other notions of a like nature, so universally received. Surely it is a wonder that those who are fanatical enough to call such foolishness Philosophy and Theology, should dare talk of the "fanaticism of the Mormons."

But why are we called fanatics? Merely because we contend for the faith once delivered to the Saints! To believe in Apostles, Prophets, Inspiration, and those principles so true in the experience of the ancient people of God, constitutes us weak-minded in the eyes of all the world. Yet so simple is it that the "Everlasting Gospel" of Jesus Christ is the same in its characteristics and effects in all times and in all places, and if not the *same*, it must be *another Gospel*, that we are forced to receive this view, even at the risk of being considered "fanatical." If Abraham, Jacob, Moses, or Paul testifies to the visitations of angels and the revelations of God, it is true religion. Jesus, Peter, and the other Apostles preached baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the signs following the believer. Paul says he would not have the Saints ignorant of spiritual blessings. Jude exhorts them to contend earnestly for the miraculous faith of the ancients. And the word of God positively declares, that where there is no vision the people will perish. Now all this is true and reasonable enough to the sectarian, so long as it is only a *written word*, but let the "Mormons" make the faith of the ancients a present and positive one to them, let them but *live out* the religion of Prophets

and Apostles, and they are called "fanatics." This is strange logic, indeed so strange that a Saint in his simplicity would call it nonsense. We can understand the Apostles, however, better than modern teachers, and we cannot forget that one of them declares that though even they, or an angel from heaven, dared preach any other Gospel than that which they had already preached, the offenders should be punished with the curse of God. Let this be a warning, then, to those who speak of the most holy faith of the Apostles, as the "fanaticism of the Mormons."

I make no hesitation in asserting that it cannot be proved, either by reason, analogy, or revelation, that the Latter-day Saints are "fanatics." True, there are tens of thousands who will testify that God raised up Joseph Smith as a Prophet, and has established His kingdom again on the earth, and that those who will not obey the divine message shall be cut off from among men by the judgment of an offended God. But then, this is not "fanaticism," it is the very *truth*, and we do indeed know it. These are not groundless assertions, neither is "Mormonism" offered to the world as a speculation—a religion the truth of which cannot be known until death solve the mystery, and eternity declare whether it be to the everlasting exaltation or damnation of the millions who shall receive or reject it. I am aware that this very confidence of the "Mormons" is taken as a sign of their fanaticism, for such things as certainty and demonstration in religion are considered by modern theologians absolutely impossible. But how unscriptural and how unphilosophical is such a theory. That which is most true is the most certain. Truth has an irresistibleness which no sophistry can destroy. What man with the sense of sight can conscientiously and without doubt say that the sun does not shine. If we hit upon a truth, with our minds prepared to receive it, it is impossible not to know it. Wherever doubt exists, there also must be a flaw, and that flaw is either in ourselves or in the subject under investigation. If it be a fact that religion and the soul of man cannot be in perfect harmony, or, in other words, if religious certainty be impossible, then are we forced to the conclusion that religion is unfitting for man, and man for religion, for where there exists no harmony, no certainty, no positiveness, there can be no fitness. It is an infallible sign that where doubt exists, there is also darkness; where religious uncertainty dwells, there is also a lacking of religious truth. One of the great characteristics of the faith of the ancient Saints was that it brought them knowledge. "We know," says the Apostle John, "that we are of God, and the whole world lieth in wickedness." This is something like the "fanaticism of the Mormons." Jesus, also, a most profound philosopher, and the greatest of all theologians, declares that "if any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And I think that no one will have the hardihood to say that he was a fanatic.

But how do the Latter-day Saints know that THEY are the people of God, and that their Church is the Church of Jesus Christ? I answer, firstly, by its strict analogy to the Church as it existed in the days of the Apostles, and the agreement of their faith with that of the ancient Saints. This can be worked out by the simplest principles of logic. The *form* is the same in all its characteristics. Was that Church organized with officers named Apostles, Prophets, Evangelists, Pastors, Elders, &c.? So is the Latter-day Church. Did those inspired men teach faith in a present revelation of Jesus Christ, repentance, baptism for remission of sins, the gift of the Holy Ghost by the laying on of hands, the signs following the believer, the ministering of angels, and the inspiration of the Spirit? So also do the Latter-day Saints. And they defy the world to show even *one* principle or institution, received by the people of God of *any* age, that is not incorporated in the religion of the "Mormons." I speak not of the *law*, for that was *added* because of unbelief.

In the second place, the Latter-day Church is characterized by the *power*, as well as by the *form*. Tens of thousands will testify to the revelations of God, and the signs following the believers, and volumes of their testimony are printed and published to the world. But the sceptic will tell us that by working ourselves up to a pitch of enthusiasm, and from trifling coincidents in our own experience, joined with the big things palmed upon us by a few designing men, we deceive ourselves in these things; and the mocking sectarian will say, "O it is all delusion, impos-

ture, and fanaticism! Is this all the evidence that the Mormons have to offer for the truth of their religion?" This is certainly a very easy but a very unfair way of wiping out such a mass of testimony, and the intelligent, truth-seeking man would not receive such as arguments against this great Latter-day work. I would ask, can the sceptic say as much in favour of his infidelity, or the sectarian for his creed, as the "Mormon" does in offering to the world a religion strictly analogous on all points to the faith and institutions of the ancient Saints? No, he cannot! He is therefore a greater "fanatic" who rejects "Mormonism" than he who receives it. To believe in such a work is the necessary result of a strict logical investigation, while unbelief is the effect of bigotry, ignorance, and priestcraft.

There is another point of evidence which all *Saints* possess *individually*. And this evidence, although it be in harmony with perfect doctrine and organization, and with the testimony of each other, is nevertheless to an extent independent of them, and superior to all other demonstration. This is a consciousness of the truth by the Gift of the Spirit of God. To illustrate this point, I will ask, how do we know that we exist? No one will consider the question fully answered by saying, that it is because we hear, see, speak, &c. In truth these are *strong signs* of life that is within, but anteceding and underlining these signs is a consciousness of existence. We know that we exist! The truth of "Mormonism," then, is like the consciousness of existence; every faithful Latter-day Saint is conscious of the divinity of his religion, and thus he knows. At first sight this point of evidence might appear too fine to be admissible, but if we analyze it we shall find that it is perfectly legitimate. Indeed some of the most glorious and exalted truths have their strongest proofs in our consciousness. They are forced upon us in spite of our ignorance, errors, and unbelief. Such are the existence of God, the immortality of the soul, and the fitness of religion to the condition of the human family. An instinctive consciousness of these truths is inborn in every man, although it is not fully comprehended or manifested in all persons in the same way. It burns in a greater or less degree in different natures, but still it is there—it glimmers even in the most depraved minds, and often finds the most beautiful illustration in the life and experience of the sceptic. Few if any thinking men would reject the evidence of their consciousness on these points. Yet how few will dare say that they are conscious that their *interpretations* of God, immortality, and religion are the truth. Here, then, comes the wonderful authority of the Gospel as restored to the Saints. They not only feel the existence of God, but are also as conscious that their faith proceeds from the Almighty as they are that such a Being lives. And this I think is what Catholic, Protestant, or Dissenter will not dare say concerning their creeds. It must, however, be understood that the testimony of the Spirit of God, although superior to all other, is nevertheless in perfect agreement with reason and truth. That which does not agree with reason and revelation is not knowledge, but *delusion*. Therefore although the sectarian should say that he is conscious of the truth of his dogmas and the fallacy of the Latter-day Gospel, inasmuch as it would disagree with the revelations of God and common sense, it should be treated by all thinking men as "fanaticism." But when a religion bears a strict analogy to the faith and institutions of ancient Saints, when it agrees with the simplest principles of logic, and the Spirit of God testifies of the truth unto our own souls, then can the tens of thousands who have received it declare that it is not "*fanaticism*," but the work of Omnipotence!

HISTORY OF JOSEPH SMITH.

(*Continued from page 770*)

Quincy, Illinois, March 6th, 1839.

Brethren Hyrum and Joseph—Having an opportunity to send a line to you, I do not feel disposed to let it slip unnoticed. Father's family have all arrived in this State except you two; and could I but see your faces this side of the Mississippi, and know and realize that you had been delivered from

your enemies, it would certainly light up a new gleam of hope in our bosoms; nothing could be more satisfactory, nothing could give us more joy.

Emma and children are well; they live three miles from here, and have a tolerable good place. Hyrum's children and mother Grinold's are living at present with father; they are all well. Mary has not got her health yet, but I think it increases slowly. She lives in the house with old father Dixon; likewise brother Thompson and family; they are probably a half mile from father's. We are trying to get a house, and to get the family together; we shall do the best we can for them, and that which we consider to be most in accordance with Hyrum's feelings.

Father and mother stood their journey remarkably. They are in tolerable health. Samuel's wife has been sick ever since they arrived. William has removed forty miles from here, but is here now, and says he is anxious to have you liberated, and see you enjoy liberty once more. My family is well; my health has not been good, for about two weeks; and for two or three days the tooth ache has been my tormentor. It all originated with a severe cold.

Dear brethren, we just heard that the Governor says, that he is going to set you all at liberty; I hope it is true; other letters that you will probably receive, will give you information concerning the warm feeling of the people here towards us.

After writing these hurried lines in misery, I close by leaving the blessings of God with you, and praying for your health, prosperity, and restitution to liberty.

This from a true friend and brother,

DON C. SMITH.

Brothers Hyrum and Joseph—I should have called down to Liberty to have seen you, had it not been for the multiplicity of business that was on my hands; and again, I thought that perhaps the people might think that the "Mormons" would rise up to liberate you; consequently too many going to see you might make it worse for you; but we all long to see you, and have you come out of that lonesome place. I hope you will be permitted to come to your families before long. Do not worry about them, for they will be taken care of. All we can do will be done; further than this, we can only wish, hope, desire, and pray for your deliverance.

WILLIAM SMITH.

To J. Smith, junior, and H. Smith.

Friday, 8th.

The committee met at T. Turley's, W. Huntington in the chair.

Alanson Ripley made a report of his journey to Liberty, and said that President Joseph Smith, junior, counselled to sell all the land in Jackson, and all other lands in the State whatsoever.

Resolved: That the names of those of the brethren who have subscribed to our covenant and have done nothing, be sought for, and a record made of them, that they may be had in remembrance.

Resolved: That an extra exertion be made to procure money for removing the poor, by visiting those who have money, and laying the necessities of the committee, in their business of removing the poor out of the state, before them, and solicit their assistance.

Voted that the clerk write a letter to Bishop Partridge, laying before him the advice of President Joseph Smith, junior, concerning selling the Jackson lands, and requesting a power of Attorney to sell them.

Saturday, 9th.

At a meeting held at the committee room in the city of Quincy, Illinois, at two o'clock, p. m., on the 9th March, 1839, pursuant to previous appointment, it was moved by President Rigdon, and seconded, that Judge Higbee be called to the chair, and he was unanimously appointed. James Sloan was then appointed clerk by vote.

President Rigdon spoke as to the members of the committee being absent who had called the meeting, and proposed that other business be proceeded in in the meantime, and left it to the chair to decide on the propriety thereof, to which the chair assented.

President Rigdon then applied for a paper which had been prepared, and signed by several of the citizens of Quincy, describing our situation as a people, and calling upon the humane in St. Louis and elsewhere to assist them in affording us relief. The paper, being presented by brother Ephraim Owen, was then read, and President Rigdon spoke at length upon the subject, and proposed that a committee of two of the brethren be appointed by the voice of the meeting to go to St. Louis, &c., on such business. The motion was then put and carried, and brother Mace appointed as one of said committee, and brother Ephraim Owen the other. It was proposed that brother Orson Pratt (who is now in St. Louis) be appointed an assistant.

After the motion was put, and before it was seconded, President Rigdon spoke of its inconsistency, and stated, as a better mode, that all the Saints in St. Louis, or such of them as the committee may think proper, be called upon by them to assist them. The motion was then withdrawn, and this business closed.

Some of the committee who called this

meeting, being now present, President Rigdon spoke of two letters which had been received here by the brethren, from Iowa Territory, respecting lands in said place, and containing sentiments of sympathy on account of our grievances and distressed situation, &c., &c. One of these letters has been mislaid, and the other, from Isaac Galland to brother Rogers, was read. It was then proposed that a committee be appointed to visit the lands, and confer with the gentlemen who had so written, and declared themselves interested for our welfare.

Elder Green moved that a committee be appointed for that purpose, which was seconded, and adopted unanimously. President Rigdon moved that the committee shall select the land, if it can be safely located. Seconded by Elder Green, and carried, that the committee be composed of five, viz.—President Rigdon, Elder Green, Judge Higbee, brother Benson, and brother Israel Barlow.

It was moved, seconded, and adopted, that if any one or more of the committee be unable to go, the remainder of the committee are to appoint others in their stead.

The chairman now produced a power of attorney, sent here from the committee at Far West, to be executed by such of the brethren here who had lands in Caldwell County, and were willing to have them sold, to enable the families who are in distress at that place to get here, say about one hundred families.

Power of Attorney was read. Moved, seconded, and adopted, that the clerk of this meeting do make out a copy of the minutes of this meeting, to be sent to the committee at Far West.

JAMES SLOAN, Clerk.

While the persecutions were progressing against us in Missouri, the enemy of all righteousness was no less busy with the Saints in England, according to the length of time the Gospel had been preached in that kingdom. Temptation followed temptation, and being young in the cause, the Saints suffered themselves to be buffeted by their adversary. From the time that Elder Willard Richards was called to the Apostleship, in July, 1838, the devil seemed to take a great dislike to him, and strove to stir up the minds of many against him. Elder Richards was afflicted with sickness, and several times was brought to the borders of the grave, and many were tempted to believe that he was under transgression, or he would not be thus afflicted. Some were tried and tempted because Elder Richards took to himself a wife; they thought he should have given himself wholly to the ministry, and followed Paul's advice to the letter. Some were tried because his wife wore a vail, and others because she carried a muff to keep herself warm, when she walked out in cold weather; and even the President of the Church there thought "she had better done without it;" she had nothing ever purchased by the Church; and to gratify their feelings, wore the poorest clothes she had, and they were too good, so hard was it to buffet the storm of feeling that arose from such foolish causes. Sister Richards was very sick for some time, and some were dissatisfied because he did not neglect her entirely and go out preaching; and others, that she did not go to meeting when she was not able to go so far.

From such little things arose a spirit of jealousy, tattling, evil speaking, surmising, covetousness, and rebellion, until the Church but too generally harboured more or less of those unpleasant feelings; and this evening Elder Halsal came out openly in Council against Elder Richards, and preferred some heavy charges, none of which he was able to substantiate. Most of the Elders in Preston were against Elder Richards for a season, except James Whitehead, who proved himself true in the hour of trial.

Sunday, 10th. When Elder Richards made proclamation from the pulpit, that if any one had aught against him, or his wife Jennetta, he wished they would come to him and state their grievances, and if he had erred in anything, he would acknowledge his fault, one only of the brethren came to him, and that to acknowledge his own fault to Elder Richards in harbouring unpleasant feelings without a cause. Elder Richards' wife bore all these trials and persecutions with patience; for he knew the cause, his calling having been made known to him by revelation; but he told no one of it. The work continued to spread in Manchester and vicinity, among the Staffordshire Potteries, and other places in England.

Friday, 15th. I made the following petition—

To the Honourable Judge Tompkins, or either of the Judges of the Supreme Court for the State of Missouri.

Your petitioners, Alanson Ripley, Heber C. Kimball, Joseph B. Noble, William Huntington, and Joseph Smith, junior, beg leave respectfully to represent to your honour, that Joseph Smith, junior, is now unlawfully

confined, and restrained of his liberty, in Liberty Jail, Clay County, Missouri; that he has been restrained of his liberty near five months. Your petitioners claim that the whole transaction which has been the cause of his confinement, is unlawful from the first to the last. He was taken from his house by a fraud being practised upon him by a man by the name of George M. Hinkle, and one or two others; thereby your petitioners respectfully show, that he was forced, contrary to his wishes, and without knowing the cause, into the camp, which was commanded by General Lucas of Jackson County, and from thence to Ray County, sleeping on the ground, and suffering many insults and injuries, and deprivations, which were calculated in their nature to break down the spirits and constitution of the most robust and hardy of mankind.

He was put in chains immediately on his being landed at Richmond, and there underwent a long and tedious exparte examination.

Your petitioners show that the said Joseph Smith, junior, was deprived of the privileges of being examined before the court as the law directs; that the witnesses on the part of the State were taken by force of arms, threatened with extermination or immediate death, and were brought without subpœna or warrant, under the awful and glaring anticipation of being exterminated if they did not swear something against him to please the mob or his persecutors; and those witnesses were compelled to swear at the muzzle of the gun, and that some of them have acknowledged since, which your petitioners do testify, and are able to prove, that they did swear false, and that they did it in order to save their lives.

And your petitioners testify, that all the testimony that had any tendency or bearing of criminalty against said Joseph Smith, junior, is false. We are personally acquainted with the circumstances, and being with him most of the time, and being present at the times spoken of by them, therefore we know that their testimony was false; and if he could have had a fair, and impartial, and lawful examination before the court, and could have been allowed the privilege of introducing his witnesses, he could have disproved everything that was against him; but the court suffered them to be intimidated, some of them in the presence of the court, and they were driven also and hunted, and some of them driven entirely out of the state.

And thus he was not able to have a fair trial; that the spirit of the court was tyrannical and overbearing, and the whole transaction of his treatment during the examination was calculated to convince your petitioners that it was a religious persecution, proscribing him in the liberty of conscience which is guaranteed to him by the Constitution of the United States, and the State of Missouri; that a long catalogue of garbled testimony was permitted by the court, purporting to be the religious sentiment of the said Joseph Smith, junior, which testimony was false, and your petitioners know that it is false, and can prove that it was false; because the witnesses testified that those sentiments were promulgated on certain days, and in the presence of large congregations; and your petitioners can prove, by those congregations, that the said Joseph Smith, junior, did not promulgate such ridiculous and absurd sentiments for his religion as were testified of and admitted before the Honourable Austin A. King; and at the same time those things had no bearing on the case, that the said Joseph Smith, junior, was pretended to be charged with; and after the examination the said prisoner was committed to the jail for treason against the State of Missouri: whereas the said Joseph Smith, junior, did not levy war against the State of Missouri; neither did he commit any covert acts; neithen did he aid or abet any enemy against the State of Missouri during the time he is charged with having done so.

And further, your petitioners have yet to learn that the State has an enemy; neither is the proof evident, nor the presumption great, in its most indignant form, upon the testimony on the part of the State, ex parte as it is in its nature, that the prisoner has committed the slightest degree of treason, or any other act of transgression against the laws of the State of Missouri; and yet said prisoner has been committed to Liberty jail, Clay County, Missouri, for treason. He has continually offered bail to any amount that could be required, notwithstanding your petitioners allege that he ought to have been acquitted.

Your petitioners also allege, that the commitment was an illegal commitment, for the law requires that a copy of the testimony should be put in the hands of the jailer, which was not done.

Your petitioners allege, that the prisoner has been denied the privilege of the law in a writ of habeas corpus, by the Judges of this county. Whether they have prejudged the case of the prisoner, or whether they are not willing to administer law and justice to the prisoner, or that they are intimidated by the high office of Judge King, who only acted in the case of the prisoners as a committing magistrate, a conservator of the peace, or by the threats of a lawless mob, your petitioners are not able to say; but that it is a fact, that they do not come forward boldly and administer the law to the relief of the prisoner.

And further, your petitioners allege, that immediately after the prisoner was taken, his family were frightened and driven out of their house, and that too by the witnesses on the part of the state, and plundered of their goods; that the prisoner was robbed of a very fine horse, saddle, and bridle, and other property of considerable amount; that they (the witnesses) in connexion with the mob, have finally succeeded, by vile threatning and foul abuse, in driving the family out of the state with little or no means, and without a protector, and their very subsistence depends upon the liberty of the prisoner. And your petitioners allege, that he is not guilty of any crime, whereby he should be restrained of his liberty, from a personal knowledge, having been with him, and being personally acquainted with the whole of the difficulties between the "Mormons" and their persecutors; and that he has never acted at any time, only in his own defence, and that too on his own ground, property, and possessions. That the prisoner has never commanded any military company, nor held any military authority, neither any other office, real or pretended, in the State of Missouri, except that of a religious instructor; that he never has borne arms in the military rank; and in all such cases has acted as a private character and as an individual.

How, then, your petitioners would ask, can it be possible that the prisoner has committed Treason? The prisoner has had nothing to do in Davies County, only on his own business as an individual.

The testimony of Dr. Avard concerning a Council held at James Sloan's, was false. Your petitioners do solemnly declare, that there was no such Council; that your petitioners were with the prisoner, and there was no such vote nor conversation as Doctor Avard swore to. That Doctor Avard also swore falsely concerning a Constitution, as he said, was introduced among the Danites; that the prisoner had nothing to do with burning in Davies County; that the prisoner made public proclamation against such things; that the prisoner did oppose Doctor Avard and George M. Hinkle, against vile measures with the mob, but was threatened by them if he did not let them alone. That the prisoner did not have anything to do with what is called Bogart's battle, for he knew nothing of it until it was over; that he was at home, in the bosom of his own family, during the time of that whole transaction.

And, in fine, your petitioners allege, that he is held in confinement without cause, and under an unlawful and tyrannical oppression, and that his health, and constitution, and life, depend on being liberated from his confinement.

Your petitioners aver, that they can disprove every item of testimony that has any tendency of criminality against the prisoner; for they know it themselves, and can bring many others also to prove the same.

Therefore your petitioners pray your honour to grant to him the States writ of habeas corpus, directed to the jailor of Clay County, Missouri, commanding him forthwith to bring before you the body of the prisoner, so that his case may be heard before your honour, and the situation of the prisoner be considered and adjusted according to law and justice, as it shall be presented before your honour. And as in duty bound, your petitioners will ever pray.

And further, your petitioners testify that the said Joseph Smith, junior, did make a public proclamation in Far West, in favour of the militia of the State of Missouri, and of its laws, and also of the Constitution of the United States; that he has ever been a warm friend to his country, and did use all his influence for peace; that he is a peaceable and quiet citizen, and is not worthy of death, of stripes, bond, or imprisonment.

The above-mentioned speech was delivered on the day before the surrender of Far West.

ALANSON RIPLEY,
HEBER C. KIMBALL,
WILLIAM HUNTINGTON,
JOSEPH B. NOBLE,
JOSEPH SMITH, junior.

State of Missouri, County of Clay, ss.

This day personally appeared before me, Abraham Shafer, a Justice of the Peace within and for the aforesaid county, Alanson Ripley, Heber C. Kimball, William Huntington, Joseph B. Noble, and Joseph Smith, junior, who, being duly sworn, do depose and say that the matters and things set forth in the foregoing petition, upon their own knowledge, are true in substance and in fact; and so far as set forth upon the information of others, they believe to be true.

ALANSON RIPLEY,
HEBER C. KIMBALL,
WILLIAM HUNTINGTON,
JOSEPH B. NOBLE,
JOSEPH SMITH, junior.

Sworn and subscribed to before me, this 15th day of March, 1839,

ABRAHAM SHAFER, J.P.

We, the undersigned, being many of us personally acquainted with the said Joseph Smith, junior, and the circumstances connected with his imprisonment, do concur in the petition and testimony of the above-named individuals, as most of the transactions therein mentioned we know from personal knowledge to be correctly set forth; and

from information of others, believe the remainder to be true.

AMASA LYMAN,
H. G. SHERWOOD,
JAMES NEWBERRY,
CYRUS DANIELS,
ERASTUS SNOW,
ELIAS SMITH.

The same day, Caleb Baldwin, Lyman Wight, Alexander McRae, and Hyrum Smith, my fellow prisoners, made each a similar petition.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 16, 1854.

THE TEMPLE.—A temple has been commenced in Great Salt Lake City, which when finished will be the third one built by the Latter-day Saints, in which to receive the fulness of the Holy Priesthood. None but Latter-day Saints are capable of building a house for that purpose, because they are the only people who believe in the necessity of one, and in direct revelation from heaven, which is the only channel through which instructions can be received how to build a house in which the ordinances of salvation may be administered. When men build houses, they endeavour to adapt them to the use designed. The Lord is a most accomplished Architect, and is ever ready to plan for the good of His people, but He expects them to do the work which is so peculiarly for their benefit. Experience is required, in order to improve in building temples; and when we are sufficiently advanced to carry out the Lord's plans, His temples will surpass all other structures on the earth for adaptation of purpose, beauty of proportion, and elegance of finish.

From the plan given by the architect, brother T. O. Angel, the temple now in progress will be rich in architectural beauty, but will only approximate towards the excellence of the one which many of us hope to assist in building in Zion, when that land is redeemed. Satan watches with peculiar interest the progress of this great work, which when finished will give the Priesthood more power on the earth to oppose him in his evil designs. Consequently, when the Saints commence building a temple, he stirs up his legions afresh, and marshals his forces to hinder the work.

In order to prepare His people to receive His choicest blessings, the Lord has heretofore seen fit in His wisdom to purify them in the fiery furnace of affliction, that they might be cleansed from iniquity, and learn to appreciate and make a proper use of His blessings.

When the corner stone of the temple was laid in G. S. L. City, the Prophet Brigham told the people that from that time they might expect that the devil would begin to rage. Not long after, our Indian difficulties commenced, which we may consider only the beginning of a series of events that will serve to cleanse the Saints from hypocrites, and those who love to work iniquity, that the faithful may receive those great blessings which are in store for them.

It is useless for Saints to go to the Valleys of the mountains with the expectation that when they arrive there their troubles and trials will be at an end, that they can then make farms, accumulate wealth, and enjoy it in peace.

The building up of this kingdom requires the sacrifice of everything, and the constant exercise of all our powers of mind and body. The more we do, the more we shall be able to accomplish To overcome the present obstacles to our progress is only the stepping stone to others of still greater magnitude. Blessings will follow

only in proportion to our diligence. If we do but little, we shall receive but little. If we labour in part, we shall receive only part of a salvation.

Many, after starting for Zion, linger by the way, in order to avoid the thrashing-floor which the Lord has prepared for His people. They expect that when troubles have passed over, and others have helped to fight the battles of the Lord, they can step in and receive blessings with those who have endured. Such will find their mistake when it will be too late to remedy it. They are those whom our Saviour denominated "thieves and robbers," who will not enter in at the door, but strive to climb up some other way. We would say to the Saints, that what you are here you may expect to be when you arrive at the place of gathering. Here, then, is the place to learn diligence in well doing.

We cannot leave this interesting subject without again calling the attention of the Saints to the Temple Fund, which has been instituted that all may bear a part in the construction of a temple in which they may receive the higher ordinances of the Priesthood.

Through the blessing of the Lord many of the Conferences are relieving themselves of debts which had become burdensome, and as they do so, we wish them to renew their exertions to swell this Fund, and give it that attention which its importance to us, not only as a people, but as individuals, demands.

ELDERS ON FOREIGN MISSIONS.—At the General Council held in London in June last, we suggested that some other method would be adopted to assist our brethren in the ministry, who might be labouring under adverse circumstances in foreign missions, than sending them among the Conferences to preach and collect means. We feel that a favourable time has now arrived to bring this subject before the Saints in a shape that all may have an opportunity of contributing to this laudable and important object, instead of its devolving mostly upon Conferences the most convenient and accessible.

The duty of preaching the Gospel by personal effort, and the contribution of means to accomplish it, are binding upon all Saints so soon as themselves are made partakers of the glorious light from heaven. To use our means for the spread of the Gospel is like casting our bread upon the waters, which will return to us after many days, increased a hundred fold.

Elders occasionally visit us from missions on the Continent, destitute, weakened by exposure, want, and persecution, who should receive succour and help; and sometimes Elders on their way to other fields of labour, land here, and require assistance to continue their journey. It devolves upon the Saints in this country to render aid to such, that the work of the Lord may not be hindered for want of the requisite funds.

We propose, therefore, that the Saints throughout the British Isles, under the direction of their Pastors and Presidents, take up collections expressly for this object. Let the faithful of God's people, then, hallow their rejoicings during the approaching holidays with a whole-hearted simultaneous contribution to this purpose. In the midst of feasting and rejoicing, forget not the needy labourers in the vineyard. Give with an open hand and a liberal heart, consecrating the means to the Lord, and ask Him to bless it for the spread of His work and the salvation of souls. Then your joys shall be in the Lord, and His blessed smiles shall be upon you. The Pastors and Presidents will please attend to forwarding to us the funds so raised, and we will endeavour to apply the same to the object designed, with such discretion and wisdom as the Lord shall give us.

FOREIGN CORRESPONDENCE.

DESERET.

The Emigration—Discourses in the Tabernacle—Extraordinary Reduction in the Price of Goods—Pacific Islands' Missionaries—The "Rosalind"—Fires in California. &c.

Great Salt Lake City, Sept. 28, 1854.

Dear Franklin—In my last communication to you, which little more than announced my safe arrival at this place, I promised to write you more fully by the next mail, and now commence the task, which is certainly a very agreeable one.

The satisfaction that I have realized, and the real pleasure that I have enjoyed, since my return to this place, it being a little more than four weeks, can only be sensed or appreciated by experience, and I will not presume to describe what my feelings have been, but give you some of the leading features of what has transpired on matters of more or less public interest.

One of the greatest pleasures to be enjoyed in this place, by a real Saint, is to attend at the Tabernacle on Sundays, and hear the rich instructions which are there imparted to the people. The stream of intelligence which there flows is so pure, that one cannot resist the impulse that it is from above; and the Spirit which accompanies it, is as the dew of heaven upon the hearts of the Saints, and sheds a radiance of glory upon their path, in which they can walk and not stumble or faint, while even the weak have their strength renewed to run and not be weary.

Upon my arrival in the Valley, on the 26th ultimo, no information had been received here relative to the progress and circumstances of the emigrating companies upon the plains. This was owing to a failure on the part of those who were in charge of Fort Leavensworth or Kearney, in not forwarding a packet of letters by the mail, which was left for that purpose. The next day after my arrival, which was Sunday, I was called upon to make a general statement of the condition of the companies, &c., which I did, so far as I was acquainted. The result was, that horse and mule teams were started forthwith, with provisions, to meet the rear companies; and companies of ox teams, also loaded with provisions, followed after as fast as they could be made ready. The fact of finding Elders Ezra T. Benson and Ira Eldredge, of this place, upon the plains, assisting the Saints forward, coupled with the active and efficient measures which were taken here, proves to a demonstration that a parental regard for the gathering Saints is felt by the First Presidency, equal at least to that portrayed in the parable of the returning prodigal son. In the one instance the "fatted calf" was not prepared until the son had reached home, but in the present it was made ready and sent out to meet them on the way.

On the 3rd instant, in the morning, Elder Orson Pratt gave an account of his mission to the States, which he did not make appear to have been very prosperous, neither were prospects by any means flattering. He was followed by Elder O. Hyde, who had to relate an anecdote—When he was a little boy, herding cattle, he took it into his head to make a cow eat an onion, just for a piece of amusement; so he obtained a handful of apples, and gave them to her one at a time until he had secured the confidence of the old cow, and then he gave her the onion, and it was quite a piece of diversion to see the way she shook her head over it as it went down. So he thought it possible that if Elder Pratt had fed the people of Washington with something more palatable at first, he might possibly have succeeded in getting down some of the stronger pills. Anyhow, the result as it is will prove profitable, and in the end effect great good.

In the afternoon of that day, brother Kesler furnished us with a history of his mission east, on business for the Church, the sufferings of the camps with cholera, their progress upon the plains until he left them, &c.

On the 10th instant, Elder G. A. Smith addressed the meeting in the morning, followed by Elder O. Hyde, reviewing the history of both Former and Latter-day Saints, making an application to the world of the principle, "The measure you mete shall be measured to you again." The treatment which the Saints have received from the world, their sufferings,

&c., serve as a mirror in which the world can behold their own destiny.

In the afternoon, Elder Orson Pratt spoke upon the subject of consecration, much after the same manner of reasoning as has appeared in the *Seer* upon the same subject. Elder O. Hyde followed him in a few brief remarks. It appears that those who comply with this principle with all their hearts, only do that which every one is compelled to do by death. By acting upon this principle *voluntarily*, we secure all—the right to inherit all things, and share in the first resurrection, and it places us so far ahead of death. When we realize that we are only stewards over that which we possess, our affections are necessarily weaned from the things of this world, and are more free to be placed upon more heavenly objects.

On the 17th instant, Elders William Staines and O. Hyde addressed the meeting in the morning, the former relating his experience and early acquaintance with the Church. The latter more particularly spoke upon the temporal interests of the Saints, and the course which should be adopted to preserve them. In the afternoon President Young spoke about the principle of revelation, which was universally enjoyed among men, was not confined alone to the Saints by any means; hinted of some thieving being done in this place, and gave us to understand his feelings towards all such characters as would wilfully work iniquity; referred to Elder O. Pratt's discourse, delivered the Sabbath before, in which he endeavoured to explain how each would possess all things, and still would not possess anything as his own, being only a steward over that committed to him. He took the liberty to dissent from such logic, as a system which would make the "big pile" everybody's would "play the very devil with us." That feeling existing now, was one great reason why so much stealing was going on, and why everybody seemed to think last winter they had a perfect right to take as much wood as they pleased from his wood pile. He was down very hard upon thieves, and warned every body to look out this coming winter how they came around his wood pile, as they would get trapped.

On the 24th instant, Elder O. Hyde spoke upon the "common salvation," as the Apostle Jude terms it. It was an able discourse upon what should be the policy pursued by this people. As for instance, he called upon the community to cease selling their grain, &c., to the troops and government people, who are wintering here, for less prices than they would charge one another next spring, when it will be scarce. The poor Saint that comes in this fall, and has to earn a capital before he can buy his bread, is entitled to his supplies for the season up to another harvest on as reasonable terms as the troops, and other way emigrants, who have plenty of money to lay in for their full supplies. The folly of many has been to rush their grain, hay, &c., into market in the fall, when everything was cheap, and sell to emigrants for a little cash, and then, before another harvest, they would make their own brethren, who were poor and perhaps had no money, pay two or three times as much as they would ask the stranger. To equalize such things, and place the poor Saints upon as good a footing as the stranger, appeared to him to be a kind of "*common salvation*," very necessary for the prosperity of this people. Wheat rose immediately after, from $1.50 to $2.00 per bushel.

In the afternoon Counsellor J. M. Grant directed his remarks mostly to the new comers, which were both pleasing and profitable. He cautioned them about having too much religion, and related some instances of how Joseph Smith, the Prophet, used to take the piety out of the long-faced sectarians that used to come to Nauvoo; and if any had come up here from abroad expecting the perfection of the Saints was so great as to send forth a stream of glory that would perhaps singe the hair off their head, they might get disappointed, but if they observed closely they would find that practical "Mormonism" was in full operation here.

On Sunday and Thursday evenings there are meetings in the ward school house for the ward.

So much for the spiritual part of my letter, though all the rest will be spiritual too.

I have not yet made myself extensively acquainted with the progress of the public works, so I can say but little about them, more than that they are constantly onward. A vast amount of private building and improvement is going on. Our streets are changing their appearance as if by magic.

The second and third weeks after my

arrival here, I was engaged almost day and night in J. M. Horner and Co's store, called the "Deseret Store." I assisted them to open and mark their goods, and stood behind the counter one week, until the rush had some little abated, and then left to attend to my own business. They were very anxious for me to remain, but the President had given me a mission to make my family comfortable. I have commenced first upon my house, which needs a good roof, and while I am about it I shall raise it a half story. I have the adobies, sand, clay, lumber, joists, window frames, and shingles all on hand, and shall commence operations on Monday morning next.

But to return to the influence our new store has had upon the mercantile business. I would say that their goods were marked first at lower figures than this market had known before; for instance, groceries 3 lbs to the dollar, instead of 2½ lbs; cotton cloth, from 15 cents to 25; cotton prints same prices, when they had universally been held at 25 cents; and most other articles at 15 and 20 per cent. less than other stores. This created such a sensation, that the shops in town could shut up and come and see us do business, without any particular inconvenience to their own. From fifteen to twenty clerks were employed in the new store, and during the first week a number of sales were effected to the amount of several thousand dollars each.

The two first nights the store was open it was serenaded by the Brass Band (Ballo's), and all served to "take off" the merchants. The result was that Livingston came down about 25 per cent all round, offering groceries at 30 cents instead of 40, and other goods in proportion. This brought him a little below the prices in Horner's store; and when he had done this, Horner and Co's came out with another reduction, putting their groceries at the same price—30 cents per lb, but their dry goods much lower, as for instance, their best prints are now selling for 18¾ instead of 25 cents, &c.

When this took place the merchants wanted to compromise the matter, and get them to raise their prices, but they were given to understand that to raise prices was travelling the wrong road. To get custom now, the merchants are nearly all selling "as cheap or cheaper than the cheapest," and the people are getting goods at nearly cost prices. It would not be *Tom* if he could not make some kind of a *stir*. All right!

Sept. 29.

On the 8th instant, President Young and Counsellors Heber and Jedediah, with their wives, took dinner with me, and spent the afternoon. We had a very pleasant time, in talking about many little matters which would not have been thought of by the President only on such an occasion. He intends to have Elder O. Pratt start a school this winter, and says he wants me to attend and learn surveying, navigation, &c.

On the 9th instant, I was elected member of the City Council, to fill a vacancy occasioned by one of the brethren going east; and at the first meeting of the Council, I was placed upon two standing committees, one on "Municipal Laws." And, as you will have seen from the *News*, I was elected a member of the House of Representatives before I arrived home; and putting all together, with my own business, I have but a poor prospect of being idle this winter. I think neither you nor I will live too long because we have no work to do.

The last California mail brought a letter from brother Henry, dated San Francisco, July 25th. He was then in a brig called the *Rosalind*, which brother Parley P. Pratt had bought to sail between that place and the Islands, and they were then fitting her up. They expected to be detained about one month, and the brethren would sail in her for the Islands. The brig was bought for two thousand six hundred dollars, a mere trifle perhaps to what she was worth.

The missionaries for the Islands arrived in San Bernardino on the 9th of June, nineteen days from Coal Creek; remained there some three or four weeks, to sell their property; arrived at San Pedro on the 6th of July, and left on the 7th for San Francisco.

Henry says, "Since we arrived here there has been a fire, that has burned two or three blocks, destroying several hundred thousand dollars worth of property. Also some ten or twelve blocks in the heart of Sacramento City, were lately burned to ashes. The whole town of Columbia was also destroyed by fire about a week ago. So you see the people have fun alive occasionally in this part of the

world." He orders letters to him to be addressed, care of Phillip B. Lewis, Honolulu, Sandwich Islands. Henry appears to feel first rate, and in fine spirits.

I lately attended a party at sister C's., consisting of brother and sister Thompson, sisters Eliza R. Snow, Mrs. Whitney, Mrs. Perkins (formerly Gould), and Mary, who accompanied me, and we spent a very comfortable evening together. Sister Whitney sung a song of Zion in the Adamic language, and sister Eliza interpreted. I name this circumstance from the fact that you were spoken of, and a special request was made by the company that all should be remembered to you in my first letters, which I promised to see done. You are not forgotten by many of the circles here.

On the 19th instant, I attended a select party in the Social Hall, by invitation. The President, brother Heber, and several of the Twelve were present. It was in all respects a delightful party, and for the benefit of the Indian Relief Society.

Evening.

Since commencing this sheet, I am happy to say that I have received both packages forwarded from the Office, containing your letter of July 27th, P. E. Fund account current, account with brother Empy, other private accounts, letters, &c., also six papers.

I have not had time, neither shall I before the mail closes, to examine minutely the papers which have now come to hand. I have passed them over to brother McIntosh, and after the mail leaves we shall look them over. He is much pleased with the manner in which the papers are got up that I brought with me, indeed everything so far has proved most satisfactory, so far as I can learn, and my reception here fully as agreeable as the circumstances were under which I left England.

It is a little unpleasant that the P. E. F. emigrants are coming in before their indebtedness to the Company is known, for they may scatter over the territory ere their obligations can be taken. I think, however, that all can be done before brother Empy arrives, that could have been, had the accounts been here earlier. I am fearful that he will be a little *behind* in his personal appearance here, as no settlement can be made with the parties until the state of his accounts are known.

It is very refreshing to get the cheering news which your letters contain. I have not had time to read the *Star*, but find the latest number is Aug. 12. Four *Stars* and two *Journals* came to hand by this mail.

I hope you have forwarded to me those numbers of the *Seer* which were not published in this country.

I feel as you do about comforting our good old father, and respond a hearty Amen to the sentiments of your letter respecting him. He is thinking of putting up a house this fall on his city lot, and I shall turn in and help him to accomplish it.

I am extremely glad to hear the good news of your health, and progress in business, since I left. I have no doubt you will ever feel perfectly able for what you may have to do. The prayers of many Saints are daily offered for you, and they are not in vain.

Sept. 30th.

Elder A. F. McDonald came in from the kanyon last evening, and has gone out to come in with his wagon and family, which are in Darwin Richardson's company. The company are now (12 o'clock noon) coming down the bench. Brother McDonald's family are well, and have had quite a prosperous time.

Brother Carn's company, in which brother Paul and others from Liverpool are, will come in this evening, but too late probably to write by this mail, as it closes at four p.m. Brother James Linforth will be pleased to learn that they are so near, and that all are well except sister Paul. Brother McDonald says she has been poorly most of the way, some of the time quite sick, but thinks she will recruit fast after she gets into the city, when things can be got to make her comfortable, suited to her appetite, &c. I shall see that she has whatever will make her comfortable when she gets in, so that brother and sister Linforth may feel perfectly easy about them.

The Church train is expected to arrive within three days. Brother McDonald does not know where brother Empy and the last companies are at the present time, but the prospect is that the emigration will all get in in good time, and have excellent weather.

It is still very warm in the Valley for the season, indeed we have most delightful weather, and everything is most cheeringly prosperous.

* * * * * * *

I hope you will not consider the length of my communication, and its many requests, burdensome, as you know I feel as though about half of me was over in England, and I am afraid it will take a long time for me to get entirely weaned, if I ever do.

And now my twenty pages will be filled up before I have written anything scarcely to the British Saints, unless it may be considered that in writing to you I am writing to them. I hope, however, that you will afford me a suitable remembrance to all the Elders with whom I have been associated in my labours in that country, and to all the Saints under your watch care. My past labours among the British Saints have endeared them to me, and I am ever prayerfully solicitous for their welfare and ultimate salvation. I desire a special remembrance to all the brethren who are immediately with you.

I have seen many of the Elders' wives since I came home, most of them have called upon me, as I have been able to visit but little. I have been trying to visit brother D. Spencer's family before this mail goes out, but cannot.

Your family, I believe, are all comfortable. I see some of them every day, and often most of them.

Mary, and brother and sister McDonald, with whom I have just dined, join me in kind love to yourself, and in prayerful desire for you, that abundant success may crown your efforts for the building up of the kingdom of our God.

Farewell for the present, and please let me hear from you by every mail.

The God of Israel bless you. Amen.

Your brother

SAMUEL.

F. D. Richards,
Liverpool, England.

AUSTRALIA.

Renewed Interest in the Work—Opposition—Anticipated Emigration of Saints.

103 Paramatta Street, Sydney,
Sept. 18, 1854.

F. D. Richards.

Dear Brother—I embrace the opportunity offered me to congratulate you upon your safe arrival among the British Saints, and I sincerely pray that the Lord may eminently bless you, in your two-fold capacity of President of the British Mission, and editor of the *Star*.

It gives me pleasure to inform you, that the work of the Lord in these colonies is progressing. We are not baptizing our hundreds or fifties at one time, the work is moving along slowly but surely, more so in the interior than in this city. The principles are winning their widening way into every class of society. In fact, "Mormonism" has made quite an excitement among the people recently, the clergy have awakened in the opposition with renewed zeal and energy, and no course is too mean or despicable for them to pursue, so that they can but prevail upon the people not to listen to the Elders, nor to read our books. The usual ebullitions of calumny and slander, with their concomitants of falsehood, blasphemy, ignorance, &c., are poured forth in a manner alike discreditable to intelligence and honour. At this we are not astonished, for what other weapons could they bring forth against truth and righteousness.

All this does not discourage us in the least, for we know whose we are, and that the work we are engaged in is the work of the Great God. And we feel grateful to our Father in heaven, who has in our weakness made us strong, giving us light, knowledge, and power in the things of His kingdom, so that we have been enabled at all times to rebuke the scorner, silence the gainsayer, and instruct and counsel the Saints.

It is true, the people of these lands are a peculiar people, being generally dead to the interests of religion, caring but little what the true principles of the Gospel are; it may, indeed, be said of them, that their faith is a mere tradition, their worship an empty form, the impression being transitory, ending with the service, when they again devote themselves to gold and pleasure. But withal, there are some as good and honest people in these lands, as can be found on the earth. These must be hunted and fished out and gathered. To accomplish this we are encouraged to labour, but the apathy of the people, and their scattered condition, together with the great opposition manifested by the priests, tend much to embarrass our movements, and to retard the progress of the work.

Still the Lord has blessed us and our

labours, and we feel assured that He will continue to do so.

We received a letter from Elder William Hyde, on the 14th inst., dated San Pedro, June 13, giving an account of the passage of the *Julia Ann*, and the safe arrival of the company of Saints who left here on March the 22nd.

The desire to leave the confines of Babylon pervades the mass of the Saints here, and they are striving with all their power to gather, so that it is expected that another company will leave here about April or May next.

May God the eternal Father bless you, and prosper His work in your hands, is the earnest desire of your brother in the Gospel.

AUGUSTUS FARNHAM.

VARIETIES.

A COUNTRY sculptor was ordered to engrave on a tombstone the following words:—"A virtuous woman is a crown to her husband." But the stone being small, he engraved it—"A virtuous woman is 5s. to her husband."

IMMIGRATION OF CHINESE IN CALIFORNIA.—The immigration of the Chinese to California is beginning to attract attention and excite complaint. While the peasants and artisans of Europe are moving upon us over the Atlantic, it seems that the poor of the flowery land are to be discharged on our western shores. "During the fortnight from the 11th to the 26th of August," says the *Tribune*, "the arrivals of Chinese passenger ships amounted to 10 in number, the passages varying from 43 to 100 days. The total number of passengers given was 2,843 in 15 days. One vessel reports 100 deaths, another 85, and so on to match; for the poor wretches are crowded in between decks and into frail deck-houses, till the miseries of the voyage are rivalled only by the horrors of the middle passage." Thus it seems that emigration is to take a new phase, and the student who has tried to follow its course may well hold up his hands in despair. The Californians, however, are disposed to resist the invasion, and restore the student's equanimity.—New York Correspondent of the *Times*.

ACCIDENTS, &c.—I never remember so many calamities, attended with the loss of property and life, as within the last few weeks. Your Canada advices (inclosed) will apprise you of a terrible railroad collision between Hamilton and London, in which fifty persons were instantly killed, eight have died since, and forty one are mangled. At Cleveland, Ohio, on Saturday, a fire swept the best part of two or three streets,—loss $1,000,000. On the same day the Harlem Car-house was burnt at New York,—loss $30,000. While this fire was raging some villains contrived to place an infernal machine, among the luggage at Earl's Hotel, Park Row, New York. It exploded, but fortunately no one was killed, although several persons were injured. Howard College, at Marion, South Carolina, was destroyed by fire on Friday night last, when two boys were killed and twenty severely injured. How fatal too has the present year proved to the ocean steamers plying between Europe and America! There have been lost in rapid succession, the *San Francisco*, the *Humbolt*, the *Franklin*, the *City of Glasgow*, the *City of Philadelphia*, and the *Arctic*.—Philadelphia Correspondent of the *Morning Chronicle*, Nov. 14.

TRANSPORTATION OF CRIMINALS TO AMERICA.—The Secretary of the United States wrote to E. Crabtree, Esq., Office of Commissioners of Emigration, New York, under date Washington, Sep. 14, as follows—"Sir: I have to acknowledge the receipt of your letter of the 8th instant, informing the department that a regular system has been recently adopted by the various German Governments of clearing out their prisons by granting pardons to the convicts, on condition of their shipping to the United States, and suggesting, as nearly all such persons are shipped on board of vessels bound to New York, that the United States Consuls on the Continent, and especially in Germany, should be instructed to advise the Commissioners of Emigration of the intended embarkation of such parties, their names, and description of their persons, the vessel in which they are embarked, the date of sailing, &c., so that they may be enabled to take the necessary legal steps in the premises. In reply I have to inform you that this Department will cheerfully co-operate with the proper authorities in New York, by giving such instructions to the United States Consuls in Europe as will facilitate them in the enforcement of the police regulations of that State in respect to emigrant passengers. I should be glad to receive from you copies of the laws of New York in relation to this subject, for the purpose of being transmitted to the above-mentioned United States Consuls, with instructions from this Department."

BROWN SNOW.—"What is to be done, sir?" inquired Tate Wilkinson's stage manager, one evening, during the middle of the performance at the York Theatre; "the snow scene isn't half over, and we've snowed away all the white paper?" "Snow brown, sir," replied the energetic leesee, nothing daunted.

UP to 1820 there were only eight independent powers within the Roman empire; but in that year the Greeks rebelled against the Sultan, and, after several years' war, succeeded in establishing a new kingdom. . . . . Still another was wanted to complete the prophetic symbol (the ten horns, or 10 toes), and it did not come up till 1830, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate power.—*The Coming Struggle.*

PROMPTITUDE.

Wouldst thou with difficulties cope,
And work with satisfaction?
Know thou *to-day's the day of hope,*
And now's the time for action.

To-morrow is not thine to claim,
To-day is swiftly flying;
If thou wouldst win eternal fame,
Now, *now 's the time for trying.*

To-morrow, yesterday, and now,
Are portions of duration,
In which, if we are spar'd to live,
To work out our salvation.

Shall our probation then be spent
In idle, useless leisure?
Nay; but with heart-felt purpose bent,
Our work shall be our pleasure.

Frustrated hopes, and thwarted plans,
Involving grief and sorrow,
Became such through that way of man's,
Of waiting till to-morrow.

The tribes of Israel, scatter'd o'er
The earth in every nation,
If thou wouldst wish to help restore,
Avoid procrastination.

It hath been said, and truly so,
"There 's danger in delaying,"
Then wait no longer, strike the blow,
There's virtue in essaying.

But *go not to extremes in this,*
Advance each step with caution,
Or else your purpose you may miss,
For *haste involves abortion.*

Be opportune, and cautious too,
In every movement steady,
And, to succeed in all you do,
Be every moment ready.

Malta, Sep. 22, 1854. J. F. BELL.

ARRIVAL.—Elder Oliver G. Workman arrived from Great Salt Lake Valley, on a mission to this land, on the 3rd instant. He sailed from New York, per *Antarctic*, Nov. 5. Although he has been retarded in his progress on the journey through the States by sickness, yet by persevering energy through faith he will doubtless be enabled to do an excellent work in this part of the Lord's vineyard, in strengthening the Saints among whom his lot may be cast, and bringing many others to a saving knowledge of the truth.

MONEY LIST, NOVEMBER 24—DECEMBER 1, 1854.

	£	s	d		£	s	d
Josiah Holmes	5	0	0	Brought forward	102	0	0
James Reece	4	0	0	J. Robson	5	0	0
John B. Pears	3	0	0	Robert Kirkwood	17	0	0
Thomas Clarke	5	0	0	Charles Peat	2	0	0
Richard Harper	5	0	0	James Frewin	2	0	0
Augustus Farnham (Australian Mission)	80	0	0	John B. Maiben	30	0	0
Carried forward	102	0	0		158	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 51.—Vol. XVI. Saturday, December 23, 1854. Price One Penny.

THE TIMES WE LIVE IN.

The Saints know, and many of the world are waking up to a belief, that we are living in a day big with some of the most important events pertaining to this lower world. An almost unbroken European peace of forty years, the vast advancements of science and the colossal strides of commerce during this period, with the apparently wide prevalence and increasing powerful influence of the "Peace" principles, had, until recently, led many to believe that the days of general war were past, that the great powers of Europe were too civilized, too refined, and, perhaps, a little too philanthropic, to reintroduce, for the settlement of their misunderstandings or disputes, the barbarous policy of past ages — fire and sword. Many were fondly dreaming that although in the progress of civilization it might possibly be necessary to resort to arms against the untutored savage, yet it would surely not be the lot of the mighty nations of enlightened Europe to assemble their troops and ships and munitions of war, and soak the earth and crimson the ocean with human gore in the settlement of controversy. Physical war was considered the *dernier resort* of the rude barbarian, international arbitration was now to be the end of controversy with the polished "Christian." Blows were the rude arguments of primitive times, words alone suited the refined advancement of the middle of the nineteenth century. The torch, the spear, and the sword were weapons of the past; the tongue and the pen were now to be the grand arbiters of the destinies of nations,

But alas! for these benevolent dreamers, it so happened that they forgot that the Lord's ways were as high above man's ways as the heavens are above the earth; they forgot that Paul said that certain characters would be vociferating, "Peace, Peace," when sudden destruction was nigh at hand; they forgot that the Almighty had a controversy with the nations, for transgressing His laws, changing His ordinances, and breaking His everlasting covenant; they forgot that He had decreed that wars more grievous than ever should ravage the earth, and utterly waste the proud strength of the nations that had forgotten Him; they forgot that He had promised to plead with all flesh, and give the wicked to the sword, so that they would arise and slay each other; they forgot that nation would rise up against nation, and family against family, until every man's hand was so against his neighbour, that the Saints would be the only people not at war, and in Zion alone would be peace and safety; they forgot that the old Prophets declared these things again and again; they rejected the corroborative testimony of the modern Prophet Joseph on these matters, and ridiculed and despised his disciples; and consequently they found themselves stupendously mistaken.

For what do we see at the present time? The three most powerful and influential nations on the Eastern Hemisphere engaged in the most deadly conflict, either as allies or enemies of a fourth, while two or three others waver most tremulously in the balance, and scarcely

dare decide for any party. The skill and science of the age are employed in devising and using means and instruments for the more and more rapid and effectual destruction of life and demolition of property. Preparing for the Baltic in the spring are squadrons of light draft gun boats, with forty floating steam batteries (English and French) of 2,000 tons each, 180 feet long, 56 wide, and 20 deep, with horizontal engines of 200 horse power, the top deck bomb proof, the batteries perfectly encased with 700 tons of wrought iron slabs, four inches thick, and capable of resisting the heaviest shot in use. These gunboats are each to be armed with two, and the floating batteries each with twelve, of the largest Lancaster guns, and are expected to batter down the mighty walls of Cronstadt and St. Petersburg, and make them reverberate with the thunder of death, and the groans and shrieks of despair, next year. Mr. Perkins, son of the inventor of the steam-gun that throws several hundred balls per minute, says that he is prepared to enable Government to destroy Sebastopol without the loss of a single man, by supplying a steam-gun capable of throwing a ball of a ton weight a distance of five miles. From 1,000 to 1,200 Minie rifles are being sent into the ordnance stores every week, and it is strongly advocated that all the infantry be armed with these formidable weapons—in fact it is urged that they should have the still more fearful repeating or revolving rifles, whilst many boldly say that every man, whether in the cavalry or infantry, should have one or two of Colt's revolving pistols included in his equipment. Only think of it—a dense mass of footmen, each armed with a revolving rifle, one or two revolving pistols, and a bayonet! Here are twelve or eighteen swift and unerring messengers from each man, flying in rapid succession on their errand of death, ere the fierce hand to hand struggle with the cold steel of the bayonet is thought of! What could resist such murderous paraphernalia! Messrs. Peto, Brassey, Betts, and Co. are to construct a railroad for the more facile and rapid conveyance of munitions of war upon land, whilst steam already almost defies the boisterous waves, and rides triumphantly on its course when the old sailers are either becalmed, driven astray, grounded, or dashed to fragments. And furthermore, when we think of the Thames Tunnel, a work of immense labour and expense, yet of little practical use at present, we shall not be surprised if Mr. Brunel, or some other genius, proposes to shatter Sebastopol by a scientific earthquake, even as Mr. Dean, with his diving apparatus, powder cylinders, and galvanic battery, expects to shatter the nine sunken ships with which Prince Menschicoff has blocked up the harbour of that famous city.

On examining closely the present condition of Europe, the reflection arises in the mind—how effectually, upon natural and obvious principles, can the Lord accomplish His mighty purposes. Does He see proper to chastise the nations, swallow up in destruction their property or riches, lay their mighty ones low in death's cold embrace, and send the voice of mourning through the earth? How thoroughly this can be done, and yet how naturally. The Czar's 600,000 troops and 1,200 guns available for a European war; the about equal number of Austria and Prussia; the 500 war ships, and 100,000 soldiers, of England; the nearly as formidable navy, and far more numerous soldiery, of France; seconded by the greatly increasing powers of war apparatus, and the facilities which steam affords for the rapid concentration of vast numbers of men and immense stores of material; indicate most clearly how quickly and easily, if we may be allowed the term, the Lord can assemble and cut off the strength of the nations, and spread the untold horrors of war through the land. And then how thoroughly the war spirit animates the bosoms of the people. The determined maintenance of Kalafat, and the obstinate defence of Silistria, by the Turks; the extermination of the Turkish soldiers, transports, and convoy at Sinope; the deliberate advance of the British infantry across the river and up the hills of Alma in the very teeth of the Russian cannon; the reckless charge of the British light cavalry into the very jaws of death at Balaklava; the unwearing renewal of attack by the Russian army after repeated defeats; the unyielding defence of the heights of Inkermann by the Allies; the doubling of the numbers of the Allied armies before Sebastopol in a few weeks; the speedy despatch of a sufficiency of winter houses for the English expeditionary army—all testify that it requires little to lead the nations to destruction. They

appear to be fast ripening for the consummation that is decreed. Then look at the resolution throughout this country to continue and support the war. Recruits turn up at the rate of 1000 per week. Applications for commissions were not a tenth part as numerous before the war as since its commencement. The militia must be embodied, and at least one fourth of their numbers are called upon to volunteer into the line, and an ensigncy is promised gratis to one of every 75 volunteers; and in response to the call many regiments spontaneously surpass the number named. Recruiting and volunteering bounties are raised that a greater number may be induced to enter the army, and standards are lowered that a greater number may have the privilege of volunteering into it. Five hundred navvies, &c., each with a certificate from his last employer, are obtained in three hours, for the construction of the Balaklava and Sebastopol railway, and then the doors are closed and numerous applications refused. This railway, when completed, is to be sold to Government at prime cost. Miss Florence Nightingale and her compeers volunteer to nurse the sick and wounded. All the country contributes to swell the "Patriotic Fund" for soldiers widows and orphans. Everybody sends bundles of old linen and lint for bandages for the wounded at Scutari, and Messrs. Cuthbert and other firms pack up the bundles gratis, and forward them for shipment. The Oxford and Cambridge students hunt up their old boating jackets, cricketing trowsers, and reading gowns for the comfort of the soldiers. Mr. Henry Kingscote and others institute a "Crimean Army Fund," and speedily gentlemen's swift sailing yachts are freighted with numberless creature comforts for the army. The Duke of Marlborough contributes 100 head of deer. The Earl of Wilton suggests to the members of the Royal Yacht Society a subscription of £20 each, to purchase necessaries and comforts for the army, selling them at cost price, and active measures are at once in operation. Messrs. Hudson & Co. send off £250 worth of the "finest Havannah cigars" for the comfort of the officers. Messrs. Gamble supply 1000 pints of preserved soups and broths for the sick and invalids. The ladies of Warrington send for the army a box of plum-puddings "well boiled and the cloths left on." Messrs. Routledge & Co. offer 100, and Messrs. Clarke and Beeton 1000, volumes of books for the army's recreation and edification.

But if it is necessary for the "dogs of war" to be kennelled, or at any rate checked in their mad career, in order to provide for the deliverance of a body of Saints, or for the publication of the Gospel in any particular nation, how very simple a matter it appears even to us for the Lord, by means of a little "official mismanagement" or "obstinacy," "party connivance," or "diplomatic manœuvering," to pull in the reins, and bring the car of destruction to a stand, or to say to the angry billows of human strife—"Peace, be still," and immediately the hurricane subsides, the storm is lulled, the clouds retire, the sun shines forth, and behold a great calm ensues, and the whole face of nature smiles again. Truly is it apparent that our God is the Lord of the whole earth, and acts His good pleasure among the inhabitants thereof. And in doing this He often fulfils most remarkably the predictions of His servants. One case in particular appears quite to the point at the present time—"The present year [1851] has been one of unusual peace and prosperity in this nation; probably never since Britain was a nation has it experienced at once the liberty, peace, and universal prosperity, upon all its interests, together with such general good will from the whole family of nations which inhabit our globe, as during the expiring year; and much the same may be said of the Western States of Europe, indeed the world seem to have almost ceased active hostilities, to come up to the great metropolis of Babylon and pay their devotions at the shrine of human invention in the Crystal Temple. Like the distressed consumptive patient, the human family has seasons of respite from convulsive pains, and bystanders are flattered, by the apparent tranquillity, into hopes of recovery, while disease is silently acquiring a more potent hold upon the vitals, and in an unexpected moment active dissolution commences. God has decreed a consumption upon the whole earth, and by the shedding of the blood of the Prophets and Apostles, Joseph, Hyrum, David, and others, that consumption has become immoveably seated." See *Millennial Star*, Vol. XIII, page 373.

Looking at the face of society in the old world, considering the sickening abominations which appear on every hand,

from the cottage of the peasant to the palace of the prince, and reflecting upon the all but ineffectual endeavours of the servants of the Lord to publish the glad tidings of salvation to the nations on the Continent, we cannot come to any other conclusion than that the people have mellowed in corruption, and are becoming every day more and more fit for the burning. We can but say within ourselves—Truly the people require chastisement from the Lord, that in the midst of their affliction and mourning their hearts may be softened, like Pharaoh's, so that the Elders may have the privilege of hunting more freely for scattered Israel, and, like Moses, leading them out to the promised land. And if the Almighty now pour out freely the vials of His wrath on this half of the globe, though our hearts sicken at the sight, we can but say Amen, for it is very evident that the bulk of mankind are too far sunk in degradation to be ever materially benefitted by the Gospel in their mortality. Many, too, are so thoroughly and hopelessly enslaved and oppressed by their rulers, that to escape to the spirit world cannot be other than a welcome release from the dark phases of their life in this.

Nor does it appear, so far, that either of the belligerent nations has positively gained anything by the fierce strife in which they are engaged. Which nation has won? The Turk has lost, the Russ has lost, the Frank has lost, and the Anglo-Saxon has lost. All seems to be loss, quick, great, and grievous—loss of valuable treasure, and loss of still more precious blood. Destruction and the grave appear to be the only gainers at present. The question seems not to be who will win most, but who will lose most.

Not only by man's fierce passion is the Lord thrashing the nations, but disease and the elements rise up in terrible majesty, and administer His judgments. Look at the ravages of cholera and pestilence throughout the globe, not forgetting their severe visitations of the hostile armies—of the Russians and the Allies in the Drobrudscha; of the Austrians in the Danubian principalities, who have had 20,000 men on the sick list since the army entered there; of the Allies in the Crimea, of whom the *Medical Circular* says—"In point of sickness and mortality, this has been one of the most disastrous campaigns on record. Ten thousand men have disappeared from the ranks since the army landed in the Crimea. Many of them are only sick, it is true, and will soon again appear on the scene. The Russians, the poor soldiers say univerally, are nothing to the cholera and diarrhæa."

And who can stay to enumerate the fearful conflagrations and the awful shipwrecks which crowd the journals of the day, in spite of skill and science. Listen to the strain in which the *New York Herald*, of Oct. 14, discourses upon the loss of the *Arctic*, ocean mail steamer—"It has never devolved upon this journal to record so awful a catastrophe as that which has appeared in our columns. In the whole history of shipwrecks, the loss of the steamer *Arctic* stands without a parallel. There have no doubt been cases where the loss of life was greater, or where scenes of horror were more thickly crowded together; but these we can only picture in the imagination; we can only dream, as in a frightful nightmare, of the awful hour which saw the last survivors of the *President* and the *City of Glasgow* sink beneath the wave. Among the narratives of maritime disasters which have reached us in authentic form, none can harrow the feelings like the one we publish this morning. In every point of view, it is unprecedented. The collision took place at mid-day, in calm weather, in the broad Atlantic, forty miles from land: a thousand years might elapse and no two vessels again pass over that fatal spot. The *Arctic* was, all things considered, as noble and as perfect a vessel as floats. So high had naval architecture and skill been developed in her construction and management that she might almost have been considered storm proof. Science had raised her beyond the reach of harm from the sea, or the wind, or fire. Nothing but just such an accident as has occurred could have destroyed her. Even a collision with nineteen out of twenty sea-going vessels would not have endangered her: it needed a large heavy steamship to tell upon the extraordinary strength of her hull. The large heavy steamship was there. After the collision, in nine cases out of ten, a sail passed forward over the bows, and mattresses forced into the leak, would have enabled her to sail the short distance of forty miles, which separated her from Cape Race. The leak could not be stopped; she did not sail one mile before the end came. Altogether, the hand of fate overpowering the effort

of man, and setting at naught the most careful calculations and the strongest probabilities, was never more apparent. So unexpected was the shock as to paralyze the whole city on Wednesday. Business was stopped. Such was the anxiety to learn particulars of the disaster, that 72,000 copies of our edition of yesterday were sold without exhausting the demand. Men had no thought but for the unfortunates, who in the midst of their pleasures, and on the eve of a return to their home, were suddenly thrust into the jaws of death. No steamer had arrived here for months, freighted with so many of our leading citizens. Names familiar to us all from childhood follow each other in sad succession in the list of passengers. So goodly a company is seldom offered to the hungry wave." Scarcely a leading family in New York had not a member or a relative on that ill-fated vessel.

On Nov. 13th a tempest, one of the most terrible known in that part of the world, broke over Constantinople and swept the Bosphorus and the Black Sea, overthrowing three of the minarets of Sultan Achmet's mosque in Constantinople, driving large vessels from their moorings before that city, blowing down and greatly injuring the tents of the Allied armies in the Crimea, and, worst of all, wrecking some forty or fifty English, French, Turkish, and Egyptian vessels in the Black Sea, besides seriously damaging many more. The *Times* of Dec. 5, thus dolefully comments upon the matter—" The total loss of men at the various stations on the coast of the Crimea on the disastrous 13th cannot be less than a thousand, besides those that have fallen into the hands of the Cossacks. The loss of vessels was thirty British and French wrecked and half as many dismasted at Balaklava, and eighteen wrecked or dismasted at the mouth of the Katcha. Our men-of-war, thanks to the precaution of frequently trying their cables, have come off with no further damage than the loss of guns, or of masts, or of rigging, the twisting of their rudders, or the springing some leaks. The French have lost the Henri IV., a noble [84 gun] three-decker, and a favourite war steamer. Thus far we have sustained no loss beyond the ordinary drain of war; but the greatest calamity is that of which we scarcely now know the full. The *Prince*, a magnificent new screw steamer of 2,700 tons, carried out the other day to Balaklava the 46th Regiment, all the winter clothing for the troops engaged in the siege, including 40,000 great coats, flannel suits, under clothing, socks and gloves; beef, pork, and other provisions; hospital stores for Scutari; and a vast quantity of shot and shell to carry on the siege. These are wholly lost, and nothing remains of the *Prince* but half-a-dozen of her numerous crew, who managed to get on the cliffs when she was "broken to powder" against them. The *Resolute*, with 900 tons of gunpowder [and shot and shell] also went to the bottom. Thus, it seems, all the materials for carrying on the siege and providing against the severity of the winter have been carried off at one fell swoop; and, even if we think to content ourselves with merely maintaining our position on the heights before Sebastopol, it is evident that we are not in a condition to stand our worst foe—the coming winter. Everything seems to have conspired, under a mysterious dispensation of Heaven, to make the loss of the *Prince* the greatest possible disaster. She could not stop at Scutari to land the hospital stores so greatly wanted there. When she arrived at Balaklava it was blowing fresh, and she did not venture within the narrow tortuous channel of the harbour. All she did was to land the 46th, though it is said that, besides a very large crew, some Sappers and some medical and other officers were still on board. On attempting to anchor, the whole of the cable ran out, not being properly clinched. A second cable shared the same fate. The *Prince* then steamed out, while a third cable was got up from the hold, and with this she was brought to, though with a smaller anchor than those she had lost. This answered for a while. On the dreadful morning of the 13th, however, it proved utterly inadequate. The *Prince* cut away her masts, and put on her steam; but the wreck of the mizenmast fouled the screw, and the noble vessel becoming helpless, immediately drifted against the rocks. Figures are but feeble language for the description of such a catastrophe, but the value of the *Prince*, as she floated, is put at £150,000, and her cargo at half a million. There must have been nearly two hundred souls on board. The thirty transports utterly lost, with most of their crews, at Balaklava, are put down at £15,000 each. So here at once a million

of money went to the bottom, in a form of which money conveys but a faint idea. The other losses enumerated above, the French ship of the line and war steamer, the transports lost on the western coast, the many vessels of all kinds disabled, make up another million to be added to the naked pecuniary estimate of the loss. But the true way of stating it is, that the army is utterly disabled for the present, and left to no other protection than Heaven, and that valour which the British soldier is ever sure to display in the face of the greatest difficulties, the direst privations, and the most overwhelming numbers." Amongst the vessels lost was a Turkish line-of-battle ship. On the steppes of Taurida, south of Perekop, this same storm, with snow, annihilated several hundred wagons laden with corn, provisions, and munitions for the Russian army, many of whom had been hurried, without baggage, to Sebastopol to drive the Allies into the sea at the battle of Inkermann. If to further the designs of the Almighty, He had seen fit to send this fearful storm when five hundred ships were transporting 100,000 men from Varna to the Crimea, who would have dared to tell the awful tale!

If the signs are dark and portentous in Europe, so are they in America. If it is manifest that the Lord is working among the people of the Eastern Hemisphere, His workings are no less obvious among the people of the Western. No people could be ripening faster for the consummation than are the people of the United States. Having greater liberty and freedom than many of them are capable of appreciating, or worthy of enjoying, they give free play to their passions, and brook no manner of restraint. Consequently we see the American papers filled with reports of all manner of violent excesses. In the halls of Congress hard words and harder blows are passed, and it would scarcely be surprising if we heard of still harder shots being exchanged. The boiling cauldron of "Hards" and "Softs," "Nebraska" and "Antibraska" politics rages in the United States beyond comparison with anything in the Old World — beyond comparison because the emperor, the king, and the law wield the power in this half of the globe, while everybody thinks he has a right to wield it in the New World. On the rivers and the railroads, recklessness and carelessness ever and anon tell their direful tale. In the streets the deadly revolver and the reeking bowie-knife of the rowdy and the mobocrat appear to be seldom idle in all parts of the land. Throughout the country the Gadianton order of "Know-nothings" are gaining in numbers and influence, undermining the Constitution by nullifying one of its first and noblest principles—freedom to men of every clime and creed. On the prairie and in the wilderness, the roving Indian seems to be waking up to a more bitter and active hostility to the white man, and to be seeking revenge for a thousand wrongs. And to cap the climax, the Spiritualists increase in numbers and influence, and in the importance and startling character of their revelations. We hear of spiritually dictated literature, spiritually directed banking and other ordinary business, and spiritual marriages. Truly, when we look at the temperature of American society, we are led to think that if the people of the Old World die off by cramp or paralysis, the people of the New World will run stark mad with the brain fever.

In no nation upon the wide earth do existing circumstances portend so fierce and deadly a hand to hand struggle in the "perilous times" to come, as in the United States. That part of the earth is called the Lord's thrashing-floor, and most thoroughly is it fitting for its destiny. Elements of discord and strife abound, and opportunities and circumstances for their ample development are as accommodating as can well be conceived. That nation professes to be the most liberal and tolerant of all nations upon the face of the earth. The Constitution of the Union, and many of the laws of the States, are truly liberal, but often in the carrying out of them there is a most woful defection. Liberty, instead of being used for the freedom and protection of all, in the enjoyment of their rights, is too often abused by the strong in the scope which it gives them to bear down upon the weak, and is also too often prostituted to party spirit for the advancement of party purposes. Clear and undeniable instances of this abuse and prostitution are given in the persecutions and drivings of the Latter-day Saints. The Prophet Joseph foresaw that the American continent would consequently be drenched in blood. Liberty, law, order, and justice were slighted, violated, trampled under foot, and ridiculed in the mobbings and drivings of the Latter-day

Saints, and the proceedings were winked at by the rulers of the nation, until the blood of Prophets and Saints stained the land. These were but the beginnings of sorrow, for it is written that judgment must commence first at the house of God. The stream which then forced a breach in the embankment of the law, continues to steadily increase, and by and bye will swell to a foaming, raging torrent, defying all obstacles to its course, sweeping the land with irresistible fury, and spreading devastation on every hand. Those whose duty it was to fill up the breach, neglected it in the onset, and if not now, it very soon will have, grown to dimensions far beyond their skill and ability to repair. The Saints were first wasted by the outbreak, but ere the fury of the surging, boiling flood is spent, the proudest and mightiest of the land must bow before it.

Our greatest blessings, when perverted, become invariably our greatest curses. America will not present an exception in the working of this rule. The very liberty which is her boast is but the cord to strangle her, and the more ample its extent the more numerous will be its folds around her neck, and the more fatal will be the consequences. Every man in the United States fancies himself a sovereign —one of the sovereign people. So far so good. But as discord worms itself more and more into American society, every man will still, perhaps all the more, fancy himself a sovereign, and suppose that he has as much to gain, as much to lose, and as many wrongs to avenge, as anybody else. Then every one there is accustomed to the use of arms. And rifles, revolving pistols, bowie knives, &c., are far more widely distributed among the people of the United States than among the people of any other nation. These things will give to a struggle in the States a thoroughness, a personality, and an individuality unknown elsewhere. Among no other people does it appear possible for every man's hand to be against his neighbour so completely and so universally. Look at the go-aheaditiveness and energy of the Americans; look at their versatile inventive genius in devising, and their unequalled promptitude in seizing and acting upon, means and machinery that will most quickly and effectually produce the result required; look at their mixed descent from representatives of every nation on earth, bringing into juxtaposition the virtues and the vices of every tribe of the family of Adam, not forgetting the stoical fortitude and stern morality of the pilgrim fathers, nor the subtle hypocrisy and ferocious villainy of the thousands who have fled to the New World, to escape justice in the Old—all these vices and virtues, subject only to circumstantial, and often intensifying, modifications, descending as heir-looms from father to son; look at the overwhelming retribution which the Almighty invariably brings upon the nations that are guilty of shedding the innocent blood of Prophets and of Saints; and then say, whether, in all the wide world there exist a field more ample, circumstances more inviting and favourable, and signs more ominous, for a fierce, general, exterminating struggle, than in the United States. Who can say that the famous story of the battle of the Kilkenny cats, will not be re-enacted on the American Continent?

It is comforting to turn from the dark and cheerless prospects of Babylon to the more hopeful signs of the rising power and glory of Zion. Never was it more manifest that the Lord stands at the helm than at present, and never was the work more onward. For the Saints in Zion there happens just sufficient disturbance, through apostates, mobs, U. S. Officials, or Indians, to prevent them from being lulled asleep, and to keep them alive to their privileges. Led by the voice of revelation, the people in Zion can grow in knowledge that is hidden from the world, and foresee the calamities and machinations of the wicked in time to make every preparation to escape the evils and avoid the snares; gathered, through obedience to the Gospel, from every nation under heaven, they have every opportunity to bring together and improve upon the knowledge and wisdom and virtues, and cast from them the ignorance and folly and vices, of every people upon earth; dwelling in the midst of the mountains, they have every natural help to life and vigour, every circumstantial incentive to bravery and heroism and fortitude, and every inducement to careful and persevering industry; whilst their isolated position—a thousand miles from the fashions and the follies of Christendom, gives them ample room to grow and expand into a free, great, mighty, courageous, and generous people, untrammelled by the narrow Gentile notions of Babylon,

uncorrupted by the abominations of a degenerate world.

The organization of a stake of Zion at St. Louis, and another at Cincinnati, and the establishment of three weekly periodicals at St. Louis, New York, and Cincinnati, indicate that a new epoch is opening in the history of the Church on the American continent. Then the present mission to the Lamanites shows that the Lord is working amongst the remnants of His people for their salvation and exaltation, and we may indulge the bright anticipation that the time is hasting on when they will become again a white and a delightsome people, amalgamating with their brethren of the house of Israel, sharing in the blessings of the Gospel, and receiving of and administering in the ordinances, keys, powers, privileges, responsibilities, and glories of the Holy Priesthood.

And the nations, unconsciously, in their movements, help to roll on the great work. Simultaneously with the bursting of the war-storm over Europe, counsel was given for the Saints to emigrate, as fast as they consistently could, to America, whether they could go all the way to the Valley or not, while the commotions of Europe will but impel them and others to act in accordance with this counsel without unnecessary delay. And when they get to the United States, no doubt circumstances will conspire to open up their way to Zion, and also urge them to pursue it the first opportunity. Then in regard to the Lamanites, the past and present conduct of the whites to them, in consolidating them further and further in the wilderness, in opposition to past treaties not to molest them more, tends to make them forget their own clanish feuds, and look anxiously around for, and, when found, appreciate, friends that can be relied upon, with whom alliances can be formed and intercourse established, which will be honoured in righteousness and good faith, and not be hypocritically or treacherously violated.

Respecting the Jews, we will not say more, but we cannot say less, than that the prospects appear to be brightening for their return to the land of their fathers. The interest which many, both in Europe and America, are taking in Jerusalem and her children, the movement now on foot in Germany for emigration to that city, the recent partial restoration of the "latter rains" in Palestine, all token that God has not forgotten His promises, but that He is stirring up the hearts of men to prepare the way for the restoration of Judah and the rebuilding of their long desecrated temple and cities, previous to the re-investing of the Holy Priesthood in the hands of that peculiar people who were so long His oracle on the Eastern Hemisphere.

Taking all things into consideration, though to the nations the signs of the times appear to bode little good, they could not be more cheering to the sons and daughters of Israel.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 23, 1854.

"MORMONISM" IN THE UNITED STATES.—The letters in this Number of the *Star* from Elders John Taylor and O. Spencer, are peculiarly interesting, from the fact, that they show the new and important position which the work of the Lord is assuming in the United States. We hail, with increased satisfaction, the appearance, on the other side of the Atlantic, of our co-labourers in spreading the truth through the medium of the press, from the fact that we know their worth, from personal acquaintance.

We admire the title of Elder Taylor's paper—*The Mormon*, as it shows at a glance its intended character. We consider the well known energy and ability of the Editor a sufficient guarantee that that character will be ably sustained.

The tone of Elder Taylor's letter shows that the First Presidency, with that wisdom and foresight which have ever characterized their movements, have prepared in time to meet the crisis which appears to be approaching in the United States.

The time draws near when the kingdom of God must assume a more important position in the midst of the earth, and men begin to see, realize, and feel that it is indeed a kingdom to all intents and purposes, that its rulers are guided by the revelations

of heaven, and that it has a code of laws founded on the principles of eternal truth. The power to enforce these laws must increase, in spite of the corruptions of men and the opposition of the powers of darkness.

It would be well for our enemies if they would learn, by experience, the wisdom of letting us alone. Our past history surely shows that persecution has only served to increase our strength and influence, and we boldly throw out the assertion to the world that it will continue to be so in all future time.

We expect persecution, knowing that the powers of evil will oppose the work of regeneration. Christ said it must needs be that offences come, but wo unto them by whom they come. As a people we have nothing to fear from persecution, for we know of a surety that it will build us up, while it will prove the downfall of our enemies.

From small settlements in Missouri we grew into a large and well organized city, and held the political control of a county in Illinois. After our expulsion from that place into the wilderness, we fled to the fastnesses of the Rocky Mountains, where alone we could enjoy that liberty denied us by hireling priests, corrupt rulers, and a depraved people. There, through the blessings of the Almighty, we have planted the germ of a future empire. There is a well organized territory, rapidly becoming weighty in the scale of political influence. The inhabitants are vigorous, energetic, and thoroughly inured to hardship and danger. They have thus far defended themselves against their enemies, and have been abundantly able to sustain the administration of their own government, having received but little assistance from the United States.

If thus in their earliest infancy they assumed the obligations of manhood, what will be the result of maturer years? What will be the next giant stride of a power which increases the more rapidly when violently opposed? We leave these questions for the future to disclose; and our enemies to answer, if they can. We know that the kingdom is the Lord's, that it will increase while other kingdoms decrease, and that every effort of its enemies to crush it will result in their own downfall. The pit they dig for the Saints they will fall into themselves, and the principles of truth will rise triumphant over all opposition.

The approaching crisis in the United States, with regard to our doctrines and people we have been anticipating for a number of years, and it has long been a subject of fireside conversation in hundreds of "Mormon" families. The angry clouds, which, to the obscure vision of political demagogues and corrupt editors, appear to be gathering only over Utah, are big with the future destiny of the American Union.

The eagle of freedom already hovers over the home of the oppressed in the Valleys of the mountains. The genius of Liberty is departing from the American people. The escutcheon of the nation is stained with the blood of innocence. An attempted repetition of the foul deeds of Missouri and Illinois in a national capacity, and their glory will have departed. The north and south will rise up against each other, state against state, neighbour against neighbour, her peace will be taken away, and war, wasting, and desolation will prevail in all her borders.

The present is not the only crisis we are expecting. They will arise in rapid succession, for the kingdoms of this world will come into collision with the kingdom of God and the powers of life. Their relative strength must be tested, and the great battles fought which are to win the earth from the dominion of Satan.

While our enemies in anticipation gloat their bloodthirsty appetites over our long-wished-for destruction, we look calmly at the approaching storms, knowing that each in succession will precede a more glorious day to all who remain faithful in the cause of truth.

REMITTING MONIES.—We recommend to the Saints to make all remittances to our Office, on personal account, through the Presidents of Conferences. When it is desirable to make a transfer of money deposited here, on account of the death of the sender, the request to do so must be accompanied with a certificate of the circumstances attending such transfer, from the President of the Conference.

Persons desiring their deposits transferred to another, must send us a written order to that effect.

We deem attention to these instructions necessary in order to prevent fraud.

PROSPECTUS.

THE MORMON

Is the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints; formerly editor of the "Times and Seasons," and the "Nauvoo Neighbour," in the city of Nauvoo; subsequently of the "Etoile du Déséret," in the city of Paris, France; and "Zions Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter-day Saints," and will be the advocate of its claims, social, moral, political, and religious; and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers, among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter-day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honourable men, and would, by all proper means, court their respect and patronage, he has no promises to make, but leaves himself at liberty to examine any principle, and pursue such a course as to him may seem best, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come.

The Editor would state that from his numerous correspondence in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints, but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come in future by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon-makers, Horse and Cattle Dealers, and Carriers in the West and on the route, as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles of several of the Eastern and Western cities, will be inserted, as well as the price current of Utah and California.

Terms of Subcription—$2 in advance.

JOHN TAYLOR.

This may certify that F. D. RICHARDS is duly authorized to act as Agent for "THE MORMON." JOHN TAYLOR.

Mr. F. D. Richards.

Dear Sir—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, nstead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON," on any matter of interest, social, moral, scientific, or religious; the local and political position of the country where you reside; its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting, not forgetting the state of our own Church.

As a Deseretian, I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fireside of every Latter-day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

JOHN TAYLOR.

ADDRESS (for the present), post-paid, JOHN TAYLOR, EDITOR OF "THE MORMON,"
NEW YORK CITY, U. S. A.

St. Louis, Nov. 15, 1854.

FOREIGN CORRESPONDENCE.

ST. LOUIS—NEW YORK.

Establishment of "The Mormon"—Public Feeling—The Emigration.

St. Louis, Nov. 15, 1854.

To the Editor of the *Star*.

Dear Brother Richards—Having lately arrived in this city, agreeable to my appointment at the June Conference, I am now on my way to the City of New York—the place of my present destination; and as I perceive, by a late *Star*, that you have received the instructions of the Presidency relative to my appointment, and the future emigration, we shall be prepared to act understandingly in this matter.

I shall be happy to receive a communication from you on my arrival in New York; and as I wished to keep you advised of my doings, I thought it better to improve the present opportunity.

I should have written you news concerning the Valley, but as you will have received information through the September mail, it would be superfluous. I will merely state that the Temple Wall was completed when we left, and the foundation of the Temple was rapidly progressing; crops were tolerably good; improvements in buildings, bridges, roads, &c., were steadily advancing; and vast quantities of goods were being imported. I heard of no diseases, or deaths; in fact, there never was a more healthy people. The Saints were made happy by the Spirit of God, the peaceful influence of which broods over their habitations, and fills their hearts with joy, while peace and quiet surround their borders.

In relation to our present mission, it is indeed a new phase in the history of "Mormonism;" hitherto, with the exception of home officers, we have not meddled in politics; our missions have been strictly religious, in the view of the world; but as our religion embraces everything that pertains to the happiness of the human family, whether it relates to this life or the life to come, in time or in eternity, I presume that we shall not be out of the bounds of our religion. At any rate we are now entered fairly into the political arena, and it remains yet to be shown whether we can or cannot teach a better order of things than exists in the world at the present, an order which shall be more conducive to the wants of a degenerated world, for, politically speaking, there is as great development of old dame Babylon's confusion in the political as there is in the religious, world. At any rate, if the kingdom of God must come, and His "will be done on earth as it is in heaven," something more orderly, intellectual, and powerful must be introduced than anything that exists at the present.

From present indications it would seem that we are none too soon here. There is at the present something brewing in Washington that needs attending to—a *ruse de guerre*, that interests us materially. One of the leading cliques has been on the wane for some time; its popularity is at a low ebb, and something must be done to redeem its falling fortunes. It would seem it has hit upon the desperate expedient of gambling—the table, at Washington; the stakes, "Mormon" blood; and the territory, Utah; the winners, political emolument, of what grades I shall not at present say. For this purpose various bulletins are issued by an incognito, commencing with—"The turbulent Mormons," continued with "Mormon difficulties," "Troubles in Utah," &c., and ending with "War with the Mormons," softened down with "Polygamy," &c. Their plan is to send out meddlers, obnoxious men to promote difficulty, with an armed soldiery to sustain them, in the hopes of creating trouble, and then to raise the cry of "Mormon aggression," "Treason against government," &c. But they are fighting shadows of their own making. When they arrive, they will find those "turbulent people," planting, sowing, reaping, and quietly "minding their own business;" with no time to enter into their litigations; and if they want to see trouble, they will have to get it up among themselves. They certainly are reduced to a desperate extreme, and as certainly will fall into their own snare. Poor fools! who does not know that there has been more bloodshed, more turbulence and disorder, in any little

frontier village, than in the whole Territory of Utah since its organization! We shall, however, be prepared to meet them, on their own grounds; and when they are least expecting it, they will find a voice from St. Louis, a voice from Cincinnati, and a voice from New York.

Brother Snow expects to issue the *St. Louis Luminary* next week, and I shall as speedily as possible issue *The Mormon*, from New York City. The Cincinnati paper will not start until after the other two are established. Brother Snow's will be quite a respectable paper, and I hope to make *The Mormon* as respectable; for we "Mormons" have the vanity to think that we are quite as good as other folks. I thought I would stick out the name in bold relief, that when seen it might be known of all men. I shall have for a motto—

> "It is better to represent ourselves, than to be represented by others."

The Honourable N. H. Felt, Doctor J. T. Clinton, Captain Alex. Robins, late President of St. Louis, E. K. Fuller, Martin H. Peck and Son, together with my son George, accompany me. You can see, by the above list, that our corps is quite respectable, and we are using every effort to make the paper so. We have appointed Judge Thomas to go to Washington for our correspondent there. He is a sterling Saint, and a man every way competent to obtain correct intelligence relative to the doings there. We shall also have our own reporters.

I forward with this a Prospectus, which I would feel obliged if you would have printed and sent to the Pastors and Presidents of Conferences, and the President of every Branch.

As soon as we arrive in New York, Philadelphia, and Boston, I purpose to make arrangements for the coming emigration. I have sent two brethren, on the northern route, from Council Bluffs, for the double purpose of establishing our paper, and finding out the expense, convenience, distance, and prices for emigration; others will pursue the different routes from here to the east, and I then shall be enabled to report; and on my arrival I purpose to make arrangements, as far as practicable, for such as may not be able to proceed, either to St. Louis, Cincinnati, or the Valley.

I know that a heavy responsibility rests upon you in your present position, and I would rather assist to lighten, than add to, your already onerous engagements; but we are unitedly engaged in the cause of our great Master.

Brother Richards, the cause of God is *onward!* ONWARD! ONWARD! and it cannot stop. Truth must go forth, intelligence must spread, the nations must be emancipated, and a world redeemed; and whatever parts we may be called to act in the grand drama, it will be all well, we shall gain the great goal, and inherit eternal lives.

Your brother in the kingdom of God,

JOHN TAYLOR.

N.B.—Please exchange with *The Mormon.*

J. T.

ST. LOUIS—CINCINNATI.

Prospects at Cincinnati—Conference at St. Louis — Starting of three Church weekly Periodicals in the States.

St. Louis, Nov. 14, 1854.

Dear Brother Daniel—I arrived here about the first of September, in good health, after a comfortable journey of forty-five days across the plains to Independence, Missouri. I stood guard every third or fourth night, and found no particular inconvenience in it to my health.

After spending the Sabbath with Elders E. Snow, and M. Andrus, I proceeded to Cincinnati, my home for a season. There I found Elder John Banks, in poor health, waiting my arrival. I immediately wrote a letter to brother Grove, and received answer, from his daughter Sophia, that her father had died on the 29th of August last, after some weeks' sickness, not considered dangerous until a few days before he died. His complaint was congestion of the lungs. Her letter was short, and contained nothing more of interest. Thus, at the short period of forty-eight years, he has ended his earthly career, and but three of our large family remain among the living.

I went to Canaan and Hudson on business, and was gone two weeks, and finished up my business in behalf of my children.

I found in Cincinnati some dried up fragments of a Church, the best of them only half-hearted, and had been

chased down by wolves so often that they feared that every thing that came along was a wolf. The whole number in our present reorganization is only twenty-one. There are others, who lack only some shoes, or rather a preparation of the Gospel, after which they will probably join the standard. I have paid my own board and travelling expenses thus far, to the last farthing.

There seemed to be a strong determination in Cincinnati, to shut the Saints out of all halls and eligible places of worship, but I succeeded at length in getting one of the best and most elegant halls in America, at the small price of ten dollars a day, less than half price. The little Branch of the Church assumes the appearance of fresh life and vitality, and I hope for good times in the future.

I have made diligent inquiry concerning the business of Cincinnati, and find that in ordinary times there are very many facilities for business, and the employment of Saints that may gather there. At present, however, the financial condition of Cincinnati is exceedingly embarrassed, beyond almost any former period, and the river Ohio is too low for use. But I am expecting a speedy change for the better.

I was very glad to notice, in the last *Star*, that Elder Riser, with a small company of German Saints, was expected to emigrate to the "Queen City." I shall welcome brother Riser most heartily, and all other arrangements which President F. D. Richards may appoint.

I came here to attend Conference, by request, and there has been a good and blessed season of refreshing among the Saints here. Elder Snow is setting the type for the first issue of the *Luminary*. Elder John Taylor has arrived with his company, and has preached glad tidings of good things; and now we have a prospect of a speedy publication of two valuable weekly newspapers this side of the Rocky Mountains. I also am under instruction to publish in Cincinnati the best paper in market. But it is thought best by some that I help start the *Luminary* and the *Mormon*, and then they will turn in and help me to get up a third publication in Cincinnati. Well, my heart is fixed upon carrying out my instructions to publish, but whether I shall succeed in starting it before brother Orson Pratt's arrival I do not know. I suppose he will return next summer.

From the belligerent remarks about Utah and the "Mormons," contained in many administration papers, I am led to suppose that all the Elders now in these States will find the social and political atmosphere rather tropically hot, and a little unfavourable to any who have weak lungs and a deranged appetite; but all is right. The work of the Lord is rolling on in mighty power, and none can stay its progress. All things are in angry commotion, and peace is fast leaving the inhabitants of the earth. Anarchy, plague, and progress are inscribed upon almost every part of Christendom; but the progress seems headed the wrong way. The lightning car is quite off the track, but will doubtless reach a self-made depôt ere long.

I have enjoyed my mission thus far very well. Although my stay at home was only ten months, yet I am well satisfied to have the honour of another appointment so soon, and hope and pray that I may be enabled to magnify it to the acceptance of all concerned.

Express my love and confidence to President Richards. I would like to have the *Millennial Star* sent to me regularly; also when an Elder comes to Cincinnati, let him bring a parcel of books, and charge to me.

Although I have not written to you before for some time, yet my unremitting desire ever is that you may be preserved, and partake of every rich blessing that your heart can desire. I hope to hear from you often. Give my love to the brethren in the Office, and such as may inquire after me. I shall look for you by way of Cincinnati when you come homeward.

Always remember me in your prayers, that I may be thoroughly fitted for the service of my God in all things.

ORSON SPENCER.

Daniel Spencer.

HE who circulates a false report to the detriment of another, gives ground for a true one to his own disgrace.

SCANDAL or reproach against the Saints of God is second only to blasphemy against Himself. It is base and vile to defame the bride in the absence of the bridegroom. But, lo, he cometh! for the cry of His afflicted hath reached His ears.

ISRAEL'S LAND AND ISRAEL'S PROMISES.

(From the "Jewish Chronicle," Oct. 13.)

There is now, and I doubt whether there ever was not, since the days of the captivity of the land, a marked difference between the land of Israel and the land of Judah. True, nature has done some of it, but not all. Why should not springs and brooks flow from the hills of Judea as freely as from the hills of Ephraim and Samaria? In form and composition they are the same; and, what is in their favour in this respect, they are larger and more in number. But they do not. Water is their greatest want. Much more artificial irrigation is needed here than further north. It is this dryness and heat of the soil that make this part of the country so much more adapted to vines and figs than further north. These thrive best in a hot and dry soil. As a general rule, we may say, the land of Judah for fruit, the plains for bread-grains and vegetables, and the hills of the nothern part of Canaan, Gilead, and Bashan, for pasturing. Like all other rules of this kind, this has many exceptions. All countries of similar latitudes to this have a rainy and a dry season. The causes for these rainy and dry seasons it is not necessary for me here to explain. But it is a thing, however, that is now well understood. The rainy season commences about the first of November, and lasts till April. During the first half of the time it rains often and hard — almost every day — generally in the afternoon. As soon as the rains commence, and the hard and baked earth is sufficiently softened to admit of it, ploughing is commenced, and the seeds are sown as the occasion requires, through the whole of the wet season. When the rains cease, sowing ceases altogether; and during the time from April to November, they have one unclouded sky. Then all vegetation, which cannot stand this drought, withers down, and its roots rest (as the roots of our plants do in winter) till the rains again commence, which is spring-time to them. Now, when things are thus situated, it must be very obvious to any one, that the longer or later the rains continue, the greater will be the amount and perfection of the produce of the land; and the shorter the time of the rain, the sooner will all be dried up, and the crop cut short.

The Israelites were often threatened by Moses and the prophets that, in case of disobedience, "the rains should be withheld." If they were withheld, they must, of course, be shortened in duration. Now, the rains that fell in the latter part of the rainy season, and especially those that fell after the usual period for them to cease, were called "the latter rains." These occasional showers, if continued through the time of the ripening of the fruit and grain, would add greatly to their abundance and perfection. The withholding of them would have the contrary effect. The withholding the "latter rains," and the promise of "their return," are things often spoken of in Scripture. These latter rains have been withheld century after century, till the land has been brought into the state that we now find it; and there can be but little doubt but that the return* of these rains again will be the means that God will employ to restore the land to its ancient fruitfulness. If we had no Scripture to bear us out in this opinion, we should be well assured of it, from the well-known scientific fact, that all soils require a certain amount of rain to carry on the decomposition of mineral matter in sufficient quantities for the annual supply of the crops. This is especially necessary in such a geological formation as the land of Palestine. So we see that there is no physical obstacle in the

* Within ten years these latter rains, as a matter of fact, have again appeared. The party who have gone from America to conduct an agricultural enterprise in Palestine, learn from the inhabitants that they have lately had showers in April, after the close of the usual rainy season, which phenomenon has not been witnessed by their ancestors for generations back. This party also bear witness to the same fact. Having been there two or three seasons, they have witnessed the fall of copious showers in April and May.

way, for God has the means close at hand, whenever the time for him to do it comes. For this event we can all adopt one of the expressions in a Jewish prayer—"The Lord hasten it, even in our day." And one fact there is, that I will mention, that looks somewhat as though this prayer might be answered, "even in our day;" for since the efforts that are now making for the improvement and settlement of the Jews in Palestine commenced, the rains have fallen more than they have for many an age before. No question is more often asked respecting this land, than "What can be done to reclaim it from its barrenness?" I know not that a better answer can be given than this—Cultivate it, and trust the God of Abraham, Isaac, and Jacob for the "former and latter rains."

VARIETIES.

THE TOURO BEQUEST TO JERUSALEM.—Gershom Kurshedt, Esq., one of the executors of the late Judah Touro, of New Orleans, has recently returned from England, which he visited with the intention of consulting Sir Moses Montefiore, in conformity to the will, as to the manner in which the views of the testator could be carried out for the improvement of the condition of his co-religionists in the Holy Land. The late Mr. Touro especially bequeathed the sum of $50,000 dollars towards this benevolent object. On consultation with the distinguished Israelite above mentioned, it was finally determined upon by the executor (if concurred in by his colleagues, and no interposition by the laws of Louisiana) to erect an hospital of sufficient dimensions for the accommodation of one hundred sick patients; and the hospital is to be further endowed with funds for their maintenance, and that of an efficient medical force, nurses, and servants. The building is to be constructed of stone, of which material Jerusalem furnishes an abundance. The design is Gothic; the size, one hundred feet front, with a proportionate depth. Besides the wards and rooms for the accommodation of all employed in the establishment and those admitted for relief, there is also a spacious synagogue provided, in which the faithful in Zion may assemble for daily worship. We understand that steps have been taken to obtain a firman from the Sultan, authorizing the erection of the hospital, and that the joint guarantees and protection of the British and French Governments have been solicited, with every prospect of success, in order that this institution shall be perpetually devoted to the objects intended by its founder.—*Missouri Republican*, Sep. 28.

EMIGRATION TO PALESTINE.—WURTEMBURG, OCT. 26TH.—We are informed of a contemplated *emigration in mass* to Palestine, the former "land of promise." The plan has already been so far matured, that it has been resolved to petition the German Diet for its intercession with the Sublime Porte to grant a tract of land for the above purpose. The origin of this idea of the great exodus is the peculiar view of the present social relations generally, and of religious life especially. Both are considered to have fallen into decay to that extent, that it is the duty and requirement of every one, to whom the will of God and his own true salvation are yet dear, to disengage himself betimes from this degenerating position. This the masses can accomplish only by turning their back to the BABEL, and gathering together in the Holy Land; there, unaffected by corrupt influences, to form a state in which the will of God, as the HIGHEST law, shall be recognized in its full power, and arrive at the desired consummation. As far as we can learn, the petition to be laid before the Diet has already received the signatures of 300 families. This intelligence is the more remarkable, since the families thus resolved to leave their fatherland for Palestine are not of the Jewish, but of the Christian faith.—*Jewish Chronicle*, Nov. 10. A letter from Stuttgard (Wurtemberg) of Nov. 18, says:—"It may be remembered, that a very numerous society was formed here some time since of persons who, from purely religious motives, propose to emigrate to Palestine. This society denominated itself 'The Society for the Gathering together of God's People in the Holy Land.' It has just presented a petition to the Germanic Diet to the following effect:—The society prays the Diet to ask the great German states to address a demand to Sultan Abdul Medjid, requiring, 1st, a grant of land in Palestine, upon which the society may found a colony; 2nd, that the society may have the right to administer the civil and religious affairs of this colony according to their own ideas, that is, conformably to the word of God; 3rd, that the persons and property of the colonists may be protected against any arbitrary proceedings on the part of the Ottoman authorities, and against all oppressive taxes; 4th, that the colonists may be exempted from military service; and, 5th, that all the colonists may have equal rights, whether they may have been formerly Catholics, Protestants, Jews, Turks, or of any other religion."—*Daily News*.

Our fashionable society in this city is a shame, from beginning to end. It is utterly unsound and unnatural—a deceptive piece of rotten wood, made to look shiny with French polish, and glittering with the phosphorescent light of corruption—a copper cent trying its best to look like a five franc piece, and, what is worse, in nine cases out of ten succeeding.—*New York Times.*

THE OLD COTTAGE CLOCK.

Selected.

O! the old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chime rang still the sweetest:
'Twas a monitor too, though its words were few,
Yet they lived, though nations altered.
And its voice, still strong, warned old and young,
When the voice of Friendship faltered.
Tick—tick! it said: quick, quick to bed,
For ten I've given warning;
Up, up—and go—or else, you know,
You'll never rise soon in the morning.

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time, with a merry chime,
The wint'ry hours beguiling:
But a cross old voice was that tiresome clock
As it called at day-break boldly,
When the dawn looked grey o'er the misty way,
And the early air blew coldly.
Tick—tick! it said: quick out of bed,
For five I've given warning;
You'll never have health, you'll never have wealth,
Unless you're up soon in the morning.

Still hourly the sound goes round and round,
With a tone that ceases never;
While tears are shed for the bright days fled,
And the old friends lost for ever!
Its heart beats on—though hearts are gone
That warmer beat and stronger;
Its hands still move—though hands we love
Are clasped on earth no longer!
Tick—tick! it said: to the church-yard bed,
The Grave hath given warning:
Then up and rise, look to the skies,
And prepare for a heavenly morning!

CHARLES SWAIN.

THE "CLARA WHEELER" put into the Mersey on the 30th November, having been driven back by stress of weather. We understand that she received no material damage, and the Saints on board were generally well, with the exception of sea sickness. After receiving further supplies of water and provisions, she again put to sea on the 7th instant with a favourable wind.

ADDRESSES.—William Woodward, Mr. Henley's, East Road, Bridport, Dorsetshire.
T. B. H. Stenhouse, 11 Grange Road, Bermondsey, London.
C. H. Wheelock, 15 Wilton Street, Liverpool.

MONEY LIST, DECEMBER 1—8, 1854.

	£	s	d		£	s	d
John Price	2	0	0	Brought forward	22	0	0
James Frewin	5	0	0	A. N. McFarlane	1	15	0
C. A. Harper	10	0	0	John B. Maiben	35	0	0
Simon Irwin	5	0	0				
Carried forward	22	0	0		58	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 52.—Vol. XVI. Saturday, December 30, 1854. Price One Penny.

ADDRESS TO THE SISTERS.

Dear Sisters—I feel my weakness in addressing you, but as our sister in *Star* No. 48 expressed a wish to hear from some of us, I respond to the call. I do not make the following remarks because I myself am perfect; no, I have my weaknesses rather plentifully, but I will endeavour by the help of God to overcome.

I have been thinking lately of the position woman is destined to fill, very different to what we would suppose by the way she is educated and looked upon in this land. I know that here we enjoy a freedom which is denied to our sex in some other countries, still we are sadly below the standard to which woman ought to attain. If we look at the rich, what is woman there? A mere automaton! She has no higher aim than to excite the envy of her own sex, and the admiration of the other. Alas! for poor human nature. With the poor it is as bad—woman from the cradle upwards is looked upon as something inferior to man. They never think that she has any higher aim than to be a slave, a drudge. I know there are exceptions, but this is the rule. I know that the poor have now the privilege of learning things their fathers never dreamed about, but they never think of teaching principles that will exalt them in eternity; no, such things are not thought about in this day, but women are taught that to slave and toil is the end of their creation.

But let me ask the female who has received of the Spirit of God, is it so? No, verily no, but it is our privilege "to gain perfection's God-like height;" it is ours to increase in wisdom, knowledge, and understanding, until we shall gain eternal lives; it is ours to lay a foundation for eternal exaltation in celestial glory. Yes, sisters, it is by our faithful works and aid that the kingdom of God will be built up in these last days.

Knowing these things does it not behove us, then, to be Saints, to put away all manner of evil? There is no telling what influence the conduct of an upright sister may have upon those by whom she is surrounded. If the Spirit of God rests upon her, let her be placed in whatever station she may, she will magnify her calling. In the home circle our influence is felt; if we go about our duties with cheerfulness, dispensing the fruits of the spirit of righteousness, our conduct will have its weight upon parents, brethren, and sisters, and it will not be lost—it will be like casting our bread upon the waters, to be found after many days. Let us, then, walk as becometh Saints, and show to the world that "we have been with Jesus and learned of him." Above all things let us be obedient to the Priesthood. If we are not, we can never receive the blessings promised to the faithful. They are the servants of the living God, and shall we not listen to them and obey their teachings? Let us remember, that if we refuse to do so, we refuse to listen to the voice of God; and if we do so, great will be our condemnation. But

if we obey them, we shall receive of His Spirit, enabling us to comprehend even the deep things of God.

I often think the hardest principle for the sisters to learn is sacrifice. I do not mean of time, or means, but of feeling. I have found it so myself, and I doubt not others have also. But if we cannot do this, we shall never attain to perfection. We must learn to govern ourselves, and our temper, not forgetting our tongues. I know some say their tongues are all they have to defend themselves with, but in my opinion an upright walk and conversation need no defence with the wise. And who would waste words upon a fool? No, let us learn better, let us learn to bridle our tongues, to curb our tempers, and be ready at all times to sacrifice our own feelings, rather than hurt the feelings of another. I know it is a hard thing to do so at all times, but if we will ask the assistance of the Spirit of God, we shall soon learn to overcome. Sisters, if we cannot govern ourselves, we cannot govern families; and if we have not families governed in righteousness before the Lord, where will be our exaltation? If we cannot stay the uplifted hand, if we cannot hush the spiteful word, if we cannot quell the angry thought, we shall never be worthy to reign with our Father in celestial glory. It is all very easy to be pleased when all is calm and smooth; so are the people of the world, but we have learned better things; and when trial comes along, let us meet it calmly, let us rise superior to the things of the world, for it is they that overcome that will receive reward. If we should have our feelings hurt by the brethren or sisters, let us pass it by, if we can. If we cannot, let us go and tell them about it, and put matters right, and not go and tell it from one to the other, to lessen their influence, or cause hard feelings towards them; and let us go in a spirit of love and charity, remembering that it is a "soft answer" that "turneth away wrath." If we always did so, how much misery might be saved to ourselves and others? How much hard feeling might be done away with? Besides, those we are offended with perhaps do not mean to hurt our feelings, and we ought at all times to think the best, as we are ourselves just as liable to say things thoughtlessly and hurt their feelings. But should any one wilfully wound our feelings, let us curb our temper; and if we feel we cannot answer him or her in meekness, let us hold our tongues, and not trust them to speak, lest we should add fuel to the fire. Let us sacrifice our feelings, and we shall feel all the better for it. It is a noble principle—one which, if practised, will go far towards perfection. Then is it not worth trying for? If we hurt another's feelings, let us be on hand to ask forgiveness; let us be always ready to acknowledge our faults. It is very easy to say, "I am sorry." The people of the world talk about their dignity, but what is true dignity? It is to scorn to do a mean action. It is a truly noble, dignified spirit, that will acknowledge a fault, and ask forgiveness. It not only soothes the feelings of those we have injured, but it brings peace to ourselves, that peace which can only result from a knowledge of having done our duty.

Let us also cultivate a spirit of charity; and if we see brethren or sisters stepping aside from the path of duty, let us lead them back by acts of love and kindness; and though we may abhor and detest the sin they have committed, let us give them the hand in kindness, to lead them back, and not by our harshness drive them into further transgression, lest their spirits rise up in judgment against us. Let us above all things look to ourselves, lest we be drawn aside by the allurements of the world. We ought to remember that the eyes of the Lord are upon us all the day long, watching our conduct. Let us then live so that He may be well pleased with us.

May the Spirit of God rest upon us, enabling us to do His will, and keep ourselves pure and unspotted from the world.

I remain your sister in the Gospel of peace,

ELIZA.

ALL things are good in their times and seasons; riches for the poor, poverty for kings, and troubles to try the soul of man.

ZEAL without knowledge, hasteth and is despised; knowledge without wisdom, puffeth up and is contemned: but get knowledge and show zeal, and above all get wisdom to direct thee.

SAINTS AND THE WORLD.

(From the "Deseret News," Sept. 21.)

We gladly publish the following timely question and answer, which are plainly handled, and have been communicated by a Saint whose observation and experience give weight to his views.

The world rank us in two classes, viz.: knaves and dupes, and verily, those who venture to associate with them on equal terms of sociability and agreement, will be found striving to mingle good with evil, repeating the sailor's prayer of "good Lord and good Devil," (if they pray at all,) and will surely give a semblance of truth to the world's classification by becoming dupes to evil, and knaves to spread evil.

The expression, *semblance of truth*, is used because the world's classification is never true, nor indeed can be, when applied to those who live as Latter-day Saints have covenanted to do, but is correct when used in reference to those who prove recreant to their profession. Continue then, as heretofore, to falsify the slanderous statements of the world by a steadfast, uniform, and upright course in the pathway of all righteousness, and never allow yourselves to be deceived by the expectation that Christ will strike hands with Belial. Let all Saints, and all their children who are old enough to understand it, read, remember, and act out the answer given to the following question—

"Great Salt Lake City,
Sept. 20, 1854.

"Mr. Editor—

"Can a gentleman of good reputation and character, not of your religious creed, be permitted to associate with your females, and enjoy the chit-chat and sociability with them that are usual in the circles of what may be termed good and genteel society in the world at large?

"ANSWER.

"Jesus says, 'Ye are not of the world, but I have chosen you out of the world.'

"If a gentleman wishes to associate with our females, let him repent and be baptized for the remission of his sins. But this alone will not insure him success, for many have submitted themselves to the ordinance of baptism, and have added damnation to themselves by hypocritically bowing to certain rights and ceremonies with motives other than to glorify God and save themselves from this untoward generation. Let these gentlemen go forth and preach the Gospel to the nations, like the 'Mormon' Elders, without 'purse or scrip.' Let them be mobbed, tarred and feathered, and whipped a few times for Christ's sake, not for their own follies; and return after a few years' labours, clear in conscience, pure in heart, and unspotted from the world. If they could do these things, and endure, they may begin to associate with our females, and seek among them a companion and partner for the life that now is, and for that which is to come.

"It is possible that there may be females among us, that will accept the company of gentlemen who have not passed through a similar ordeal to earn a name and standing that merit the confidence of the virtuous and good. But there is no female in our Church that stands upon her good name and honour as a Saint—that respects herself, her religion and her God, that will freely mingle in the society of any, except those who are soul, body, and spirit devoted to the cause of the Latter-day Saints.

"Let no one think hard for this, for it is a matter of conscience. No man of the 'Mormon' creed will even think it hard if he is not freely admitted into female society not of his faith. He will never seek it under any circumstances; but even if he were to, he would not be likely to meet with success. It is not because the ladies of the world are not virtuous, intelligent, or refined; but it is because there is no congeniality of spirit, faith, and hope.

We would say to both male and female members of our Church, Be kind and courteous to all. Yet remember your covenants and keep them! And keep yourselves *unspotted from the world*. If you see any one in distress, Jew or Gentile, help him according to your ability, and administer to his wants. But remember that ye are not of the world, but Christ hath chosen you out of the world,

therefore the world hate you! They may profess to love you, but without exception this profession is only to ensnare and ruin you, and then, mark it, laugh at your folly and gullibility. They are not of us, and those who are not of us are not for us, and those who are not for us are against us. This is obvious, and must be remembered and practised by all who wish to reap the rewards promised the Saints."

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 30, 1854.

REVIEW OF THE PAST YEAR.—Another year has passed away, with its many interesting and important changes, and with it we close another Volume of the STAR, which, we trust, through the blessing of the Lord, has assisted to light many along the rugged pathway of life. It is with joy and rejoicing that we contemplate the rapid progress of the work of the Lord in these lands and throughout the world during the past year. While confusion, desolation, and mourning are rapidly increasing in the earth, and the power of death is becoming more manifest, the principles of the Priesthood and Eternal life are asserting their rights to save a fallen world. The great difference between these powers, which will oppose each other until one is overcome, becomes more evident each passing day.

We have had much joy in our labours since they were resumed in these lands, and we feel that the rich blessings of heaven have abounded unto us, through the prayers of the faithful, and we have been blessed in carrying on the work which was turned over to us in a healthy and prosperous condition.

In reviewing the contents of this Volume of the STAR, we find a vast variety of information in the form of historical narrative and beautiful illustrations of principle, which will be found edifying and instructive in time to come. These records of the present will be sought after with avidity, when many who are actors in the present scenes will have passed behind the vail.

The History of Joseph Smith is the history of the Priesthood on the earth during his life, and should be considered invaluable by every Latter-day Saint.

The published correspondence from various parts of the earth shows the progress, condition, and prospects of the work in those places from which it has been forwarded, and will forever stand as a weighty testimony against those who have opposed the truth. The contents of the STAR will also be a faithful witness in favour of those Elders who have been diligent, through persecution, privation, and suffering, in spreading the Gospel in the dark corners of the earth.

We feel a great degree of satisfaction in contemplating the present condition of the Conferences in the British Isles, and in reviewing the progress they have made during the past year, which renders it evident that in the administration of their affairs they are endeavouring to keep pace with the spirit of the work. Apparently unforeseen and unavoidable circumstances have heretofore burdened many of the Conferences with pecuniary embarrasments, from which, through the blessing of the Lord on their exertions, they are becoming much relieved.

From the missions on the Continent, as well as from the Conferences in the kingdom of Great Britain, we are continually receiving the most cheering accounts of the increasing faith and confidence of the Saints, and their zeal in spreading the truth, through which many of the honest in heart are being brought into the kingdom.

We see in the history of the past year the manifest fulfilment of the prophecies of ancient and modern Prophets. Those very things are passing before us to which Jesus referred when he said "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." War and pestilence are performing their mission, by faithfully doing the work assigned them. It appears as though all the fiercest passions of man had been roused and had formed an alliance with the destructive elements of wind, water, and fire, to make the earth desolate and waste. The wise of the world will find that they have been fools, when the laughter of fools is turned into mourning, and the curses of the wicked return upon their own heads.

While the Saints to some extent suffer with the evil doer, that they may learn to overcome, they should continually rejoice, knowing that their afflictions will work out for them a far more exceeding and eternal weight of glory. They should not forget that there is a God in Israel who works all things according to the counsels of His own will, and that the salvation and exaltation of all who remain faithful to the testimony of the Lord Jesus, are sure.

In the midst of festivities, the poor of the household of faith should ever be remembered. The earth is filled with misery and mourning, and the hearts of the Saints should overflow with gratitude, that they have the light of truth and revelation, to cheer their progress through present scenes of sorrow and trouble. During the present holidays, there are many vacant places in the circles of relatives and friends, familiar faces are absent, and the silent tear courses down the cheeks of many women and children, made widows and fatherless by the sad havoc of war. Many hearts feel desolate from the loss of sons and brothers who have found a grave in that tomb of thousands—the Crimea.

The past we have witnessed, and the reflective mind queries—What great events will be developed in 1855? How many thousands more will be sacrificed to the merciless ambition of kings and princes, or waste away through the gnawings of hunger, and the silent ravages of disease? Will the question of the balance of power in Europe be any nearer a settlement at the close of 1855 than it is now? How many of the nobles of the earth will be beggars, and present beggars be rulers and princes? The Lord has decreed confusion among the wicked, and the times of trouble are at hand, when kings may find their level among the masses, and crowns be at par with many things now considered plebeian. What great commercial crisis may shake the present financial systems of the world? What mighty stride of genius will demonstrate the folly of using steam, by the application of the invisible elements of magnetism and electricity as a motive power to machinery, or invent some tremendous apparatus to blow whole armies into the air at once, and entirely do away with the present slow process of killing a few thousands at a time, wounding a few more, and leaving the remainder to perish by pestilence and disease? This last invention would certainly be compatible with the spirit of this age, in which the great object appears to be, to ascertain the most efficient means of destroying accumulated masses of human life. Men live fast to do evil, and it is reasonable to anticipate that some more speedy method of getting them out of the world will be adopted by those who believe in killing their neighbours, from fear that may kill somebody else. While we, as Latter-day Saints, are fully aware that the sufferings of miserable millions must increase, from the evils which exist, we also know that the work of the Lord will roll on still more rapidly than heretofore. While in its progress it developes Priesthood and doctrines which astonish the world, they will strengthen the faith of the Saints, and show them the necessity of continual increase in every good word and work. They should

thoroughly examine themselves, and review the course they have pursued the past year, and know for themselves whether they have continually walked in the light of the Holy Spirit, and advanced as rapidly in the way of life as the wicked have in the way of death; and if not, they should renew their covenants, and commence the new year fully determined to walk humbly before the Lord, and keep all His counsels and ordinances.

We thank our numerous correspondents and contributors for past favours, and trust they will continue them in future.

The STAR for the ensuing year will appear in a new garb, which, we trust, will be an improvement, and will aid in recommending it to our numerous readers. We pray that the Lord may continually add unto us the rich blessings of the Holy Spirit, that we may be able through our little periodical to instruct and edify the Saints, and all who may peruse its pages.

ARRIVALS.—We have pleasure in announcing the arrival in London of Elder Richard Ballantyne from Hindostan, and Elder T. B. H. Stenhouse and family from Switzerland, on their way to G. S. L. City, Utah.

THE UNITED STATES AND THE AMERICAN INDIANS.

TREATIES BETWEEN THE SENECAS, SHAWNEES, AND QUAPAWS.

We learn from Major Dorn, U. S. Agent, who arrived in town on Monday evening last, that he has concluded treaties with the Senecas of Sandusky, and the mixed band of Senecas and Shawnees, and the Quapaws—three small bands of Indians residing on Grand River, immediately west of the south-west corner of Missouri, and south of Kansas territory. Major D. was appointed, by the President, Commissioner to negotiate treaties with these Indians, to obtain from them all of their surplus lands, and to settle up their annuities permanently. We learn from him that the Sandusky Senecas reserve 160 acres of land for every soul of that band, to be located in one body, and the balance of the lands are to be surveyed by the United States Government and sold; the proceeds of which are to be paid to the Indians, after deducting the expenses of surveying and selling. They are to receive $16,000 for their annuities, and also something for other benefits, which we do not now recollect.

The Senecas and Shawnees reserve 80 acres for each member of the tribe, for which the United States is to issue patents, and they also reserve 16 sections to be held as common property, the residue of the lands to be surveyed and sold on like terms with the Senecas. Their annuities to be put into one fund, and paid in four instalments. The Quapaws have made a treaty in almost every respect like the Senecas and Shawnees.

Major D. will leave in a few days, to meet the Osages, on the plains, where he hopes to be able to conclude a treaty with them. He will take an escort of troops from Fort Gibson with him. We hope we shall soon hear of his making a favourable treaty with this roving tribe of prairie Indians. Their lands lie in Kansas Territory. The Cherokees also own 800,000 acres of land in this territory, which they are anxious to dispose of to the Government.

The lands obtained from the three small bands mentioned above are very fertile and well watered, and will fall in the territory of Cherokee, and will be under the jurisdiction of the Cherokees. We hope soon to have it to record, that the three Indian territories, so liberally provided for by Mr. Johnson's bill, have all been organized.—*Fort Smith (U. S.) Herald.*

GRAND INDIAN COUNCIL.

An Indian Council is to be held at the North Fork of Canadian, on the first Monday in December, on the invitation of the Cherokees. The Choctaws, Chickasaws, Creeks and Seminoles are expected

to be present, and the object of the Convention is to protest against the bill introduced by Senator Johnson, at the last session of Congress, to create the Territories of Cha-lo-koe, Cha-ta and Mus-co-gee. A writer in the Fayetteville *Independent*, looking to the rejection of the proposition by the Convention, recommends to them, after doing so, to propose such terms as they think would satisfy the Indians, and to submit them to the Congress of the United States. Johnson's bill is everywhere regarded as one of the most liberal and just propositions which has ever been made to the Indians, and if they were wise they would accept it now, before the people of Missouri, Arkansas, Texas, and the Territories, press upon them so strongly as to force them from their homes. The Indians who now own the Territory for which our pioneers are beginning to cast longing eyes, are, to a very considerable extent, civilized. Many of them are educated and wealthy, owning large farms, and having slaves to work them, and the transition from their system of government to that of a Territory attached to the Government of the United States, would scarcely be felt by them; while they could, by the sale of the lands which they own in common, secure a vast fund for the support of the respective tribes. Eventually they would be authorised to form one or more States of the Union, and in this way the race might be continued for many years to come.—*Missouri Republican*, Nov. 21.

VARIETIES.

Words and Phrases peculiar to America.—*Chores:* Small work of a domestic kind; such as carrying wood and water, milking and looking after the cattle, &c. *Posted-up:* Having a perfect knowledge of anything. *Freehanded:* Free from debt, and possessed of property. *Mush:* The meal of Indian corn boiled in water, like Irish stirabout. *Cave in:* To submit or be convinced in argument. *Baggage:* The clothing and other conveniences carried by a traveller. (In England called luggage.) *Oak Openings:* A park-like country, with stunted trees, called burr oaks. *Gotham:* A name often given to "New York City." *Running for an office:* Means (in English) *standing* as a candidate for one. *Ragged:* Strong and healthy. *Dicker:* To exchange, barter, or trade. *Hurt:* Used for taint, "as the meat is hurt." *Sparking:* Means courting or flirting. *Scrawny:* Thin or poor, applied to cattle chiefly. *Straighten your hair:* To express arranging, dressing, or fixing it.

Vulgar Superstition.—A singular case of vulgar superstition came to light at Yeovil last week. Some men were cleaning out the Ram Park pond, and at the bottom, a workman named Swatridge picked up a pickle-bottle containing figures and signs which at once stamped it as a device of witchcraft. Three figures of the human body, fashioned of gutta percha and some other substance, and stuck all over with black pins, were in the bottle. There was writing at the back, denoting that the figures were intended to represent persons, and that the artist consigned them to "sudden destruction, legal and moral," &c. The sign of the planet Saturn was made on the breasts of these unfortunates. There was also a flat piece of lead in the bottle, with cyphering and other marks on it, no doubt of great significance, but we don't know what. The men whose effigies were treated in this way are police constables, and have probably in that capacity rendered themselves obnoxious to some one who determined to serve them out, with the devil's aid. —*News of the World*, Sep. 24.

Ours is an age of comparative mental activity. Books, sermons, and lectures abound, and "the world" is said to be rapidly supplanting ignorance by knowledge; though, when closely scanned, it is found that less than a fourth of the human race are this day making any conscious progress, while the great majority are sunk in deepest darkness. And even here, where volumes, treatises, and tracts are being multiplied so rapidly, and so many are running to and fro as dispensers of light and truth, it is deplorably true that the knowledge most needed by the vast majority—practical knowledge of their own complex physical, moral, and intellectual nature—has no tract societies, no missionaries, devoted to its dispensation, and is very slowly and scantily disseminated. In this year of grace, 1854, and under the full blaze of Christianity and Civilization, there are probably as many debauchees, gluttons, and sots as there ever were, and many thousands who commenced this very year sound in bodily constitution and uncorrupted in morals will close it ruined in health and character, and doomed henceforth to lives of vicious indulgence and to deaths of agony and shame.—*New York Tribune*, Aug. 5.

A LIAR betrayeth his own folly, and a slothful man is a debtor to himself.

WITHOUT faith and enterprise, nothing is begun; without patience and perseverance, nothing is finished.

A YANKEE, who came over to the mother country some time ago, was asked on returning how he liked Great Britain. "Well," he said, "England is a very nice country, exceedingly fertile, well cultivated, very populous, and very wealthy; but" continued the Yankee, "I never liked taking a morning walk after breakfast, because the country is so small that I was afraid of walking off the edge."

TO THE "MILLENNIAL STAR."

Since Truth is thy light, *Star*, then long brightly shine,
Far and wide may thy beams clearly play,
Reflecting in fulness those pure rays Divine,
The words of Life only display.

Like the earth's radiant planet—the fair Queen of Night,
Thou vauntest no rays all thine own:
Thine are borrow'd, like her's, from the true source of Light—
The glorious, the "all-righteous SON!"

Meteors gleaming are seen o'er the face of our land,
Some fierce, others mild, bright, and clear;
False all! yet, concent'ring, they boldly make stand,
And e'en Truth 'neath their glance seems to fear.

Through the thick mists of error, like suns they appear
To the eyes shrouded long in deep night;
Though bewilder'd, they trust, till the heart feels the sear,
And the soul's fondest hopes meet the blight!

Star! shine brighter still! call round friends to thine aid;
Let pure oil feed the torches they bring;
Then swift from our skies ev'ry meteor shall fade,
And our land Error's pall from her fling.

For the cause thou upholdest, may hearts pure and strong
Gather round, and rich gifts o'er thee shower,
Whose fragrance and freshness shall bear thee along,
And chase ev'ry cloud that may lower!

Liverpool. TYPO.

ADDRESS.—Daniel Tyler, Mon. Fritzsche, Rue des Allemands Dessous 50, Genéve

MONEY LIST, DECEMBER 8—15, 1854.

Henry McCreery	£20	0	0	Brought forward	£47		
Josiah Rhead	5	0	0	John M. Browne			
Edward Frost	4	0	0	Joseph Akers			
John B. Pears	10	0	0	John Miller			
Josiah Holmes	5	0	0	Samuel Gentle	4	15	
John B. Pears (per Thomas Young)	3	6	9				
Carried forward	£47	6	9		£62	1	

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.